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AN

INTRODUCTION

TO THE

Critical Study and Knowledge

OF THE

HOLY SCRIPTURES.

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BY

THOMAS HARTWELL HORNE, M.A.

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INTRODUCTION

TO THE

CRITICAL STUDY AND KNOWLEDGE

OF

THE HOLY SCRIPTURES.

ON THE CRITICISM AND INTERPRETATION OF THE SCRIPTURES.

CRITICISM, in the more extensive sense of the term, is the art of forming a correct judgment concerning any object proposed to our consideration. In a more restricted sense, particularly with reference to the works of antient authors, it was fashionable, for a considerable time, among the literati on the continent of Europe, to employ this term as indicating merely that kind of labour and judgment, which was employed in settling the genuineness of the whole or part of the text of any author. But the term is now generally used in a much more enlarged sense, viz. to indicate any kind of labour or judgment, which is occupied either in the literary history of the text itself, or in settling or explaining it. To the former the German philosophers have given the appellation of *lower criticism;* while the latter has been termed *higher criticism,* because its objects and results are of a much more important nature.[1] In this latter sense, the term is taken in the present volume, which is devoted to the consideration of the Criticism and Interpretation of the Holy Scriptures.

The FIRST PART, which treats on Scripture Criticism, will be found to comprise a concise account of the languages in which the Sacred Volume is written; a sketch of its literary history, and of the several divisions and subdivisions of it, which have obtained at different times. The nature of various readings, and the means of determining genuine readings, will next be considered, together with the quotations from the Old Testament in the New, and the nature and different kinds of Harmonies of the Old and New Testament.

In the SECOND PART the principles and subsidiary means of Scripture Interpretation are discussed, together with the application of them to the exposition of the Sacred Volume, both exegetical and practical.

[1] Muntinghe, Brevis Expositio Criticæ Vet. Foed. pp. 1, 2. Jahn's Dissertations, by Prof. Stuart, pp. 64, 65. Clerici Ars Critica, pp. 1, 2.

PART I.

ON SCRIPTURE CRITICISM.

CHAPTER I.

ON THE LANGUAGES IN WHICH THE OLD AND NEW TESTAMENTS ARE WRITTEN.

A KNOWLEDGE of the original languages of Scripture is of the utmost importance, and indeed absolutely necessary, to him who is desirous of ascertaining the genuine meaning of the Sacred Volume. Happily, the means of acquiring these languages are now so numerous and easy of access, that the student, who wishes to derive his knowledge of the Oracles of God from pure sources, can be at no loss for guides to direct him in this delightful pursuit.

SECTION I.

ON THE HEBREW LANGUAGE.

Introductory Remarks on the Oriental or Shemitish Languages. — I. *Origin of the Hebrew Language.* — II. *Historical Sketch of this Language.* — III. *And of its Characters.* — IV. *Of the Vowel Points.*

"THE languages of Western Asia, though differing in respect to dialect, are *radically* the same, and have been so, as far back as any historical records enable us to trace them. Palestine, Syria, Phœnicia, Mesopotamia, Babylonia, Arabia, and also Ethiopia are reckoned as the countries, where the languages commonly denominated *Oriental* have been spoken. Of late, many critics have rejected the appellation '*Oriental*,' as being too comprehensive, and substituted that of '*Shemitish*,' a denominative derived from *Shem*. To this, however, objections of a similar nature may be urged; for no inconsiderable portion of those, who spoke the languages in question, were not descendants of Shem. It is matter of indifference which appellation is used, if it be first defined.

The Oriental Languages may be divided into three principal dialects, viz. the Aramæan, the Hebrew, and the Arabic.

1. The Aramæan, spoken in Syria, Mesopotamia, and Babylonia or Chaldæa, is subdivided into the Syriac and Chaldee dialects; or, as they are sometimes called, the East and West Aramæan.

2. The Hebrew or Canaanitish (Isa. xix. 18.) was spoken in Palestine, and probably with little variation in Phœnicia, and the Phœnician colonies, as at Carthage and other places.

3. The Arabic, to which the Ethiopic bears a special resemblance, has, in modern times, a great variety of dialects, as a spoken language, and is spread over a vast extent of country. But, so far as we are acquainted with its former state, it appears more antiently to have been principally limited to Arabia and Ethiopia.

The Arabic is very rich in forms and words; the Syriac, so far as it is yet known, is comparatively limited in both; the Hebrew holds a middle place between them, both as to copiousness of words and variety of forms." [1]

Besides the preceding dialects, there are many slighter variations of language, sometimes distinguished from the general names by local appellations. Thus, the Ephraimites could not distinguish between the letters ס (s) and ש (sh), as the Hebrews did, in speaking: hence the Ephraimites pronounced *S*ibboleth instead of *Sh*ibboleth. (Judges xii. 6.) Nehemiah was indignant, that part of his countrymen should speak the language of Ashdod. (Neh. xiii. 23—25.)

The Samaritan dialect appears to be composed (as one might expect, see 2 Kings xvii.) of Aramæan and Hebrew: and the slighter varieties of Arabic are as numerous as the provinces where the language is spoken.

I. Origin of the Hebrew Language.

Of all the Oriental Languages, the Hebrew bears marks of being the most antient: in this language the Old Testament is written, with the exception of a few words and passages that are in the Chaldæan dialect. [2] According to some critics, it derived its name from Heber, one of the descendants of Shem (Gen. x. 21. 25. xi. 14. 16, 17.): but other learned men are of opinion that it is derived from the root עבר (aber), *to pass over*, whence Abraham was denominated the *Hebrew* (Gen. xiv. 13.), having *passed over* the river Euphrates to come into the land of Canaan. This last opinion appears to be best founded, from the general fact that the most antient names of nations were appellative. "But, whatever extent of meaning was attached to the appellation *Hebrew*, before the time of Jacob, it appears afterwards to have been limited only to his posterity, and to be synonymous with *Israelite*."

The origin of the Hebrew Language must be dated farther back than the period, to which we can trace the appellation *Hebrew*. "It is plain, from the names of persons and places in Canaan, that, wherever Abraham sojourned, he found a language in which he could easily converse, viz. the Hebrew or Phœnician language." That this was originally the language of Palestine, appears plain from the names of nations being appellative, and from other facts in respect to the formation of this dialect. Thus, the *West* is, in Hebrew ים (yum), which means the *sea*, that is, towards the Mediterranean Sea. As the Hebrew has no other proper word for *west*, so it must be

[1] Stuart's Hebrew Grammar, pp. 1, 2.

[2] Besides some Chaldee words occasionally inserted in the historical and prophetical books, after the Israelites became acquainted with the Babylonians, the following passages of the Old Testament are written in the Chaldee dialect, viz. Jer. x. 11. Dan. ii. 4. to the end of chap. vii. and Ezra iv. 8. to vi. 19. and vii. 12. to 17.

evident that the language, in its distinctive and peculiar forms, must have been formed in Palestine.[1]

The Jewish Rabbins, Jonathan the author of the Chaldee Paraphrase, Solomon Jarchi, and Aben-Ezra, have affirmed that Hebrew was the primitive language spoken in Paradise; and their opinion has been adopted by Origen, Jerome, Augustine, and some other fathers, as well as by some modern critics and philologers. Huet, however, and the majority of modern critics, are of opinion, that the language spoken by Adam perished in the confusion of tongues at Babel. But it seems highly probable, that if the original parents of mankind were placed in Western Asia, they spoke substantially the language which has for more than fifty centuries pervaded that country.[2] Without adopting, therefore, the hypothesis just stated, which rests only on bare probabilities, we may observe that the Hebrew is the most antient of all the languages in the world; at least we know of none that is older: that it is not improbable that it was the general language of men at the dispersion; and, however it might have subsequently been altered and improved, that it appears to be the original of all the languages, or rather dialects, which have since arisen in the world.[3]

Various circumstances, indeed, combine to prove that Hebrew is the original language, neither improved nor debased by foreign idioms. The words of which it is composed are very short, and admit of very little flexion, as may be seen on reference to any Hebrew grammar or lexicon. The names of persons and places are descriptive of their nature, situation, accidental circumstances, &c. The names of brutes express their nature and properties more significantly and more accurately than any other known language in the world. The names also of various antient nations are of Hebrew origin, being derived from the sons or grandsons of Shem, Ham, and Japhet; as the Assyrians from Ashur; the Elamites from Elam; the Aramæans from Aram; the Lydians from Lud; the Cimbrians or Cimmerians from Gomer; the Medians from Madai, the son of Japhet; the Ionians from Javan, &c.[4] Further, the names given to the heathen deities suggest an additional proof of the antiquity and originality of the Hebrew language; thus, Japetus is derived from Japhet; Jove, from JEHOVAH; Vulcan, from Tubal-Cain, who first discovered the use of iron and brass, &c. &c. Lastly, the traces of Hebrew which are to be found in very many other languages, and which have been noticed by several learned men, afford another argument in favour of its antiquity and priority. These vestiges are particularly conspicuous in the Chaldee, Syriac, Arabic, Persian, Phœnician, and other languages spoken by the people who dwelt nearest to Babylon, where the first division of languages took place.[5]

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[1] Stuart's Heb. Gram. p. 5.

[2] Huet, Demonstr. Evang. Prop. IV. c. 13. Alber, Hermeneut. Vet. Test. tom. i. p. 321. Stuart's Heb. Gram. p. 6.

[3] Dr. Gr. Sharpe's Dissertations on the Origin of Languages, &c. pp. 22. *et seq.*

[4] Grotius de Veritate, lib. i. sect. 16. Walton's Prolegomena to the London Polyglott, prol. iii. § 6. (p. 76. ed. Dathii.)

[5] Walton, Prol. iii. § 7, 8. (pp. 76, 77.)

The knowledge of the Hebrew language was diffused very widely by the Phœnician merchants, who had factories and colonies on almost every coast of Europe and Asia; that it was identically the same as was spoken in Canaan, or Phœnicia, is evident from its being used by the inhabitants of that country from the time of Abraham to that of Joshua, who gave to places mentioned in the Old Testament, appellations which are pure Hebrew; such are, Kiriath-sepher, or the *city of books*, and Kiriath-sannah, or the *city of learning*. (Josh. xv. 15. 49.) Another proof of the identity of the two languages arises from the circumstance of the Hebrews conversing with the Canaanites without an interpreter; as the spies sent by Joshua with Rahab (Josh. ii.); the ambassadors sent by the Gibeonites to Joshua (Josh. ix. 3—25.), &c. But a still stronger proof of the identity of the two languages is to be found in the fragments of the Punic tongue which occur in the writings of antient authors. That the Carthaginians (Pœni) derived their name, origin, and language from the Phœnicians, is a well-known and authenticated fact; and that the latter sprang from the Canaanites might easily be shown from the situation of their country, as well as from their manners, customs, and ordinances. Not to cite the testimonies of profane authors on this point, which have been accumulated by Bishop Walton, we have sufficient evidence to prove that they were considered as the same people, in the fact of the Phœnicians and Canaanites being used promiscuously to denote the inhabitants of the same country. Compare Exod. vi. 15. with Gen. xlvi. 10. and Exod. xvi. 33. with Josh. v. 12., in which passages, for the Hebrew words translated *Canaanitish* and *land of Canaan*, the Septuagint reads Phœnician and the country of Phœnicia.

II. Historical Sketch of the Hebrew Language.

The period from the age of Moses to that of David has been considered the *golden* age of the Hebrew language, which declined in purity from that time to the reign of Hezekiah or Manasseh, having received several foreign words from the commercial and political intercourse of the Jews and Israelites with the Assyrians and Babylonians. This period has been termed the *silver age of the Hebrew* language. In the interval between the reign of Hezekiah and the Babylonish captivity, the purity of the language was neglected, and so many foreign words were introduced into it, that this period has not inaptly been designated its *iron* age. During the seventy years' captivity, though it does not appear that the Hebrews *entirely* lost their native tongue, yet it underwent so considerable a change from their adoption of the vernacular languages of the countries where they had resided, that afterwards, on their return from exile, they spoke a dialect of Chaldee mixed with Hebrew words. On this account, it was, that, when the Hebrew Scriptures were read, it was found necessary to interpret them to the people in the Chaldæan language; as, when Ezra the scribe brought the book of the law of Moses before the congregation, the Levites are said to have caused the people to understand the law, because *they read in the book, in the law of God, distinctly*, and gave the sense, and caused them

TO UNDERSTAND THE READING (Neh. viii. 8.[1]). Some time after the return from the great captivity, Hebrew ceased to be spoken altogether: though it continued to be cultivated and studied, by the priests and Levites, as a learned language, that they might be enabled to expound the law and the prophets to the people, who, it appears from the New Testament, were well acquainted with their general contents and tenor; this last-mentioned period has been called the *leaden* age of the language.[2] "How long the Hebrew was retained, both in writing and conversation; or in writing, after it ceased to be the language of conversation, it is impossible to determine. The coins, stamped in the time of the Maccabees, are all the oriental monuments we have, of the period that elapsed between the latest canonical writers, and the advent of Christ; and the inscriptions on these are in Hebrew. At the time of the Maccabees, then, Hebrew was probably understood, at least, as the language of books: perhaps, in some measure, also, among the better informed, as the language of conversation. But soon after this, the dominion of the Seleucidæ, in Syria, over the Jewish nation, uniting with the former influence of the Babylonish captivity, in promoting the Aramaean dialect, appears to have destroyed the remains of proper Hebrew, as a living language, and to have universally substituted, in its stead, the Hebræo-Aramaean, as it was spoken, in the time of our Saviour. From the time when Hebrew ceased to be vernacular, down to the present day, a portion of this dialect has been preserved in the Old Testament. It has always been the subject of study among learned Jews. Before and at the time of Christ, there were flourishing Jewish academies at Jerusalem; especially under Hillel and Shammai. After Jerusalem was destroyed, schools were set up in various places, but particularly they flourished at Tiberias, until the death of R. Judah, surnamed *Hakkodesh* or *the Holy*, the author of the Mishna; about A. D. 230. Some of his pupils set up other schools in Babylonia, which became the rivals of these. The Babylonish academies flourished until near the tenth century."[3] From the academies at Tiberias and in Babylonia, we have received the Targums, the Talmud, the Masora (of all which an account will be found in the course of the present volume), and the written vowels and accents of the Hebrew language. The Hebrew of the Talmud and of the Rabbins has a close affinity with the later Hebrew.

III. ANTIQUITY OF THE HEBREW CHARACTERS.

The present Hebrew Characters, or Letters, are twenty-two in

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[1] It is worthy of remark that the above practice exists at the present time, among the Karaite Jews, at Sympheropol, in Crim Tartary; where the *Tartar* translation is read together with the Hebrew Text. (See Dr. Pinkerton's Letter, in the Appendix to the Thirteenth Report of the British and Foreign Bible Society, p. 76.) A similar practice obtains among the Syrian Christians at Travancore, in the East Indies, where the *Syriac* is the learned language and the language of the church; while the *Malayalim* or Malabar is the vernacular language of the country. The Christian priests read the Scriptures from manuscript copies in the *former*, and expound them in the *latter* to the people. Owen's History of the British and Foreign Bible Society, vol. ii. p. 364.

[2] Walton, Prol. iii. § 15—24. (pp. 84—97.) Schleusner's Lexicon, voce, Ἑβραΐς. Jahn, Introd. ad Vet. Fœdus, pp. 94—96. Parkhurst (Gr. Lex. voce, Ἑβραΐς) has endeavoured to show, but unsuccessfully, that no change from Hebrew to Chaldee ever took place.

[3] Stuart's Heb. Gram. p. 12.

number, and of a square form: but the antiquity of these letters is a point that has been most severely contested by many learned men. From a passage in Eusebius's Chronicle [1], and another in Jerome [2], it was inferred by Joseph Scaliger, that Ezra, when he reformed the Jewish church, transcribed the antient characters of the Hebrews into the square letters of the Chaldæans: and that this was done for the use of those Jews, who, being born during the captivity, knew no other alphabet than that of the people among whom they had been educated. Consequently, the old character, which we call the Samaritan, fell into total disuse. This opinion Scaliger supported by passages from both the Talmuds, as well as from rabbinical writers, in which it is expressly affirmed that such characters were adopted by Ezra. But the most decisive confirmation of this point is to be found in the antient Hebrew coins, which were struck before the captivity, and even previously to the revolt of the ten tribes. The characters engraven on all of them are manifestly the same with the modern Samaritan, though with some trifling variations in their forms, occasioned by the depredations of time. These coins, whether shekels or half shekels, have all of them, on one side, the golden manna-pot (mentioned in Exod. xvi. 32, 33.), and on its mouth, or over the top of it, most of them have a Samaritan Aleph, some an Aleph and Schin, or other letters, with this inscription, *The Shekel of Israel*, in Samaritan characters. On the opposite side is to be seen Aaron's rod with almonds, and in the same letters this inscription, *Jerusalem the holy*. Other coins are extant with somewhat different inscriptions, but the same characters are engraven on them all.[3]

The opinion originally produced by Scaliger, and thus decisively corroborated by coins, has been adopted by Casaubon, Vossius, Grotius, Bishop Walton, Louis Cappel, Dr. Prideaux, and other eminent biblical critics and philologers, and is now generally received: it was, however, very strenuously though unsuccessfully opposed by the younger Buxtorf, who endeavoured to prove, by a variety of passages from rabbinical writers, that *both* the square and the Samaritan characters were antiently used; the present square character being that in which the tables of the law, and the copy deposited in the ark, were written; and the other characters being employed in the copies of the law which were made for private and common use, and in civil affairs in general; and that, after the captivity, Ezra enjoined the former to be used by the Jews on all occasions, leaving the latter to the Samaritans and apostates. Independently, however, of the strong evidence against Buxtorf's hypothesis, which is afforded by the antient Hebrew coins, when we consider the implacable enmity that subsisted between the Jews and Samaritans, is it likely that the one copied from the other, or that the former preferred, to the beautiful letters used by their ancestors, the rude and inelegant characters of their most detested rivals? And when the vast difference between the Chaldee (or square) and the Samaritan letters,

[1] Sub anno 4740. [2] Præf. in 1 Reg.

[3] Walton, Prol. iii. § 29—37. (pp. 103—125.) Carpzov, Critica Sacra, pp. 225—241. Bauer, Critica Sacra, pp. 111—127.

with respect to convenience and beauty, is calmly considered, it must be acknowledged that they never could have been used at the same time. After all, it is of no great moment which of these, or whether either of them, were the original characters, since it does not appear that any change of the words has arisen from the manner of writing them, because the Samaritan and Hebrew Pentateuchs almost always agree, notwithstanding the lapse of so many ages. It is most probable that the form of these characters has varied at different periods: this appears from the direct testimony of Montfaucon[1], and is implied in Dr. Kennicott's making the characters, in which manuscripts are written, one test of their age.[2] It is, however, certain that the Chaldee or square character was the common one: as in Matt. v. 8. the yod is referred to as the smallest letter in the alphabet. It is highly probable that it was the common character, when the Septuagint version was made; because the departures in the Hebrew text from that version, so far as they have respect to the letters, can mostly be accounted for, on the ground, that the square characters were then used, and that the final letters which vary from the medial or initial form, were then wanting.[3]

IV. Antiquity of the Hebrew Vowel Points.

But however interesting these inquiries may be in a philological point of view, it is of far greater importance to be satisfied concerning the much litigated, and yet undecided, question respecting the antiquity of the Hebrew points; because, unless the student has determined for himself, after a mature investigation, he cannot with confidence apply to the study of this sacred language. Three opinions have been offered by learned men on this subject. By some, the origin of the Hebrew vowel points is maintained to be coeval with the Hebrew language itself: while others assert them to have been first introduced by Ezra after the Babylonish captivity, when he compiled the canon, transcribed the books into the present Chaldee characters, and restored the purity of the Hebrew text. A third hypothesis is, that they were invented, about five hundred years after Christ, by the doctors of the school of Tiberias, for the purpose of marking and establishing the genuine pronunciation, for the convenience of those who were learning the Hebrew tongue. This opinion, first announced by Rabbi Elias Levita in the beginning of the sixteenth century, has been adopted by Cappel, Calvin, Luther, Casaubon, Scaliger, Masclef, Erpenius, Houbigant, L'Advocat, Bishops Walton, Hare, and Lowth, Dr. Kennicott, Dr. Geddes, and other eminent critics, British and foreign, and is now generally received, although some few writers of respectability continue strenuously to advocate their antiquity. The *Arcanum Punctationis Revelatum* of Cappel was opposed by Buxtorf in a treatise *De Punctorum Vocalium Antiquitate*, by whom the controversy was almost exhausted. We shall briefly state the evidence on both sides.

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[1] Hexapla Origenis, tom. i. pp. 22. *et seq.*
[2] Dissertation on the Hebrew Text, vol. i. pp. 310—314.
[3] Stuart's Hebrew Grammar, p. 16.

That the vowel points are of modern date, and of human invention, the anti-punctists argue from the following considerations:

1. "The kindred, Shemitish languages *antiently* had no written vowels. The most antient Estrangelo and Kufish characters, that is, the antient characters of the Syrians and Arabians, were destitute of vowels. The Palmyrene inscriptions, and nearly all the Phenician ones, are destitute of them. Some of the Maltese inscriptions, however, and a few of the Phenician have marks, which probably were intended as vowels. The Koran was confessedly destitute of them, at first. The punctuation of it occasioned great dispute among Mohammedans. In some of the older Syriac writings, is found a single point, which by being placed in different positions in regard to words, served as a diacritical sign. The present vowel system of the Syrians was introduced so late as the time of Theophilus and Jacob of Edessa. (Cent. viii.) The Arabic vowels were adopted, soon after the Koran was written; but their other diacritical marks did not come into use, until they were introduced by Ibn Mokla, (about A. D. 900,) together with the Nishi character, now in common use."[1]

2. The Samaritan letters, which (we have already seen) were the same with the Hebrew characters before the captivity, have no points; nor are there any vestiges whatever of vowel points to be traced either in the shekels struck by the kings of Israel, or in the Samaritan Pentateuch. The words have always been read by the aid of the four letters Aleph, He, Vau, and Jod, which are called *matres lectionis*, or mothers of reading.

3. The copies of the Scriptures used in the Jewish synagogues to the present time, and which are accounted particularly sacred, are constantly written without points, or any distinctions of verses whatever: a practice that could never have been introduced, nor would it have been so religiously followed, if vowel points had been coeval with the language, or of divine authority. To this fact we may add, that in many of the oldest and best manuscripts, collated and examined by Dr. Kennicott, either there are no points at all, or they are evidently a *late* addition; and that all the antient various readings, marked by the Jews, regard only the letters; not one of them relates to the vowel points, which could not have happened if these had been in use.

4. Rabbi Elias Levita ascribes the invention of vowel points to the doctors of Tiberias, and has confirmed the fact by the authority of the most learned rabbins.

5. The antient Cabbalists[2] draw all their mysteries from the letters; but none from the vowel points; which they could not have neglected if they had been acquainted with them. And hence it is concluded, that the points were not in existence when the Cabbalistic interpretations were made.

6. Although the Talmud contains the determinations of the Jewish doctors concerning many passages of the law, it is evident that the points

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[1] Stuart's Hebrew Grammar, p. 19.

[2] The Cabbalists were a set of rabbinical doctors among the Jews, who derived their name from their studying the *Cabbala*, a mysterious kind of science, comprising mystical interpretations of Scripture, and metaphysical speculations concerning the Deity and other beings, which are found in Jewish writings, and are said to have been handed down by a secret tradition from the earliest ages. By considering the numeral powers of the letters of the sacred text, and changing and transposing them in various ways, according to the rules of their art, the Cabbalists extracted senses from the sacred oracles, very different from those which the expressions seemed naturally to import, or which were even intended by their inspired authors. Some learned men have imagined, that the Cabbalists arose soon after the time of Ezra; but the truth is, that no Cabbalistic writings are extant but what are *posterior* to the destruction of the second temple. For an entertaining account of the Cabbala, and of the Cabbalistical philosophy, see Mr. Allen's Modern Judaism, pp. 65—94., or Dr. Enfield's History of Philosophy, vol. ii. pp. 199—221.

were not affixed to the text when the Talmud was composed; because there are several disputes concerning the sense of passages of the law, which could not have been controverted if the points had then been in existence. Besides, the vowel points are never mentioned, though the fairest opportunity for noticing them offered itself, if they had really then been in use. The compilation of the Talmud was not finished until the *sixth century.*[1]

7. The antient various readings, called Keri and Ketib, or Khetibh, (which were collected a short time before the completion of the Talmud,) relate entirely to consonants and not to vowel points; yet, if these had existed in manuscript at the time the Keri and Khetib were collected, it is obvious that some reference would directly or indirectly have been made to them. The silence, therefore, of the collectors of these various readings is a clear proof of the non-existence of vowel points in their time.

8. The antient versions, — for instance, the Chaldee paraphrases of Jonathan and Onkelos, and the Greek versions of Aquila, Symmachus, and Theodotion, but especially the Septuagint version,—*all* read the text, in many passages, in senses different from that which the points determine them to mean. Whence it is evident, that if the points had then been known, pointed manuscripts would have been followed as the most correct: but as the authors of those versions did not use them, it is a plain proof that the points were not then in being.

9. The antient Jewish writers themselves are totally silent concerning the vowel points, which surely would not have been the case if they had been acquainted with them. Much stress indeed has been laid upon the books of Zohar and Bahir, but these have been proved not to have been known for a thousand years after the birth of Christ. Even Buxtorf himself admits, that the book Zohar could not have been written till after the tenth century; and the rabbis Gedaliah and Zachet confess that it was not mentioned before the year 1290, and that it presents internal evidence that it is of a much later date than is pretended. It is no uncommon practice of the Jews to publish books of recent date under the names of old writers, in order to render their authority respectable, and even to alter and interpolate antient writers in order to subserve their own views.

10. Equally silent are the antient fathers of the Christian church, Origen and Jerome. In some fragments still extant, of Origen's vast biblical work, intitled the Hexapla (of which some account is given in a subsequent page), we have a specimen of the manner in which Hebrew was pronounced in the third century; and which, it appears, was widely different from that which results from adopting the Masoretic reading. Jerome also, in various parts of his works, where he notices the different pronunciations of Hebrew words, treats *only of the letters*, and nowhere mentions the points, which he surely would have done, had they been found in the copies consulted by him.

11. The letters א, ה, ו, י (Aleph, He, Vau, and Yod), upon the plan of the Masorites, are termed *quiescent*, because, according to them, they have no sound. At other times, these same letters indicate a variety of sounds, as the fancy of these critics has been pleased to distinguish them by points. This single circumstance exhibits the whole doctrine of points as the *baseless fabric of a vision*. To suppress altogether, or to render insignificant, a *radical* letter of any word, in order to supply its place by an *arbitrary dot or a fictitious mark*, is an invention fraught with the grossest absurdity.[2]

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[1] For an account of the Talmud, see Part II. Book I. Chap. II. Sect. I. § 6. *infra*.

[2] Wilson's Elements of Hebrew Grammar, p. 48.

12. Lastly, as the *first* vestiges of the points that can be traced are to be found in the writings of Rabbi Ben Asher, president of the western school, and of Rabbi Ben Naphthali, chief of the eastern school, who flourished about the middle of the *tenth* century, we are justified in assigning that as the epoch when the system of vowel points was established.

Such are the evidences on which the majority of the learned rest their convictions of the modern date of the Hebrew points: it now remains, that we concisely notice the arguments adduced by the Buxtorfs and their followers, for the antiquity of these points.

1. From the nature of all languages it is urged that they require vowels, which are in a manner the soul of words. This is readily conceded as an indisputable truth, but it is no proof of the antiquity of the vowel points: for the Hebrew language always had and still has vowels, independent of the points, without which it may be read. Origen, who transcribed the Hebrew Scriptures in Greek characters in his Hexapla, did not invent new vowels to express the vowels absent in Hebrew words, neither did Jerome, who also expressed many Hebrew words and passages in Latin characters. The Samaritans, who used the same alphabet as the Hebrews, read without the vowel points, employing the *matres lectionis*, Aleph, He or Hheth, Jod, Oin, and Vau (a, e, i, o, u), for vowels; and the Hebrew may be read in the same manner, with the assistance of these letters, by supplying them where they are not expressed, agreeably to the modern practice of the Jews, whose Talmud and rabbinical commentators, as well as the copies of the law preserved in the synagogues, are to this day read without vowel points.

2. It is objected that the reading of Hebrew would be rendered very uncertain and difficult without the points, after the language ceased to be spoken. To this it is replied, that even after Hebrew ceased to be a vernacular language, its true reading might have been continued among learned men to whom it was familiar, and also in their schools, which flourished before the invention of the points. And thus daily practice in reading, as well as a consideration of the context, would enable them not only to fix the meaning of doubtful words, but also to supply the vowels which were deficient, and likewise to fix words to one determinate reading. Cappel [1], and after him Masclef [2], have given some general rules for the application of the *matres lectionis*, to enable us to read Hebrew without points.

3. "Many Protestant writers have been led to support the authority of the points, by the supposed uncertainty of the unpointed text; which would oblige us to follow the direction of the church of Rome. This argument, however, makes against those who would suppose Ezra to have introduced the points: for in that case, from Moses to *his* day the text being unpointed must have been obscure and uncertain; and if this were not so, why should not the unpointed text have remained intelligible and unambiguous *after* his time, as it had done before it? This argument, moreover, grants what they who use it are not aware of: for if it be allowed that the unpointed text is ambiguous and uncertain, and would oblige us in consequence to recur to the church of Rome, the Roman Catholics may prove — at least with every appearance of truth — that it has always been unpointed, and that, therefore, we must have recourse to the church to explain it. Many writers of that communion have had the candour to acknowledge, that the unpointed Hebrew text can be read and understood like the Samaritan text; for although several words in Hebrew may, when

[1] Arcanum Punctationis revelatum, lib. i. c. 18.
[2] Grammatica Hebraica, vol. i. cap. 1. § iv.

separate, admit of different interpretations, the context usually fixes their meaning with precision [1]; or, if it ever fail to do so, and leave their meaning still ambiguous, recourse may be had to the interpretations of antient translators or commentators. We must likewise remember, that the Masorites, in affixing points to the text, did not do so according to their own notions how it ought to be read; they followed the received reading of their day, and thus fixed unalterably that mode of reading which was authorised among them: and, therefore, though we reject these points as their invention, and consider that they never were used by any inspired writer, yet it by no means follows, that for the interpretation of Scripture we must go to a supposed infallible church; for we acknowledge the divine original of what the points express, namely, the sentiments conveyed by the letters and words of the sacred text." [2]

4. In further proof of the supposed antiquity of vowel points, some passages have been adduced from the Talmud, in which *accents* and *verses* are mentioned. The fact is admitted, but it is no proof of the existence of points; neither is mention of certain words in the Masoretic notes, as being irregularly punctuated, any evidence of their existence or antiquity: for the Masora was not finished by one author, nor in one century, but that system of annotation was commenced and prosecuted by various Hebrew critics through several ages. Hence it happened that the latter Masorites, having detected mistakes in their predecessors (who had adopted the mode of pronouncing and reading used in their day), were unwilling to alter such mistakes, but contented themselves with noting particular words as having been irregularly and improperly pointed. These notes, therefore, furnish no evidence of the existence of points before the time of the first compilers of the Masora.[3]

The preceding are the chief arguments usually urged for and against the vowel points: and from an impartial consideration of them, the reader will be enabled to judge for himself. The weight of evidence, we apprehend, will be found to determine *against* them: nevertheless, "the points *seem* to have their uses, and these not inconsiderable; and to have this use among others — that, as many of the Hebrew letters have been corrupted since the invention of the points, and as the points subjoined originally to the true letters have been in many of these places regularly preserved, these points will frequently concur in proving the truth of such corruptions, and will point out the method of correcting them." [4]

A Bibliographical Account of the principal editions of the Hebrew Bible will be found in the Appendix to this volume, pp. 4—10., and of the principal Hebrew Grammars and Lexicons, both *with* and *without* points, in pp. 158—167.

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[1] Thus the English verb *to skin* has two opposite meanings: but the context will always determine which it bears in any passage where it occurs.

[2] Hamilton's Introd. to the Study of the Hebrew Scriptures, pp. 44, 45.

[3] Walton Prol. iii. §§ 38—56. (pp. 125—170.) Carpzov, Crit. Sacr. Vet. Test. part i. c. v. sect. vii. pp. 242—274. Pfeiffer, Critica Sacra, cap. iv. sect. ii. (Op. pp. 704—711.) Gerard's Institutes, pp. 32—38. Jahn, Introd. ad Vet. Fœdus, pp. 129—131. Bauer, Critica Sacra, pp. 128—141. Prideaux's Connection, vol. i. part i. book 5. pp. 347—361. 8th edition. Bishop Marsh (Lectures, part ii. pp. 136—140.) has enumerated the principal treatises for and against the vowel points; some of which are also specified in pp. 157, 158. of the Appendix to this volume.

[4] Dr. Kennicott, Dissertation i. on Hebrew Text, p. 345.

SECTION II.

ON THE GREEK LANGUAGE.

I. *Similarity of the Greek Language of the New Testament with that of the Alexandrian or Septuagint Greek Version.* — II. *The New Testament why written in Greek.* — III. *Examination of its Style.* — IV. *Its Dialects — Hebraisms — Rabbinisms — Aramæisms — Latinisms — Persisms and Cilicisms.*

I. SIMILARITY OF THE GREEK LANGUAGE OF THE NEW TESTAMENT WITH THAT OF THE ALEXANDRIAN OR SEPTUAGINT GREEK VERSION.

If a knowledge of Hebrew be necessary and desirable, in order to understand the Old Testament aright, an acquaintance with the Greek language is of equal importance for understanding the New Testament correctly. It is in this language that the Septuagint version of the Old Testament was executed: and as the inspired writers of the New Testament thought and spoke in the Chaldee or Syriac tongues, whose turns of expression closely corresponded with those of the antient Hebrew, the language of the apostles and evangelists, when they wrote in Greek, necessarily resembled that of the translators of the Septuagint. And as every Jew, who read Greek at all, would read the Greek Bible, the style of the Septuagint again operated in forming the style of the Greek Testament.[1] The Septuagint version, therefore, being a new source of interpretation equally important to the Old and New Testament, a knowledge of the Greek language becomes indispensably necessary to the biblical student.

II. A variety of solutions has been given to the question, WHY THE NEW TESTAMENT WAS WRITTEN IN GREEK.

The true reason is simply this, — that it was the language best understood both by writers and readers, being spoken and written, read and understood, throughout the Roman empire, and particularly in the eastern provinces. In fact, Greek was at that time as well known in the higher and middle circles as the French is in our day. To the universality of the Greek language, Cicero[2], Seneca[3], and Juvenal[4] bear ample testimony: and the circumstances of the Jews having had both political, civil, and commercial relations with the Greeks, and being dispersed through various parts of the Roman empire, as well as their having cultivated the philosophy of the

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[1] Bishop Marsh's Lectures, part iii. pp. 30, 31. The question relative to the supposed Hebrew originals of Saint Matthew's Gospel, and of the Epistle to the Hebrews, is purposely omitted in this place, as it is considered in the subsequent part of this work.

[2] Orat. pro Archia Poeta, c. 10. Græca leguntur *in omnibus fere gentibus*; Latina suis finibus, exiguis sane, continentur. Julius Cæsar attests the prevalence of the Greek language in Gaul. De Bell. Gall. lib. i. c. 29. lib. vi. c. 14. (vol. i. pp. 23. 161. edit. Bipont.)

[3] In consolat. ad Helviam, c. 6. Quid sibi volunt in mediis barbarorum regionibus *Græcæ urbes?* Quid inter Indos Persasque *Macedonicus sermo?* Scythia et totus ille ferarum indomitarumque gentium tractus civitates Achaiæ, Ponticis impositas litoribus, ostentat.

[4] Nunc totus Graias nostrasque habet orbis Athenas. Sat. xv. *v.* 110. Even the female sex, it appears from the same satirist, made use of Greek as the language of familiarity and passion. See Sat. vi. *v.* 185—191.

Greeks, of which we have evidence in the New Testament, all sufficiently account for their being acquainted with the Greek language: to which we may add the fact, that the Septuagint Greek version of the Old Testament had been in use among the Jews upwards of two hundred and eighty years before the Christian æra: which most assuredly would not have been the case if the language had not been familiar to them. And if the eminent Jewish writers, Philo and Josephus, had motives for preferring to write in Greek (and the very fact of their writing in Greek proves that that language was vernacular to their countrymen), there is no reason—at least there is no general presumption—why the first publishers of the Gospel might not use the Greek language.[1] But we need not rest on probabilities. For,

1. It is manifest from various passages in the first book of Maccabees, that the Jews of all classes must at that time (B. C. 175—140) have understood the language of their conquerors and oppressors, the Macedonian Greeks under Antiochus, falsely named the Great, and his successors.

2. Further, when the Macedonians obtained the dominion of western Asia, they filled that country with Greek cities. The Greeks also possessed themselves of many cities in Palestine, to which the Herods added many others, which were also inhabited by Greeks. Herod the Great, in particular, made continual efforts to give a foreign physiognomy to Judæa; which country, during the personal ministry of Jesus Christ, was thus invaded on every side by a Greek population. The following particulars will confirm and illustrate this fact.

Aristobulus and Alexander built or restored many cities, which were almost entirely occupied by Greeks, or by Syrians who spoke their language. Some of the cities, indeed, which were rebuilt by the Asmonæan kings, or by the command of Pompey, were on the frontiers of Palestine, but a great number of them were in the interior of that country: and concerning these cities we have historical data which demonstrate that they were very nearly, if not altogether, Greek. Thus, at Dora, a city of Galilee, the inhabitants refused to the Jews the right of citizenship which had been granted to them by Claudius.[2] Josephus expressly says that Gadara and Hippos *are Greek cities*, ἑλληνιδες εἰσι πολεις.[3] In the very centre of Palestine stood Bethshan, which place its Greek inhabitants called *Scythopolis*.[4] Josephus[5] testifies that Gaza, in the southern part of Judæa, was Greek: and Joppa, the importance of whose harbour induced the kings of Egypt and Syria successively to take it from the Jews[6],

[1] Josephus, de Bell. Jud. Proem. § 2. says, that he composed his history of the Jewish war in the language of his country, and afterwards wrote it in Greek for the information of the Greeks and Romans. The reader will find a great number of additional testimonies to the prevalence of the Greek language in the east, in Antonii Josephi Binterim Epistola Catholica Interlinealis de Linguâ Originali Novi Testamenti non Latinâ, &c. pp. 171—198. Dusseldorpii, 1820. It is necessary to apprise the reader, that the design of this volume is to support the absurd popish dogma, that the reading of the Holy Scriptures, in the vulgar tongue, ought not to be promiscuously allowed.

[2] Josephus, Ant. Jud. lib. xix. c. 6. § 5. [3] Ant. Jud. lib. xvi. c. 11. § 4.

[4] Σκυθων Πολις, Judges i. 27. (Septuagint Version.) Polybius, lib. v. c. 70. § 4.

[5] Josephus, Ant. Jud. lib. xvii. c. 11. § 4.

[6] Diod. Sic. lib. xix. c. 59. 93. 1 Macc. x. 75. xii. 33, 34. xiii. 11. xiv. 34. 2 Macc. xiii. 3. Josephus, Ant. Jud. lib. xiii. c. 9. § 2. and lib. xiv. c. 10. § 22.

most certainly could not remain a stranger to the same influence. Under the reign of Herod the Great, Palestine became still more decidedly Greek. That prince and his sons erected several cities in honour of the Cæsars. The most remarkable of all these, Cæsarea, (which was the second city in his kingdom,) was chiefly peopled by Greeks [1]; who after Herod's death, under the protection of Nero, expelled the Jews who dwelt there with them.[2] The Jews revenged the affront, which they had received at Cæsarea, on Gadara, Hippos, Scythopolis, Askalon, and Gaza, — a further proof that the Greeks inhabited those cities jointly with the Jews.[3] After the death of Pompey, the Greeks being liberated from all the restraints which had been imposed on them, made great progress in Palestine under the protection of Herod; who by no means concealed his partiality for them [4], and lavished immense sums of money for the express purpose of naturalising their language and manners among the Jews. With this view he built a theatre and amphitheatre at Cæsarea [5]; at Jericho an amphitheatre, and a stadium [6]; he erected similar edifices at the very gates of the holy city, Jerusalem, and he even proceeded to build a theatre within its walls.[7]

3. The Roman government was rather favourable than adverse to the extension of the Greek language in Palestine, in consequence of Greek being the official language of the procurators of that country, when administering justice, and speaking to the people.

Under the earlier emperors, the Romans were accustomed frequently to make use of Greek, even at Rome, when the affairs of the provinces were under consideration.[8] If Greek were thus used at Rome, we may reasonably conclude that it would be still more frequently spoken in Greece and in Asia. In Palestine, in particular, we do not perceive any vestige of the official use of the Latin language by the procurators. We do not find a single instance, either in the books of the New Testament or in Josephus, in which the Roman governors made use of interpreters: and while use and the affairs of life accustomed the common people to that language, the higher classes of society would on many accounts be obliged to make use of it.

4. So far were the religious authorities of the Jews from opposing the introduction of Greek, that they appear rather to have *favoured* the use of that language.

They employed it, habitually, in profane works, and admitted it into official acts. An article of the Mischna prohibits the Jews from writing books in any other language, except the Greek.[9] Such a

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[1] Josephus, de Bell. Jud. lib. iii. c. 9. compared with lib. ii. c. 13. § 7.
[2] Bell. Jud. lib. ii. c. 14. § 4.
[3] Ibid. lib. ii. c. 18.
[4] Josephus, Ant. Jud. lib. xix. c. 7. § 5.
[5] Idem. lib. xv. c. 9. compared with lib. xvi. c. 5.
[6] Bell. Jud. lib. i. c. 33. § 6. 8. Ant. Jud. lib. xvii. c. 6.
[7] Bell. Jud. lib. i. c. 9. s. 3. Ant. Jud. lib. xv. c. 8. Θεατρον εν Ἱεροσολυμοις ωκοδομησεν. Compare Eichhorn de Judæorum Re Scenica in Comment. Soc. Reg. Scient. Gotting. Vol. II. Class. Antiq. pp. 10—13.
[8] This will account for the Jewish king, Herod Agrippa, and his brother being permitted by the emperor Claudius to be present in the senate, and to address that assembly in Greek. Dion. Hist. lib. lx. c. 8.
[9] Mischna, Tract. Megill. c. 1. § 8.

prohibition would not have been given if they had not been accustomed to write in a foreign language. The act or instrument of divorce might, indifferently, be written and signed in Greek or Hebrew: in either language, and with either subscription, it was valid.[1] During the siege of Jerusalem, for the first time, some opposition was made to the use of the Greek language, when brides were forbidden to wear a nuptial crown, at the same time that fathers were commanded to prevent their children thenceforward from learning Greek.[2] This circumstance will enable us readily to understand why Josephus, when sent by Titus to address his besieged countrymen, spoke to them ἑβραιζων, that is, in the Hebrew dialect, and τη πατριω γλοσση, *in his native tongue*[3]: it was not that he might be better heard, but that he might make himself known to them as their fellow-countryman and brother.

5. The Greek language was spread through various classes of the Jewish nation by usage and the intercourse of life. The people, with but few exceptions, generally understood it, although they continued to be always more attached to their native tongue. There were at Jerusalem religious communities wholly composed of Jews who spoke Greek; and of these Jews, as well as of Greek proselytes, the Christian church at Jerusalem appears in the first instance to have been formed. An examination of the Acts of the Apostles will prove these assertions. Thus, in Acts xxi. 40. and xxii. 2. when Paul, after a tumult, addressed the populace in Hebrew, *they kept the more silence*. They, therefore, evidently expected that he would have spoken to them in another language, which they would have comprehended[4], though they heard him much better in Hebrew, which they preferred. In Acts vi. 9. and ix. 29. we read that there were at Jerusalem whole synagogues of Hellenist Jews, under the name of Cyrenians, Alexandrians, &c. And in Acts vi. 1. we find that these very Hellenists formed a considerable portion of the church in that city.[5] From the account given in John xii. 20. of certain Greeks, (whether they were Hellenistic Jews or Greek proselytes, it is not material to determine,) who through the apostle Philip requested an interview with Jesus, it may fairly be inferred that both Philip and Andrew understood Greek.[6]

6. Further, there are extant Greek monuments, containing epi-

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[1] If the book of divorce be written in Hebrew, and the names of the witnesses in Greek, or *vice versa*; or the name of one witness be in Hebrew and the other in Greek; — if a scribe and witness wrote it, it is lawful. — Ibid. Tract. Gitin. c. 9. § 8.

[2] Ibid. Tract. Sotah. c. 9. § 14.

[3] Bell. Jud. lib. v. c. 9. § 2. lib. vi. c. 2. § 1.

[4] In like manner, it is well known, there are many hundred thousand natives of Ireland who *can* understand what is said to them in English, which language they will tolerate; but they LOVE their native Irish dialect, and will listen with profound attention to any one who kindly addresses them in it.

[5] Essai d'une Introduction Critique au Nouveau Testament, par J. E. Cellérier, fils, pp. 242—248. Genève, 1823. 8vo. Dr. Wait's Translation of Hug's Introduction, vol. ii. pp. 32—53.

[6] A. Arigler Hermeneutica Biblica, pp. 74—79. Alber, Instit. Hermeneut. Nov. Test. tom. i. pp. 242, 243.

taphs and inscriptions which were erected in Palestine and the neighbouring countries [1], as well as antient coins which were struck in the cities of Palestine, and also in the various cities of Asia Minor. [2] What purpose could it answer, to erect the one or to execute the other, in the Greek language, if that language had not been familiar — indeed vernacular to the inhabitants of Palestine and the neighbouring countries? There is, then, every reasonable evidence, amounting to demonstration, that Greek did prevail universally throughout the Roman empire; and that the common people of Judæa were acquainted with it, and understood it.

Convincing as we apprehend the preceding facts and evidence will be found to the unprejudiced inquirer, two or three objections have been raised against them, which it may not be irrelevant here briefly to notice.

1. It is objected that, during the siege of Jerusalem, when Titus granted a truce to the factious Jews just before he commenced his last assault, he advanced towards them accompanied by an interpreter [3]: but the Jewish historian, Josephus, evidently means that the Roman general, confident of victory, from a sense of dignity, spoke first, and in his own maternal language, which we know was Latin. The interpreter, therefore, did not attend him in order to translate Greek words into Hebrew, but for the purpose of rendering into Hebrew or Greek the discourse which Titus pronounced in Latin.

2. It has also been urged as a strong objection to the Greek original of the gospels, that Jesus Christ spoke in Hebrew; because Hebrew words occur in Mark v. 41. (*Talitha cumi*); vii. 34. (*Ephphatha*); Matt. xxvii. 46. (*Eli, Eli! Lama sabachthani*), and Mark xv. 34. But to this affirmation we may reply, that on this occasion the evangelists have noticed and transcribed these expressions in the original, because Jesus did not ordinarily and habitually speak Hebrew. But admitting it to be more probable, that the Redeemer did ordinarily speak Hebrew to the Jews, who were most partial to their native tongue, which they heard him speak with delight, we may ask — in what language but Greek did he address the multitudes, when they were composed of a mixture of persons of different countries and nations — proselytes to the Jewish religion, as well as heathen Gentiles? For instance, the Gadarenes (Matt. viii. 28—34. Mark v. 1. Luke viii. 26.); the inhabitants of the borders of Tyre and Sidon (Mark vii. 24.); the inhabitants of the Decapolis; the Syrophœnician woman, who is expressly termed a *Greek*, ἡ γυνὴ Ἑλληνίς, in Mark vii. 26.; and the *Greeks*, Ἕλληνες, who were desirous of seeing Jesus at the passover. (John xii. 20.) [4]

3. Lastly, it has been objected, that, as the Christian churches were in many countries composed chiefly of the common people, they did not and could not understand Greek. But not to insist on

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[1] Antonii Jos. Binterim, Propempticum ad Molkenbuhrii Problema Criticum, — Sacra Scriptura Novi Testamenti in quo idiomate originaliter ab apostolis edita fuit? pp. 27—40. (Moguntiæ, 1822. 8vo.)

[2] Ibid. pp. 40—44.

[3] Josephus, de Bell. Jud. lib. vi. c. 6. [4] Cellérier, Essai, p. 249. Hug, vol. ii. p. 54.

the evidence already adduced for the universality of the Greek language, we may reply, that "in every church there were numbers of persons endowed with the gifts of tongues, and of the interpretation of tongues; who could readily turn the apostles' Greek epistles into the language of the church to which they were sent. In particular, the president, or the spiritual man, who read the apostle's Greek letter to the Hebrews in their public assemblies, could, without any hesitation, read it in the Hebrew language, for the edification of those who did not understand Greek. And with respect to the Jews in the provinces, Greek being the native language of most of them, this epistle was much better calculated for their use, written in the Greek language, than if it had been written in the Hebrew, which few of them understood." Further, "it was proper that all the apostolical epistles should be written in the Greek language; because the different doctrines of the Gospel being delivered and explained in them, the explanation of these doctrines could with more advantage, be compared so as to be better understood, being expressed in one language, than if, in the different epistles, they had been expressed in the language of the churches and persons to whom they were sent. Now, what should that one language be, in which it was proper to write the Christian Revelation, but the Greek, which was then generally understood, and in which there were many books extant, that treated of all kinds of literature, and on that account were likely to be preserved, and by the reading of which Christians, in after ages, would be enabled to understand the Greek of the New Testament? This advantage none of the provincial dialects used in the apostles' days could pretend to. Being limited to particular countries, they were soon to be disused: and few (if any) books being written in them which merited to be preserved, the meaning of such of the apostles' letters as were composed in the provincial languages could not easily have been ascertained."[1]

III. Examination of the Style of the New Testament.

The style of the New Testament has a considerable affinity with that of the Septuagint version, which was executed at Alexandria[2], although it approaches somewhat nearer to the idiom of the Greek language; but the peculiarities of the Hebrew phraseology are discernible throughout, the language of the New Testament being formed by a mixture of oriental idioms and expressions with those which are properly Greek. Hence it has by some philologers been termed *Hebraic-Greek*, and (from the Jews having acquired the Greek language, rather by practice than by grammar, among the Greeks, in whose countries they resided in large communities) *Hellenistic-Greek*. The propriety of this appellation was severely contested towards the close of the seventeenth and in the early part of the eighteenth cen-

[1] Dr. Macknight on the Epistles, Pref. to Hebrews, sect. ii. § 3. vol. iv. p. 336. 4to. edit.

[2] Michaelis has devoted an entire section to show that the language of the New Testament has a tincture of the Alexandrian idiom. Vol. i. pp. 143. *et seq.* Professor Winer has given an interesting historical sketch of the Greek Language of the New Testament, in his Greek Grammar of the New Testament, translated by Professor Stuart and Mr. Robinson, pp. 12—35. Andover [North America], 1825. 8vo.

tury[1]: and numerous publications were written on both sides of the question, with considerable asperity, which, together with the con-

[1] The "controversy on this topic began, very soon after the revival of literature in Europe. In the sixteenth century, Erasmus and Laurentius Valla ventured to assert publicly, that the Greek of the New Testament is Hellenistic. Many learned men of that day were inclined to adopt this opinion. But Robert Stephens, in the preface to his celebrated edition of the New Testament (1576), took it into his head strenuously to contend for the Attic purity of its dialect. As his Testament was so widely circulated, the preface served to excite general attention to the subject in question, and to prepare the minds of critics for the mighty contest which followed. Sebastian Pforscher led the way, in his *Diatribe de Ling. Græc. N. Test. puritate*, published in 1629, at Amsterdam; in which he defends, with great warmth, the purity of the New Testament Greek. His antagonist was J. Jung, who published in 1640 his *Sententiæ doctissvirorum, de Hellenistis et Hellenistica Dialecto.* To this a reply was made, by J. Grosse of Jena, styled *Trias propositionum theol. stilum Nov. Test. a barbaris criminationibus vindicantium;* in which the whole mass of Hellenists were consigned over to the most detestable heresy. In the same year, Wulfer wrote an answer to this in his *Innocentia Hellenistarum vindicata;* to which Grosse replied, in his *Observationes pro triade Observatt. apologeticæ.* Musæus defended Wulfer (though not in all his positions) in his *Disquisitio de stilo Nov. Testamenti*, A. D. 1641; to which Grosse replied by a *Tertia defensio Triados*, 1641. In 1642, Musæus felt himself compelled to publish his *Vindiciæ Disquisitionis;* which however only excited Grosse to a *Quarta defensio Triados.*

"About the same time, the controversy was briskly carried on in Holland. D. Heinsius, in his *Aristarchus Sacer*, and his *Exercitt. sac. in Nov. Testamentum*, had espoused the cause of Hellenism, and commented upon Pforscher's Diatribe. In a plainer manner still did he do this, in his *Exercitatio de Lingua Hellenistica*, published in 1643. In the very same year, the celebrated Salmasius appeared as his antagonist, in three separate publications, the spirit and tone of which may be readily discerned from their titles. The first was inscribed *Commentarius controversiam de lingua Hellenistica decidens;* the second, *Funus linguæ Hellenisticæ;* the third, *Ossilegium linguæ Hellenisticæ.* In 1648, Gataker, in England, warmly espoused the cause of the Hellenists, in his *Dissert. de stilo Nov. Testamenti.* On the same side, about this time, appeared Werenfels, of Switzerland, in his essay *De stylo Script. Nov. Testamenti;* and J. Olearius, of Germany, in his book *De stilo Nov. Testamenti;* also Böckler, in his Tract, *De ling. Nov. Test. originali.* In Holland, Vorstius published, in defence of the same side, his book *De Hebraismis Nov. Testamenti*, 1658; and in 1665, his *Comment. de Hebraismis, N. Test.* The last was attacked by H. Vitringa, in his *Specimen annotatt. ad Philol. Sac. Vorstii.* The best of these dissertations were collected and published by Rhenferd in his *Syntagma Diss. Philol. Theol. de Stilo Nov. Test.* 1703; and also by Van Honert, about the same time, at Amsterdam.

"J. H. Michaelis, in his essay *De textu Nov. Test.* Halæ, 1707, and H. Blackwall in his *Sacred Classics illustrated and defended*, endeavoured to moderate the parties, and to show, that while it might safely be admitted that there are Hebraisms in the New Testament, it may at the same time be mintained, that the Greek of the sacred writers is entitled to the character of classic purity. But all efforts at peace were defeated by Georgi of Wittemberg, who, in 1732, published his *Vindiciæ Nov. Test.* This was answered by Knapp and Dressing of Leipsic. In 1733, Georgi published his *Hierocriticus Sacer*, in three books; and at the end of the year, a second part, in as many more books; which were also answered by his Leipsic opponents. From this time, the cause of the Hellenists began to predominate throughout Europe. And though many essays on this subject have since appeared, and it has been canvassed in a far more able manner than before, yet few of these essays have been controversial; almost all writers leaning to the side of Hellenism." Dissertations on the Importance and best Method of studying the Original Languages of the Bible, by Jahn and others, with Notes by Prof. Stuart, (Andover, N. America, 1821,) pp. 77, 78. The reader, who is desirous of investigating the controversy on the purity of the language of the New Testament, is referred to the Acroases Academicæ super Hermeneutica Novi Testamenti of Prof. Morus (vol. i. pp. 202—233.); in which he has enumerated the principal writers on each side of the question. A similar list has been given by Beck (Monogrammata Hermeneutices Novi Testamenti, part i. pp. 28—32.), by Rumpæus (Isagoge ad Lectionem N. T. pp. 33. *et seq.*) and by Rambach. (Instit. Herm. Sacræ, pp. 23. 399.) Dr. Campbell has treated the subject very ably in the first of his Preliminary Dissertations, prefixed to his version of the four Gospels; and Wetstein (Libelli ad Crisin atque Interpretationem N. T. pp. 48—60.) has given some interesting extracts from Origen, Chrysostom, and other fathers, who were of opinion that the language of the New Testament was *not* pure Greek. Other writers might be mentioned, who have treated bibliographically on this

troversy, are now almost forgotten. The dispute, however interesting to the philological antiquarian, is, after all, a mere "strife of words[1];" and as the appellation of Hellenistic or Hebraic Greek is sufficiently correct for the purpose of characterising the language of the New Testament, it is now generally adopted.

Of this Hebraic style, the Gospels of St. Matthew and St. Mark exhibit strong vestiges: the former presents harsher Hebraisms than the latter: and the Gospel of St. Mark abounds with still more striking Hebraisms. "The epistles of St. James and Jude are somewhat better, but even these are full of Hebraisms, and betray in other respects a certain Hebrew tone. St. Luke has, in several passages, written pure and classic Greek, of which the four first verses of his Gospel may be given as an instance: in the sequel, where he describes the actions of Christ, he has very harsh Hebraisms, yet the style is more agreeable than that of St. Matthew or St. Mark. In the Acts of the Apostles he is not free from Hebraisms, which he seems to have never studiously avoided; but his periods are more classically turned, and sometimes possess beauty devoid of art. St. John has numerous, though not uncouth, Hebraisms both in his Gospel and epistles: but he has written in a smooth and flowing language, and surpasses all the Jewish writers in the excellence of narrative. St. Paul again is entirely different from them all: his style is indeed neglected and full of Hebraisms, but he has avoided the concise and verse-like construction of the Hebrew language, and has, upon the whole, a considerable share of the roundness of Grecian composition. It is evident that he was as perfectly acquainted with the Greek manner of expression as with the Hebrew; and he has introduced them alternately, as either the one or the other suggested itself the first, or was the best approved."[2]

This diversity of style and idiom in the sacred writers of the New Testament affords an intrinsic and irresistible evidence for the authenticity of the books which pass under their names. If their style had been uniformly the same, there would be good reason for suspecting that they had all combined together when they wrote; or, else, that having previously concerted what they should teach, one of them had committed to writing their system of doctrine. In ordinary cases, when there is a difference of style in a work professing to be the production of *one* author, we have reason to believe that it was written by several persons. In like manner, and for the very same reason, when books, which pass under the names of *several* authors, are written in different styles, we are authorised to conclude that they were not composed by one person.

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topic: but the preceding foreign critics only are specified, as their works may be easily procured from the Continent.

[1] Michaelis ascribes the disputes above noticed either to "a want of sufficient knowledge of the Greek, the prejudices of pedantry and school orthodoxy, or the injudicious custom of choosing the Greek Testament as the *first* book to be read by learners of that language; by which means they are so accustomed to its singular style, that in a more advanced age they are incapable of perceiving its deviation from the language of the classics." (Bp. Marsh's Michaelis, vol. i. p. 211.)

[2] Michaelis, vol. i. p. 112.

Further, If the New Testament had been written with classic purity; if it had presented to us the language of Isocrates, Demosthenes, Xenophon, or Plutarch, there would have been just grounds for suspicion of forgery; and it might with propriety have been objected, that it was impossible for Hebrews, who professed to be men of no learning, to have written in so pure and excellent a style, and, consequently, that the books which were ascribed to them must have been the invention of some impostor. The diversity of style, therefore, which is observable in them, so far from being any objection to the authenticity of the New Testament, is in reality a strong argument for the truth and sincerity of the sacred writers, and of the authenticity of their writings. "Very many of the Greek words, found in the New Testament, are not such as were adopted by men of education, and the higher and more polished ranks of life, but such as were in use with the common people. Now this shows that the writers became acquainted with the language, in consequence of an actual intercourse with those who spoke it, rather than from any study of books: and that intercourse must have been very much confined to the middling or even lower classes; since the words and phrases, most frequently used by them, passed current only among the vulgar. There are undoubtedly many plain intimations[1] given throughout these books, that their writers were of this lower class, and that their associates were frequently of the same description; but the character of the style is the strongest confirmation possible that their conditions were not higher than what they have ascribed to themselves."[2] In fact, the vulgarisms, foreign idioms, and other disadvantages and defects, which some critics imagine that they have discovered in the Hebraic Greek of the New Testament, "are assigned by the inspired writers as the reasons of God's preference of it, whose thoughts are not our thoughts, nor his ways our ways. Paul argues, that the success of the preachers of the Gospel, in spite of the absence of those accomplishments in language, then so highly valued, was an evidence of the divine power and energy with which their ministry was accompanied. He did not address them, he tells us (1 Cor. i. 17.) *with the wisdom of words,* — with artificial periods and a studied elocution, — *lest the cross of Christ should be made of none effect;* — lest to human eloquence that success should be ascribed, which ought to be attributed to the divinity of the doctrine and the agency of the Spirit, in the miracles wrought in support of it. There is hardly any sentiment which he is at greater pains to enforce. He *used none of the enticing or persuasive words of man's wisdom.* Wherefore? — 'That their faith

[1] It is obvious to cite such passages, as Mark i. 16. ii. 14. John xxi. 3. 7. where the occupations of the Apostles are plainly and professedly mentioned. It may be more satisfactory to refer to Acts iii. 6. xviii. 3. xx. 34. 2 Cor. viii. and ix. xi. 6. 8, 9. 27. xii. 14, &c. Phil. ii. 25. iv. 10, &c. 1 Thess. ii. 6. 9. 2 Thess. iii. 8. 10. Philem. 11. 18. In these, the attainments, occupations, and associates of the preachers of the Gospel are indirectly mentioned and alluded to; and afford a species of *undesigned* proof, which seems to repel the imputation of fraud, especially if the circumstance of style be taken into the account.

[2] Dr. Maltby's "Illustrations of the Truth of the Christian Religion," pp. 10—12.

might not stand *in the wisdom of man, but in the power of God.*' (1 Cor. ii. 4, 5.) Should I ask what was the reason why our Lord Jesus Christ chose for the instruments of that most amazing revolution in the religious systems of mankind, men perfectly illiterate and taken out of the lowest class of the people? Your answer to this will serve equally for an answer to that other question, — Why did the Holy Spirit choose to deliver such important truths in the barbarous idiom of a few obscure Galilæans, and not in the politer and more harmonious strains of Grecian eloquence?—I repeat it, the answer to both questions is the same—That it might appear, beyond contradiction, that the excellency of the power was of God, and not of man."[1]

A large proportion, however, of the phrases and constructions of the New Testament is pure Greek; that is to say, of the same degree of purity as the Greek which was spoken in Macedonia, and that in which Polybius wrote his Roman History. Hence the language of the New Testament will derive considerable illustration from consulting the works of classic writers, and especially from diligently collating the Septuagint version of the Old Testament: the collections also of Raphelius, Palairet, Bos, Abresch, Ernesti, and other writers whose works are noticed in the Appendix to this volume, will afford the biblical student very essential assistance in explaining the pure Greek expressions of the New Testament according to the usage of classic authors. It should further be noticed, that there occur in the New Testament words that express both doctrines and practices which were utterly unknown to the Greeks; and also words bearing widely different interpretation from those which are ordinarily found in Greek writers.

IV. The New Testament contains examples of the various DIALECTS occurring in the Greek language, and especially of the Attic; which being most generally in use on account of its elegance, pervades every book of the New Testament. To these, some have added the poetic dialect, chiefly, it should seem, because there are a few passages cited by St. Paul from the antient Greek poets, in Acts xvii. 28. 1 Cor. xv. 33. and Tit. i. 12.[2] But the sacred writers of the New Testament being Jews, were consequently acquainted with the Hebrew idioms, and also with the common as well as with the *appropriated* or *acquired* senses of the words of that language. Hence, when they used a Greek word, as correspondent to a Hebrew one of like signification, they employed it as the Hebrew word was used, either in a common or appropriated sense, as occasion required. The whole arrangement of their periods " is regulated according to the Hebrew verses (not those in Hebrew poetry, but such as are found in the historical books); which are constructed in a manner directly opposite to the roundness of Grecian language, and for want

[1] Dr. Campbell's Preliminary Dissertations, Diss. i. (vol. i. 3d edit.) p. 50. Bishop Warburton has treated this topic with his usual ability in his "Doctrine of Grace," book i. chapters viii.—x. (Works, vol. viii. pp. 279—302.) See also Michaelis's Introduction, vol. i. pp. 116—123.

[2] J. B. Carpzov. Primæ Lineæ Hermeneuticæ, p. 16. Pfeiffer Herm. Sacra, c. vii. § 6. (Op. tom. ii. p. 652.)

of variety have an endless repetition of the same particles."[1] These peculiar idioms are termed *Hebraisms*, and their nature and classes have been treated at considerable length by various writers. Georgi, Pfochenius, Blackwall, and others, have altogether denied the existence of these Hebraisms; while their antagonists have, perhaps unnecessarily, multiplied them. Wyssius, in his Dialectologia Sacra, has divided the Hebraisms of the New Testament into thirteen classes; Vorstius[2] into thirty-one classes; and Viser into eight classes[3]; and Masclef has given an ample collection of the Hebraisms occurring in the sacred writings in the first volume of his excellent Hebrew Grammar.[4] The New Testament, however, contains fewer Hebrew grammatical constructions than the Septuagint, except in the book of Revelation; where we often find a nominative, when another case should have been substituted, in imitation of the Hebrew, which is without cases.[5] As the limits necessarily assigned to this section do not permit us to abridge the valuable treatises just noticed, we shall here adduce some instances of the Hebraisms found principally in the New Testament, and shall offer a few canons by which to determine them with precision.

1. Thus, *to be called, to arise,* and *to be found,* are the same as *to be,* with the Hebrews, and this latter is in the Old Testament frequently expressed by the former. Compare Isa. lx. 14. 18. lxi. 3. lxii. 12. Zech. viii. 3.

Accordingly, in the New Testament, these terms are often employed one for the other, as in Matt. v. 9. *They shall be called the children of God:* and ver. 19. *He shall be called the least in the kingdom of Heaven!*—1 John iii. 1. *That we should be called the sons of God. To be called* here and in other places is really *to be,* and it is so expressed according to the Hebrew way of speaking. There is the like signification of the word *arise,* as in 2 Sam. xi. 20. *if the king's wrath arise.* — Esth. iv. 14. *Enlargement and deliverance shall arise to the Jews.* Prov. xxiv. 22. *their calamity shall arise suddenly.* — In all which places the word *arise* signifies no other than actual *being* or *existing,* according to the Hebrew idiom. And hence it is used in a similar manner in the New Testament, as in Luke xxiv. 38. *Why do thoughts arise in your hearts?* i. e. Why are they there? — Matt. xxiv. 24. *There shall arise false Christs,* i. e. there shall actually be at that time such persons according to my prediction. So, *to be found* is among the Hebrews of the same import with the abovementioned expressions, and accordingly in the Old Testament one is put for the other, as in 1 Sam. xxv. 28. *Evil hath not been found in thee.* — 2 Chron. xix. 3. *Good things are found in thee.* — Isa. li. 3. *Joy and gladness shall be found therein.* — Dan. v. 12. *An excellent spirit was found* in Daniel. In these and other texts the Hebrew word rendered *found* is equivalent to *was.* In imitation of this Hebraism, *to be found* is used for *sum* or *existo,* to be, in the New Testament, as in Luke xvii. 18. *There are not found that returned to give glory to God, save this stranger.* — Acts v. 39. *Lest haply ye be found to fight against God.* — 1 Cor. iv. 2. *That a man be found faithful.* — Phil. ii. 8. *Being found in fashion as a man.* — Heb. xi. 5. *Enoch was not found:* which is the same with Enoch was not, as is evident from comparing this place with Gen. v. 24. to which it refers. The expression of St. Peter, 1 Ep. ii. 22. *Neither was guile found in his mouth,* is taken from Isa. liii. 9. *Neither was there any deceit* (or guile) *in his mouth.* Whence it appears, that in this, as well as the other texts above cited, *to be found* is equivalent to *was.*

[1] Leusden de Dialectis, p. 20. Michaelis, vol. i. p. 123.

[2] In his Philologia Sacra: this work was originally published in 4to. but the best edition is that of M. Fischer, in 8vo. Leipsic, 1778. Vorstius's treatise was abridged by Leusden in his Philologus Græcus; and Leusden's Abridgment was republished by Fischer, with valuable notes and other additions, in 8vo. Leipsic, 1783.

[3] In his Hermeneutica Sacra Novi Testamenti, pars ii. vol. ii. pp. 1—62.

[4] See particularly pp. 273—290. 304—307. and 333—352. See also Schaefer's Institutiones Scripturisticæ, pars ii. pp. 194—205.

[5] Michaelis, vol. i. pp. 125. Glassius has given several instances in his Philologia Sacra, canons xxviii. and xxix. vol. i. pp. 67—72. edit. Dathe. Professor Winer divides the Hebraisms of the New Testament into two classes, *perfect* and *imperfect.* Greek Grammar of the New Test. pp. 32—35. where he has given many important examples.

2. Verbs expressive of a person's doing an action, are often used to signify his supposing the thing, or discovering and acknowledging the fact, or his declaring and foretelling the event, especially in the prophetic writings.

Thus, *He that findeth his life shall lose it* (Matt. x. 39.), means, *He that expects to save his life by apostacy, shall lose it.* — So, *Let him become a fool* (1 Cor. iii. 18.), is equivalent to, *Let him become sensible of his folly.* — *Make the heart of this people fat* (Isa. vi. 9, 10.), i. e. *Prophesy that they shall be so.* — *What God hath cleansed* (Acts x. 15.), i. e. *What God hath declared clean.* — *But of that day and hour no man knoweth* (that is, maketh known), *not even the angels who are in heaven, neither the Son, but the Father* (Matt. xxiv. 36.), that is, neither man, nor an angel, nor the Son, has permission to make known this secret.

3. Negative verbs are often put for a strong positive affirmation.

Thus, *No good thing will he withhold* (Psal. lxxxiv. 11.), means, *He will give them all good things.* — *Being not weak in the faith* (Rom. iv. 19.), i. e. *Being strong in the faith.* — *I will not leave you comfortless* (John xiv. 18.), means, *I will both protect and give you the most solid comfort.*

4. The privileges of the first-born among the Jews being very great, that which is chief or most eminent in any kind, is called the first-born, Gen. xlix. 3.

So, in Job xviii. 13., the *first-born* of death is the most fatal and cruel death. — In Isa. xiv. 30. the *first-born* of the poor denotes those who are most poor and miserable. (See also Psal. lxxxix. 27. Jer. xxxi. 9. Rom. viii. 29. Col. i. 15. 18. Heb. xii. 23.)

5. The word *son* has various peculiar significations. This word was a favourite one among the Hebrews, who employed it to designate a great variety of relations. The *son* of any thing, according to the oriental idiom, may be either what is closely connected with it, dependant on it, like it, the consequence of it, worthy of it, &c.

Thus, the *sons* or *children of Belial*, so often spoken of in the Old Testament, are wicked men, such as are good for nothing, or such as will not be governed. — *Children of light* are such as are divinely enlightened. (Luke xvi. 8. John xii. 36. Ephes. v. 8. 1 Thess. v. 5.) — *Children of disobedience* are disobedient persons. (Ephes. ii. 2.) Children of *Hell* (Matt. xxiii. 15.); — of *wrath* (Ephes. ii. 3.); and *Son of perdition* (John xvii. 12. 2 Thess. ii. 3.); are respectively such as are worthy thereof, or *obnoxious* thereto. — A *son of peace* (Luke x. 6.) is one that is worthy of it. (See Matt. x. 13.) — The *children* of a place are the inhabitants of it. (Ezra ii. 1. Psal. cxlix. 2. Jer. ii. 16. — So the word *daughter* is likewise used (2 Kings xix. 21. Psal. xlv. 12. cxxxvii. 8. Lam. ii. 13. Zech. ii. 10.); the *city* being as a *mother*, and the *inhabitants* of it taken collectively, as her *daughter*. The children of the *promise*, are such as embrace and believe the promise of the Gospel. (Gal. iv. 28.) — *Sons of men* (Psal. iv. 2.) are no more than men. And Christ is as often called the *son of man*, as he is man. The *sons of God* (Gen. vi. 2.) are those who professed to be pious, or the children of God.[1] (Matt. v. 45.) They are such as imitate him, or are governed by him. (1 John iii. 10.) On the same account are men called the *children of the devil*. So likewise (John viii. 44.) *father* is understood in a like sense; also those who are the *inventors* of any thing, or instruct others therein, are called their fathers. (Gen. iv. 20.)

6. *Name* is frequently used as synonymous with *persons*.

Thus, to believe on the *name* of Christ (John i. 12.) means to believe on him. See similar examples in John iii. 18. xx. 31. Rev. iii. 4. In like manner *soul* is put for person, in Matt. xii. 18. *In whom* my soul *is well pleased*, that is, in whom I am well pleased. See other examples in Gen. xii. 13. xix. 20. Psal. cvi. 15. Job xvi. 4. Prov. xxv. 25. Rom. xiii. 1. Heb. x. 38.

7. As the Jews had but few adjectives in their language, they had recourse to substantives, in order to supply their place.

Hence we find *kingdom and glory* used to denote a *glorious kingdom*. (1 Thess. ii. 12.) *Mouth and wisdom for wise discourse* (Luke xxi. 15.): the *patience of hope* for *patient expectation* (1 Thess. i. 3.); *glory of his power* for *glorious power*. (2 Thess. i. 9.) So cir-

[1] The various significations of the words "Son," and "Sons of God," according to the oriental idioms, are investigated and elucidated at considerable length by Professor Stuart, in his "Letters on the Eternal Generation of the Son of God," pp. 94—107. Andover (North America), 1822.

cumcision and uncircumcision mean circumcised and uncircumcised persons. Anathema (1 Cor. xvi. 22.) means, an excommunicated member. *The spirits of the prophets* (1 Cor. xiv. 32.), means, the *spiritual gifts of the prophets*. When one substantive governs another, in the genitive, one of them is sometimes used as an adjective. *In the body of his flesh through* *in his fleshly body* (Col. i. 22.); *Bond of perfectness* (Col. iii. 14.), means, a *perfect bond*. In Eph. vi. 12. *spiritual wickedness*, means, *wicked spirits*. *Newness of life* (Rom. vii. 6.), is a *new life*. *The tree of the knowledge of good and evil* (Gen. ii. 9. compared with iii. 22.), means, *the tree of the knowledge of good*, or *of a pleasure which to taste is an evil*. When two substantives are joined together, by the copulative *and*, the one frequently governs the other, as in Dan. iii. 7. *All the people, the nations, and the languages*, mean, *people of all nations and languages*. In Acts xxiii. 6. *the hope and resurrection of the dead*, means, *the hope of the resurrection of the dead*. In Col. ii. 8. *Philosophy and vain deceit*, denotes, *a false and deceitful philosophy*. *Hath brought life and immortality to light* (2 Tim. i. 10.), means, *to bring immortal life to light*. But the expression, *I am the way, the truth, and the life*, (John xiv. 6.) means, I *am the true and living way*. It is of importance to observe, that, in the original, nouns in the genitive case sometimes express the object, and sometimes the agent. In Matt. ix. 35. *the gospel of the kingdom*, means, *good news concerning the kingdom*. *Doctrines of devils*, (1 Tim. iv. 1.) evidently mean, *doctrines concerning demons*. *The faith of Christ* often denotes the faith which the Lord Jesus Christ enjoins. The righteousness of God sometimes means, his personal perfection, and sometimes that righteousness which he requires of his people. In Col. ii. 11. *the circumcision of Christ*, means, *the circumcision enjoined by Christ*. The Hebrews used the word *living*, to express the excellence of the thing to which it is applied. Thus, *living water*, or *living fountain*, signifies, *running*, or *excellent water*. *Living stones, living way, living oracles*, mean, *excellent stones, an excellent way, and excellent oracles*.

8. The Jews, having no superlatives in their language, employed the words *of God* or *of the Lord*, in order to denote the greatness or excellency of a thing.

Thus, in Gen. xiii. 10., a beautiful garden is called the *garden of the Lord*. In 1 Sam. xxvi. 12. a *very deep sleep* is called *the sleep of the Lord*. In 2 Chron. xiv. 14. and xvii. 10., the *fear of the Lord* denotes a very great fear. In Psal. xxxvi. 7. Heb. (6. of English Bibles), the *mountains of God* are exceeding high mountains; and in Psal. lxxx. 10. (Heb.) the *tallest cedars* are termed *cedars of God*. The *voices of God* (Exod. ix. 28. Heb. in our version properly rendered *mighty thunderings*) mean superlatively, loud thunder. Compare also the sublime description of the effects of *thunder*, or the voice of God, in Psal. xxix. 3—8. The production of rain by the electric spark is alluded to, in a very beautiful manner, in Jer. x. 13. *When he* (God) *uttereth his voice, there is a multitude of waters in the heavens.* [1] In Jonah iii. 2. Nineveh is termed an *exceeding great city*; which in the original Hebrew is *a city great to God*. The like mode of expression occurs in the New Testament. Thus, in Acts vii. 20. Moses is said to be αστειος τω Θεω, literally *fair to God*, or, as it is correctly rendered in our version, *exceeding fair*. And in 2 Cor. x. 4. the weapons of our warfare are termed δυνατα τω Θεω, literally, *mighty to God*, that is, *exceeding powerful*, — not mighty *through God*, as in our authorised translation.

9. According to the Hebrew idiom, a sword has a *mouth*, or the edge of the sword is called a *mouth*. (Luke xxi. 24.)

They shall fall by the mouth (or, as our translators have correctly rendered it, *the edge*) *of the sword* (Heb. xi. 34.)—*escaped the edge of the sword*, is in the Greek στομα, the *mouth* of the sword. So, we read of a *two-mouthed sword* (Heb. iv. 12.), for it is διστομος in the Greek. That this is the Hebrew phraseology may be seen by comparing Judg. iii. 16. Psal. cxlix. 6. Prov. v. 4.

10. The verb γινωσκω, *to know*, in the New Testament, frequently denotes *to approve*.

Thus, in Matt. vii. 23. *I never* knew *you*, means, I never approved you. A similar construction occurs in 1 Cor. viii. 3. and in Rom. vii. 15. (Gr.) which in our version is rendered *allow*. Compare also Psal. i. 6.

11. Lastly, to *hear* denotes to *understand*, to *attend to*, and to *regard what is said*.

In illustration of this remark, compare Deut. xviii. 15. with Acts iii. 23. and see also Matt. xvii. 5. and xi. 15. xiii. 9. and Luke viii. 8.

It were no difficult task to adduce numerous similar examples of

[1] Dr. A. Clarke on Exod. ix. 28.

the Hebraisms occurring in the Scriptures, and particularly in the New Testament; but the preceding may suffice to show the benefit that may be derived from duly considering the import of a word in the several passages of holy writ in which it occurs.

In order to understand the full force and meaning of the Hebraisms of the New Testament, the following canons have been laid down by the celebrated critic John Augustus Ernesti, and his annotator Professor Morus.

1. *Compare Hebrew words and forms of expressions with those which occur in good Greek formulæ, particularly in doctrinal passages.*

As all languages have some modes of speech which are common to each other, it sometimes happens that the same word or expression is both Hebrew, and good Greek, and affords a proper meaning, whether we take it in a Hebrew or a Greek sense. But, in such cases, it is preferable to adopt that meaning which a Jew would give, because it is most probable that the sacred writer had this in view rather than the Greek meaning, especially if the latter were not of very frequent occurrence. Thus, the expression, *ye shall die in your sins* (John viii. 24.), if explained according to the Greek idiom, is equivalent to *ye shall persevere in a course of sinful practice to the end of your lives:* but, according to the Hebrew idiom, it not only denotes a physical or temporal death, but also eternal death, and is equivalent to *ye shall be damned on account of your sins*, in rejecting the Messiah. The latter interpretation, therefore, is preferably to be adopted, as agreeing best with the Hebrew mode of thinking, and also with the context.

This rule applies particularly to the doctrinal passages of the New Testament, which must in all cases be interpreted according to the genius of the Hebrew language. Thus, *to fear God*, in the language of a Jew, means to reverence or worship God generally. *The knowledge of God*, which is so frequently mentioned in the New Testament, if taken according to the Hebrew idiom, implies not only the mental knowledge of God, but also the worship and reverence of Him which flows from it, and, consequently, it is both a *theoretical* and a *practical* knowledge of God. The reason of this rule is obvious. In the first place, our Saviour and his apostles, the first teachers of Christianity, were Jews, who had been educated in the Jewish religion and language; and who (with the exception of Paul) being unacquainted with the niceties of the Greek language at the time they were called to the apostolic office, could only express themselves in the style and manner peculiar to their country. Secondly, the religion taught in the New Testament agrees with that delivered in the Old Testament, of which it is a *continuation;* so that the ritual worship enjoined by the law of Moses is succeeded by a *spiritual* or *internal* worship; the legal dispensation is succeeded by the Gospel dispensation, in which what was imperfect and obscure is become perfect and clear. Now things that are continued are substantially the same, or of a similar nature. Thus the expression to *come unto God* occurs both in the Old and in the New Testament. In the former it simply means to *go up to the temple;* in the latter it is continued, so that what was imperfect becomes perfect, and it implies the *mental* or *spiritual approach unto the Most High*, i. e. the spiritual worshipping of God. In like manner, since the numerous particulars related in the Old Testament concerning the victims, priests, and temple of God are transferred, in the New Testament, to the atoning death of Christ, to his offering of himself to death, and to the Christian church, the veil of figure being withdrawn, the force and beauty of these expressions cannot be perceived, nor their meaning fully ascertained, unless we interpret the doctrinal parts of the New Testament, by the aid of the Old Testament.

2. *The Hebraisms of the New Testament are to be compared with the good Greek occurring in the Septuagint or Alexandrian version.*

As the Hebraisms occurring in the Old Testament are uniformly rendered, in the Septuagint version, in good Greek, this translation may be considered as a commentary and exposition of those passages, and as conveying the sense of the Hebrew nation concerning their meaning. The Alexandrian translation, therefore, ought to be consulted in those passages of the New Testament in which the sacred writers have rendered the Hebraisms literally. Thus, in 1 Cor. xv. 54. death is said to be *swallowed up in victory*, which sentence is a quotation from Isaiah xxv. 8. As the Hebrew word נֵצַח NETSACH, with the ל prefixed, acquires the force of an adverb, and means *for ever, without end*, or *incessantly*, and as the Septuagint sometimes renders the word לָנֶצַח LANETSACH by εἰς νῖκος in victory, but most commonly by εἰς τέλος, *for ever*, Michaelis is of opinion that this last meaning properly belongs to 1 Cor. xv. 54., which should therefore be rendered *death is swallowed up for ever.* And so it is translated by Bishop Pearce.

3. *In passages that are good Greek, which are common both to the Old and New Testament, the corresponding words in the Hebrew Old Testament are to be compared.*

Several passages occur in the New Testament, that are good Greek, and which are also to be found in the Alexandrian version. In these cases it is not sufficient to consult the Greek language only: recourse should also be had to the Hebrew, because such words of the Septuagint and New Testament have acquired a different meaning from what is given to them by Greek writers, and are sometimes to be taken in a more lax, sometimes in a more strict sense. Thus, in Gen. v. 24. and Heb. xi. 5. it is said that Enoch *pleased God* ευηρεστηκεναι τω Θεω; which expression in itself is sufficiently clear, and is also good Greek; but if we compare the corresponding expression in the Hebrew, its true meaning is, that *he walked with God.* In rendering this clause by ευηρεστηκεναι τω Θεω, the Greek translator did not render the Hebrew *verbatim*, for in that case he would have said περιεπατησε συν Θεω; but he translated it correctly as to the sense. Enoch *pleased God*, because he lived habitually as in the sight of God, setting him always before his eyes in every thing he said, thought, and did. In Psal. ii. 1. the Septuagint version runs thus, Ινατι εφρυαξαν εθνη, *why did the nations rage?* Now though this expression is good Greek, it does not fully render the original Hebrew, which means, *why do the nations furiously and tumultuously assemble together, or rebel?* The Septuagint therefore is not sufficiently close. Once more, the expression ουκ οντες, *they are not*, is good Greek, but admits of various meanings, indicating those who are not yet in existence, those who are already deceased, or, figuratively, persons of no authority. This expression occurs both in the Septuagint version of Jer. xxxi. 15. and also in Matt. ii. 18. If we compare the original Hebrew, we shall find that it is to be limited to those who are dead. Hence it will be evident that the collation of the original Hebrew will not only prevent us from taking words either in too lax or too strict a sense, but will also guard us against uncertainty as to their meaning, and lead us to that very sense which the sacred writer intended.

Besides the Hebraisms, which we have just considered, there are found in the New Testament various Rabbinical, Syriac, Persic, Latin, and other idioms and words, which are respectively denominated Rabbinisms, Syriasms, Persisms, Latinisms, &c. &c. on which it may not be improper to offer a few remarks.

1. *Rabbinisms.*—We have already seen that during, and subsequent to, the Babylonian captivity, the Jewish language sustained very considerable changes.[1] New words, new sentences, and new expressions were introduced, especially terms of science, which Moses or Isaiah would have as little understood, as Cicero or Cæsar would a system of philosophy or theology composed in the language of the schools. This New Hebrew language is called Talmudical, or Rabbinical, from the writings in which it is used; and, although these writings are of much later date than the New Testament, yet, from the coincidence of expressions, it is not improbable that, even in the time of Christ, this was the learned language of the Rabbins.[2] Lightfoot, Schoetgenius, Meuschen, and others, have excellently illustrated the Rabbinisms occurring in the New Testament.

2. *Aramæisms*, or *Syriasms* and *Chaldaisms.*—The vernacular language of the Jews, in the time of Jesus Christ, was the Aramæan; which branched into two dialects, differing in pronunciation rather than in words, and respectively denominated the *Chaldee* or East Aramæan, and the *Syriac*, or West Aramæan. The East Aramæan was spoken at Jerusalem and in Judæa; and was used by Christ

[1] See p. 5. *supra.*

[2] Michaelis, vol. i. p. 129., who has given some illustrative examples. Mori Acroases super Hermeneuticæ Novi Testamenti, vol. i. p. 238. See also Olearius de Stylo Novi Testamenti, membr. iii. aphorism vii. (Thesaurus Theologicus Nov. Test. tom. ii. pp. 23, 24.)

in his familiar discourses and conversations with the Jews; the West Aramæan was spoken in "Galilee of the Gentles." It was therefore natural that numerous Chaldee and Syriac words, phrases, and terms of expression, should be intermixed with the Greek of the New Testament, and even such as are not to be found in the Septuagint: and the existence of these Chaldaisms and Syriasms, affords a strong intrinsic proof of the genuineness and authenticity of the New Testament. Were this, indeed, "free from these idioms, we might naturally conclude that it was not written either by men of Galilee or Judæa, and therefore was spurious; for, as certainly as the speech of Peter betrayed him to be a Galilæan, when Christ stood before the Jewish tribunal, so certainly must the written language of a man, born, educated, and grown old in Galilee, discover marks of his native idiom, unless we assume the absurd hypothesis, that God hath interposed a miracle, which would have deprived the New Testament of one of its strongest proofs of authenticity."[1]

The following are the principal Aramæan or Syriac and Chaldee words occurring in the New Testament: — Αββα (*Abba*), Father, (Rom. viii. 15.) — Ακελδαμα (*Aceldama*), the field of blood, (Acts i. 19.) — Αρμαγεδδων (*Armageddon*), the mountain of Megiddo, *or of the Gospel*, (Rev. xvi. 16.) — Βηθεσδα (*Bethesda*), the house of mercy, (John v. 2.) — Κηφας (*Cephas*), a rock or stone, (John i. 43.) — Κορβαν (*Corban*), a gift or offering dedicated to God, (Mark vii. 11.) — Ελωι, Ελωι, λαμα σαβαχθανι (*Eloi, Eloi, lama sabachthani*), my God, my God! why hast thou forsaken me? (Matt. xxvii. 46. Mark xv. 34.) — Εφφαθα (*Ephphatha*), be thou opened, (Mark vii. 34.) — Μαμμωνα (*Mammon*), riches, (Matt. vi. 24.) — Μαραν Αθα (*Maran Atha*), the Lord cometh, (1 Cor. xvi. 22.) — Ρακα (*Raca*), thou worthless fellow! (Matt. v. 22.) — Ταλιθα κουμι (*Talitha cumi*), maid arise! (Mark v. 41.)[2]

3. *Latinisms.* — "The sceptre having departed from Judah," (Gen. xlix. 10.) by the reduction of Judæa into a Roman province, the extension of the Roman laws and government would naturally follow the success of the Roman arms: and if to these we add the imposition of tribute by the conquerors, together with the commercial intercourse necessarily consequent on the political relations of the Jews with Rome, we shall be enabled readily to account for the Latinisms, or Latin words and phrases, that occur in the New Testament.

The following is a list of the principal Latinisms: — Ασσαριον (*assarion*, from the Latin word *assarius*), equivalent to about three quarters of a farthing of our money, (Matt. x. 29. Luke xii. 6.) — Κηνσος (*census*), as-

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[1] Michaelis, vol. i. p. 135. Morus, vol. i. p. 237. Arigler, Hermeneuticæ Biblica, pp. 83—88. Bishop Marsh, in his notes to Michaelis, states, that a new branch of the Aramæan language has been discovered by Professor Adler, which differs in some respects from the East and West Aramæan dialects. For an account of it, he refers to the third part of M. Adler's *Novi Testamenti Versiones Syriacæ, Simplex, Philoxeniana, et Hierosolymitana, denuo examinatæ, &c.* 4to. Hafniæ, 1789, of which work we have not been able to obtain a sight. Pfeiffer has an amusing disquisition on the Galilæan dialect of Peter, which in substance corresponds with the above-cited remark of Michaelis, though Pfeiffer does not seem to have known the exact names of the dialects then in use among the Jews. Op. tom. i. pp. 616—622.

[2] Additional examples of Chaldaisms and Syriasms may be seen in Olearius de Stylo Novi Testamenti, membr. iii. aphorism vi. (Thesaurus Theologico-Philologicus, tom. ii. pp. 22, 23.)

sessment or rate, (Matt. xvii. 25.) — Κεντουριων (*centurio*), a centurion, (Mark xv. 39. 44, 45.) — Κολωνια (*colonia*), a colony, (Acts xvi. 12.) — Κουστωδια (*custodia*), a guard of soldiers, (Matt. xxvii. 65, 66. xxviii. 11.) — Δηναριος (*denarius*), a Roman penny, equivalent to about seven-pence halfpenny of our money, (Luke vii. 41.)—Φραγελλιον (*flagellum*), a scourge, (John ii. 15.); from this word is derived Φραγελλοω, to scourge with whips, (Matt. xxvii. 26. Mark xv. 15.) As this was a Roman punishment, it is no wonder that we find it expressed by a term nearly Roman. — Ιουστος (*Justus*), (Acts i. 23.) — Λεγεων (*legio*), a legion, (Matt. xxvi. 53.) — Κοδραντης (*quadrans*) a Roman coin equivalent to about three fourths of an English halfpenny, (Matt. v. 26.) — Λιβερτινος (*libertinus*), a freed man, (Acts vi. 9.) — Λιτρα (*libra*), a pound, (John xii. 3.) — Λεντεον (*linteum*), a towel, (John xiii. 4.) — Μακελλον (*macellum*), shambles, (1 Cor. x. 25.) — Μεμβρανα (*membrana*), parchment, (2 Tim. iv. 13.) — Μιλιον (*mille*), a mile; the Roman mile consisting of a thousand paces, (Matt. v. 41.) — Ξεστης (*sextarius*), a kind of pot, (Mark vii. 4. 8.) — Πραιτοριον (*prætorium*), a judgment-hall, or place where the prætor or other chief magistrate heard and determined causes, (Matt. xxvii. 27.) — Σημικινδιον or Σιμικινδιον (*semicinctium*), an apron, (Acts xix. 12.) — Σικαριος (*sicarius*), an assassin, (Acts xxi. 38.) — Σουδαριον (*sudarium*), a napkin, or handkerchief, (Luke xix. 20.) — Σπεκουλατωρ (*speculator*), a soldier employed as an *executioner*, (Mark vi. 27.) — Ταβερνα (*taberna*), a tavern, (Acts xxviii. 15.) — Τιτλος (*titulus*), a title, (John xix. 19, 20.)[1]

4. From the unavoidable intercourse of the Jews with the neighbouring nations, the Arabs, Persians (to whose sovereigns they were formerly subject), and the inhabitants of Asia Minor, numerous words, and occasional expressions may be traced in the New Testament, which have been thus necessarily introduced among the Jews. These words, however, are not sufficiently numerous to constitute so many entire dialects: for instance, there are not more than four or five Persian words in the whole of the New Testament. These cannot, therefore, be in strictness termed *Persisms;* and, though the profoundly learned Michaelis is of opinion that the Zend-avesta, or antient book of the Zoroastrian religion, translated by M. Anquetil du Perron, throws considerable light on the phraseology of Saint John's writings; yet, as the authenticity of that work has been disproved by eminent orientalists, it cannot (we apprehend) be with propriety applied to the elucidation of the New Testament. From the number of words used by Saint Paul in peculiar senses, as well as words not ordinarily occurring in Greek writers, Michaelis is of opinion (after Jerome) that they were provincial idioms used in Cilicia in the age in which he lived; and hence he denominates them *Cilicisms.*[2]

The preceding considerations and examples may suffice to convey

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[1] Pritii Introductio ad Lectionem Novi Testamenti, pp. 320—322. Olearius, sect. 2. memb. iii. aph. ix. pp. 24, 25. Arigler, Hermeneutica Biblica, p. 99. Michaelis, vol. i. pp. 162—173. Morus, vol. i. pp. 235, 236. Olearius and Michaelis have collected numerous instances of Latinising phrases occurring in the New Testament, which want of room compels us to omit. Full elucidations of the various idioms above cited are given by Schleusner and Parkhurst in their Lexicons to the New Testament. The Græco-Barbara Novi Testamenti (16mo. Amsterdam, 1649,) of Cheitomæus, may also be consulted when it can be met with.

[2] Michaelis, vol. i. pp. 149—162.

some idea of the genius of the Greek language of the New Testament. For an account of the principal editions of the Greek Testament, see the Appendix to this Volume, pp. 10—27.; and for the most useful Lexicons that can be consulted, see pp. 168—172.

SECTION III.

ON THE COGNATE OR KINDRED LANGUAGES.

I. *The Aramæan, with its two dialects;* 1. *The Chaldee;* 2. *The Syriac.* — II. *The Arabic, with its derivative, the Ethiopic.* — III. *Use and importance of the Cognate Languages to Sacred Criticism.*

THE *Cognate* or *Kindred* Languages are those which are allied to the Hebrew, as being sister-dialects of the Shemitish languages, all of which preserve nearly the same structure and analogy. The principal cognate languages are the Aramæan, and the Arabic, with their respective dialects or derivatives.

I. The ARAMÆAN LANGUAGE (which in the authorised English version of 2 Kings xviii. 26., and Dan. ii. 4., is rendered the *Syrian* or *Syriack*) derives its name from the very extensive region of Aram, in which it was antiently vernacular. As that region extended from the Mediterranean sea through Syria and Mesopotamia, beyond the river Tigris, the language there spoken necessarily diverged into various dialects; the two principal of which are the Chaldee and the Syriac.

1. The *Chaldee*, but more correctly, the Babylonian, Assyrian, or *Eastern Aramæan* dialect was formerly spoken in Babylonia and Assyria, and was the vernacular dialect spoken in Judæa after the captivity of the Hebrews. Besides the portions of the Old Testament already stated in page 3, as being written in this tongue, numerous Chaldaic words occur in the book of Job, the Proverbs, and other parts of the sacred writings, for the correct understanding of which the knowledge of Chaldee is necessary. It is further of great use for enabling us to read the Chaldee paraphrases which show the sense put by the Jews themselves on the words of Scripture.[1]

2. The *Syriac* or *Western Aramæan* was spoken both in Syria and Mesopotamia; and, after the captivity, it became vernacular in Galilee. Hence, though several of the sacred writers of the New Testament expressed themselves in Greek, their ideas were Syriac; and they consequently used many Syriac idioms, and a few Syriac words.[2] The chief difference between the Syriac and Chaldee consists in the vowel-points or mode of pronunciation; and, notwithstanding the forms of their respective letters are very dissimilar, yet the correspondence between the two dialects is so close, that if the Chaldee be written in Syriac characters without points it becomes Syriac, with the exception of a single inflexion in the formation of

[1] Jahn, Elemente Aramaicæ Linguæ, p. 2. Walton's Prolegomena, c. xii. § 2, 3. (pp. 559—562. edit. Dathii.)

[2] Masclef, Gramm. Hebr. vol. ii. p. 114. Wotton's Misna, vol. i. præf. p. xviii.

the verbs.[1] The great assistance, which a knowledge of this dialect affords to the critical understanding of the Hebrew Scriptures, is illustrated at considerable length by the elder Michaelis, in a philological dissertation, originally published in 1756, and reprinted in the first volume of MM. Pott's and Ruperti's "Sylloge Commentationum Theologicarum."[2]

II. Though more remotely allied to the Hebrew than either of the preceding dialects, the ARABIC LANGUAGE possesses sufficient analogy to explain and illustrate the former, and is not, perhaps, inferior in importance to the Chaldee or the Syriac; particularly as it is a living language, in which almost every subject has been discussed, and has received the minutest investigation from native writers and lexicographers. The Arabic language has many roots in common with the Hebrew tongue; and this again contains very many words which are no longer to be found in the Hebrew writings that are extant, but which exist in the Arabic language. The learned Jews who flourished in Spain from the tenth to the twelfth century under the dominion of the Moors, were the first who applied Arabic to the illustration of the Hebrew language: and subsequent Christian writers, as Bochart, the elder Schultens, Olaus Celsius, and others, have diligently and successfully applied the Arabian historians, geographers, and authors on natural history, to the explanation of the Bible.[3]

The *Ethiopic* language, which is immediately derived from the Arabic, has been applied with great advantage to the illustration of the Scriptures by Bochart, De Dieu, Hottinger, and Ludolph (to whom we are indebted for an Ethiopic Grammar and Lexicon)[4]: and Pfeiffer has explained a few passages in the books of Ezra and Daniel, by the aid of the *Persian* language.[5]

III. The *Cognate* or *Kindred Languages* are of considerable use in sacred criticism. They may lead us to discover the occasions of such false readings as transcribers unskilled in the Hebrew, but accustomed to some of the other dialects, have made by writing words in the form of that dialect instead of the Hebrew form. Further, the knowledge of these languages will frequently serve to prevent ill-grounded conjectures that a passage is corrupted, by showing that the common reading is susceptible of the very sense which such passage requires: and when different readings are found in copies of the Bible, these languages may sometimes assist us in determining which of them ought to be preferred.[6]

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[1] Walton, Prol. c. xiii. § 2, 3, 4, 5. (pp. 594—603.)

[2] D. Christiani Benedicti Michaelis Dissertatio Philologica, quâ Lumina Syriaca pro illustrando Ebraismo Sacro exibentur (Halæ, 1756), in Pott's and Ruperti's Sylloge, tom. i. pp. 170—244. The editors have inserted in the notes some additional observations from Michaelis's own copy.

[3] Bauer, Herm. Sacr. pp. 82, 83. 106, 107. Walton, Prol. c. xiv. § 2—7. 14. (pp. 635—641. 649.) Bishop Marsh's Divinity Lectures, part iii. p. 28.

[4] Bauer, Herm. Sacr. p. 107. Walton, Prol. c. xvi. § 6—8. (pp. 674—678.)

[5] Dubia Vexata, cent. iv. no. 66. (Op. tom. i. pp. 420—422.) and Herm. Sacra, c. vi. § 9. (Ibid. tom. ii. p. 648.) Walton, Prol. c. xvi. § 5. (pp. 691, 692.)

[6] Gerard's Institutes of Biblical Criticism, p. 63. — For Bibliographical Notices of the principal Grammars and Lexicons of the Cognate Languages, see the Appendix to this Volume, pp. 173—179.

CHAPTER II.

ON THE ANTIENT VERSIONS OF THE SCRIPTURES.

NEXT to the kindred languages, versions afford the greatest assistance to the criticism and interpretation of the Scriptures. "It is only by means of versions, that they, who are ignorant of the original languages, can at all learn what the Scripture contains: and every version, so far as it is just, conveys the sense of Scripture to those who understand the language in which it is written."

Versions may be divided into two classes, *antient* and *modern*: the former were made immediately from the original languages by persons to whom they were familiar; and who, it may be reasonably supposed, had better opportunities for ascertaining the force and meaning of words, than more recent translators can possibly have. Modern versions are those made in later times, and chiefly since the reformation: they are useful for explaining the sense of the inspired writers, while antient versions are of the utmost importance both for the criticism and interpretation of the Scriptures. The present chapter will, therefore, be appropriated to giving an account of those which are most esteemed for their antiquity and excellence.[1]

The principal antient versions, which illustrate the Scriptures, are the Chaldee Paraphrases, generally called Targums, the Septuagint, or Alexandrian Greek version, the translations of Aquila, Symmachus, and Theodotion, and what are called the fifth, sixth, and seventh versions, (of which latter translations fragments only are extant,) together with the Syriac, and Latin or Vulgate versions. Although the authors of these versions did not flourish at the time when the Hebrew language was spoken, yet they enjoyed many advantages for understanding the Bible, especially the Old Testament, which are not possessed by the moderns: for, living near the time when that language was vernacular, they could learn by tradition the true signification of some Hebrew words, which is now forgotten. Many of them also being Jews, and from their childhood accustomed to hear the rabbins explain the Scripture, the study of which they diligently cultivated, and likewise speaking a dialect allied to the Hebrew,—they could not but become well acquainted with the latter. Hence it may be safely inferred that the antient versions generally give the true sense of Scripture, and not unfrequently in passages where it could scarcely be discovered by any other means. All the antient versions, indeed, are of great importance both in the criticism, as well as in the interpretation, of the sacred writings, but they are not all witnesses of equal value; for the *authority* of the different versions depends partly on the age and country of their respective authors, partly on the text whence their translations were made, and partly on the ability and fidelity with which they were executed. It will therefore be not irrelevant to offer a short historical notice of

[1] For an account of the principal modern versions, the reader is referred to the Appendix, pp. 53—113.

the principal versions above mentioned, as well as of some other antient versions of less celebrity perhaps, but which have been beneficially consulted by biblical critics.

SECTION I.

ON THE TARGUMS, OR CHALDEE PARAPHRASES OF THE OLD TESTAMENT.

I. *Targum of Onkelos*; — II. *Of the Pseudo-Jonathan*; — III. *The Jerusalem Targum*; — IV. *The Targum of Jonathan Ben Uzziel*; — V. *The Targum on the Hagiographa*; — VI. *The Targum on the Megilloth*; — VII, VIII, IX. *Three Targums on the Book of Esther*; — X. *A Targum on the Books of Chronicles*; — XI. *Real value of the different Targums.*

THE Chaldee word תרגום Targum signifies, in general, any version or explanation; but this appellation is more particularly restricted to the versions or paraphrases of the Old Testament, executed in the East-Aramæan or Chaldee dialect, as it is usually called. These Targums are termed paraphrases or expositions, because they are rather comments and explications, than literal translations of the text: they are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself: so that, when the law was "read in the synagogue every Sabbath day," in pure biblical Hebrew, an explanation was subjoined to it in Chaldee; in order to render it intelligible to the people, who had but an imperfect knowledge of the Hebrew language. This practice, as already observed, originated with Ezra [1]: as there are no traces of any written Targums prior to those of Onkelos and Jonathan, who are *supposed* to have lived about the time of our Saviour, it is highly probably that these paraphrases were at first merely oral; that, subsequently, the ordinary glosses on the more difficult passages were committed to writing; and that, as the Jews were bound by an ordinance of their elders to possess a copy of the law, these glosses were either afterwards collected together and deficiencies in them supplied, or new and connected paraphrases were formed.

There are at present extant ten paraphrases on different parts of the Old Testament, three of which comprise the Pentateuch, or five books of Moses: — 1. The Targum of Onkelos; 2. That falsely ascribed to Jonathan, and usually cited as the Targum of the Pseudo-

[1] See pp. 5, 6. *supra*. Our account of the Chaldee paraphrases is drawn up from a careful consideration of what has been written on them, by Carpzov, in his Critica Sacra, part ii. c. i. pp. 430—481.; Bishop Walton, Prol. c. 12. sect. ii. pp. 568—592.; Leusden, in Philolog. Hebræo-Mixt. Diss. v. vi. and vii. pp. 36—58.; Dr. Prideaux, Connection, part ii. book viii. sub anno 37. B. C. vol. iii. pp. 531—555. (edit. 1718.) Kortholt, De variis Scripturæ Editionibus, c. iii. pp. 34—51.; Pfeiffer, Critica Sacra, cap. viii. sect. ii. (Op. tom. ii. pp. 750—771.), and in his Treatise de Theologia Judaicâ, &c. Exercit. ii. (Ibid. tom. ii. pp. 862—889.); Bauer, Critica Sacra, tract. iii. pp. 288—308.; Rambach. Inst. Herm. Sacræ, pp. 606—611.; Pictet, Theologie Chretienne, tom. i. pp. 145. *et seq.*; Jahn, Introductio, ad Libros Veteris Fœderis, pp. 69—75.; and Wæhner's Antiquitates Ebræorum, tom. i. pp. 156—170.

Jonathan; and 3. The Jerusalem Targum; 4. The Targum of Jonathan Ben Uzziel, (i. e. the son of Uzziel) on the Prophets; 5. The Targum of Rabbi Joseph the blind, or one-eyed, on the Hagiographa; 6. An anonymous Targum on the five Megilloth, or books of Ruth, Esther, Ecclesiastes, Song of Solomon, and the Lamentations of Jeremiah; 7, 8, 9. Three Targums on the book of Esther; and, 10. A Targum or paraphrase on the two books of Chronicles. These Targums, taken together, form a continued paraphrase on the Old Testament, with the exception of the books of Daniel, Ezra, and Nehemiah (antiently reputed to be part of Ezra); which being for the most part written in Chaldee, it has been conjectured that no paraphrases were written on them, as being unnecessary; though Dr. Prideaux is of opinion that Targums were composed on these books also, which have perished in the lapse of ages.

The language, in which these paraphrases are composed, varies in purity according to the time when they were respectively written. Thus, the Targums of Onkelos and the Pseudo-Jonathan are much purer than the others, approximating very nearly to the Aramæan dialect in which some parts of Daniel and Ezra are written, except indeed that the orthography does not always correspond; while the language of the later Targums whence the rabbinical dialect derives its source, is far more impure, and is intermixed with barbarous and foreign words. Originally, all the Chaldee paraphrases were written without vowel-points, like all other oriental manuscripts: but at length some persons ventured to add points to them, though very erroneously, and this irregular punctuation was retained in the Venice and other early editions of the Hebrew Bible. Some further imperfect attempts towards regular pointing were made both in the Complutensian and in the Antwerp Polyglotts, until at length the elder Buxtorf, in his edition of the Hebrew Bible published at Basil, undertook the thankless task [1] of improving the punctuation of the Targums, according to such rules as he had formed from the pointing which he had found in the Chaldee parts of the books of Daniel and Ezra; and his method of punctuation is followed in Bishop Walton's Polyglott.

I. The *Targum of Onkelos.* — It is not known, with certainty, at what time Onkelos flourished, nor of what nation he was: Professor Eichhorn conjectures that he was a native of Babylon, first, because he is mentioned in the Babylonish Talmud; secondly, because his dialect is not the Chaldee spoken in Palestine, but much purer, and more closely resembling the style of Daniel and Ezra; and, lastly, because he has not interwoven any of those fabulous narratives to which the Jews of Palestine were so much attached, and from which they could with difficulty refrain. The generally received opinion is, that he was a proselyte to Judaism, and a disciple of the celebrated Rabbi Hillel, who flourished about fifty years before the Christian æra; and consequently that Onkelos was contemporary with our

[1] Père Simon, Hist. Crit. du Vieux Test. liv. ii. c. viii. has censured Buxtorf's mode of pointing the Chaldee paraphrases with great severity; observing, that he would have done much better if he had more diligently examined manuscripts that were more correctly pointed.

Saviour: Bauer and Jahn, however, place him in the second century. The Targum of Onkelos comprises the Pentateuch or five books of Moses, and is justly preferred to all the others both by Jews and Christians, on account of the purity of its style, and its general freedom from idle legends. It is rather a version than a paraphrase, and renders the Hebrew text word for word, with so much accuracy and exactness, that being set to the same musical notes, with the original Hebrew, it could be read in the same tone as the latter in the public assemblies of the Jews. And this we find was the practice of the Jews up to the time of Rabbi Elias Levita; who flourished in the early part of the sixteenth century, and expressly states that the Jews read the law in their synagogues, first in Hebrew and then in the Targum of Onkelos. This Targum has been translated into Latin by Alfonso de Zamora, Paulus Fagius, Bernardinus Baldus, and Andrew de Leon of Zamora.[1]

II. The second Targum, which is a more liberal paraphrase of the Pentateuch than the preceding, is usually called the *Targum of the Pseudo-Jonathan*, being ascribed by many to Jonathan Ben Uzziel, who wrote the much-esteemed paraphrase on the Prophets. But the difference in the style and diction of this Targum, which is very impure, as well as in the method of paraphrasing adopted in it, clearly proves that it could not have been written by Jonathan Ben Uzziel, who indeed sometimes indulges in allegories, and has introduced a few barbarisms; but this Targum on the law abounds with the most idle Jewish legends that can well be conceived: which, together with the barbarous and foreign words it contains, render it of very little utility. From its mentioning the six parts of the *Talmud*, (on Exod. xxvi. 9.) which compilation was not written till two centuries after the birth of Christ; — *Constantinople*, (on Numb. xxiv. 19.) which city was always called Byzantium until it received its name from Constantine the Great, in the beginning of the fourth century; the *Lombards*, (on Numb. xxiv. 24.) whose first irruption into Italy did not take place until the year 570; and the *Turks*, (on Gen. x. 2.) who did not become conspicuous till the middle of the sixth century, — learned men are unanimously of opinion that this Targum of the Pseudo-Jonathan could not have been written before the seventh, or even the eighth century. It has been translated into Latin by Anthony Ralph de Chevalier, an eminent French Protestant divine, in the sixteenth century.

III. The *Jerusalem Targum*, which also paraphrases the five books of Moses, derives its name from the dialect in which it is composed. It is by no mean a connected paraphrase, sometimes omitting whole verses, or even chapters; at other times explaining only a single word of a verse, of which it sometimes gives a twofold interpretation; and at others, Hebrew words are inserted without any explanation whatever. In many respects it corresponds with the paraphrase of the Pseudo-Jonathan, whose legendary tales are here frequently repeated, abridged, or expanded. From the

[1] The fullest information, concerning the Targum of Onkelos, is to be found in the disquisition of G. B. Winer, entitled De Onkeloso ejusque Paraphrasi Chaldaica Dissertatio, 4to. Lipsiæ, 1820.

impurity of its style, and the number of Greek, Latin, and Persian words which it contains, Bishop Walton, Carpzov, Wolfius, and many other eminent philologers, are of opinion, that it is a compilation by several authors, and consists of extracts and collections. From these internal evidences, the commencement of the seventh century has been assigned as its probable date; but it is more likely not to have been written before the eighth or perhaps the ninth century. This Targum was also translated into Latin by Chevalier and by Francis Taylor.

IV. The *Targum of Jonathan Ben Uzziel.*—According to the talmudical traditions, the author of this paraphrase was chief of the eighty distinguished scholars of Rabbi Hillel the elder, and a fellow-disciple of Simeon the Just, who bore the infant Messiah in his arms: consequently he would be nearly contemporary with Onkelos. Wolfius [1], however, is of opinion that he flourished a short time before the birth of Christ, and compiled the work which bears his name, from more antient Targums, that had been preserved to his time by oral tradition. From the silence of Origen and Jerome concerning this Targum, of which they could not but have availed themselves if it had really existed in their time, and also from its being cited in the Talmud, both Bauer and Jahn date it much later than is generally admitted: the former, indeed, is of opinion, that its true date cannot be ascertained; and the latter, from the inequalities of style and method observable in it, considers it as a compilation from the interpretations of several learned men, made about the close of the third or fourth century. This paraphrase treats on the Prophets, that is (according to the Jewish classification of the sacred writings), on the books of Joshua, Judges, 1 & 2 Sam. 1 & 2 Kings, who are termed the *former* prophets; and on Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, who are designated as the *latter* prophets. Though the style of this Targum is not so pure and elegant as that of Onkelos, yet it is not disfigured by those legendary tales and numerous foreign and barbarous words which abound in the latter Targums. Both the language and method of interpretation, however, are irregular: in the exposition of the former prophets, the text is more closely rendered than in that on the latter, which is less accurate, as well as more paraphrastical, and interspersed with some traditions and fabulous legends. In order to attach the greater authority to the Targum of Jonathan Ben Uzziel, the Jews, not satisfied with making him contemporary with the prophets Malachi, Zachariah, and Haggai, and asserting that he received it from their lips, have related, that while Jonathan was composing his paraphrase, there was an earthquake for forty leagues around him; and that if any bird happened to pass over him, or a fly alighted on his paper while writing, they were immediately consumed by fire from heaven, without any injury being sustained either by his person or his paper!! The whole of this Targum was translated into Latin by Alfonso de

[1] Bibliotheca Hebraicæ, tom. i. p. 1160.

Zamora, Andrea de Leon, and Conrad Pellican; and the paraphrase on the twelve minor prophets, by Immanuel Tremellius.

V. The *Targum on the Cetubim, Hagiographa*, or Holy Writings, is ascribed by some Jewish writers to *Raf. Jose*, or Rabbi Joseph, surnamed the one-eyed or blind, who is said to have been at the head of the academy at Sora, in the third century; though others affirm that its author is unknown. The style is barbarous, impure, and very unequal, interspersed with numerous digressions and legendary narratives: on which account the younger Buxtorf, and after him Bauer and Jahn, are of opinion that the whole is a compilation of later times: and this sentiment appears to be the most correct. Dr. Prideaux characterises its language as the most corrupt Chaldee of the Jerusalem dialect. The translators of the preceding Targum, together with Arias Montanus, have given a Latin version of this Targum.

VI. The *Targum on the Megilloth*, or five books of Ecclesiastes, Song of Songs, Lamentations of Jeremiah, Ruth, and Esther, is evidently a compilation by several persons: the barbarism of its style, numerous digressions, and idle legends which are inserted, all concur to prove it to be of late date, and certainly not earlier than the sixth century. The paraphrase on the book of Ruth and the Lamentations of Jeremiah is the best executed portion: Ecclesiastes is more freely paraphrased; but the text of the Song of Solomon is absolutely lost amidst the diffuse *circumscription* of its author, and his dull glosses and fabulous additions.

VII, VIII, IX. The *three Targums on the book of Esther*.—This book has always been held in the highest estimation by the Jews; which circumstance induced them to translate it repeatedly into the Chaldee dialect. Three paraphrases on it have been printed: one in the Antwerp Polyglott, which is much shorter and contains fewer digressions than the others; another in Bishop Walton's Polyglott, which is more diffuse, and comprises more numerous Jewish fables and traditions; and a third, of which a Latin Version was published by Francis Taylor; and which, according to Carpzov, is more stupid and diffuse than either of the preceding. They are all three of very late date.

X. A *Targum on the books of Chronicles*, which for a long time was unknown both to Jews and Christians, was discovered in the library at Erfurt, belonging to the ministers of the Augsburg confession, by Matthias Frederick Beck; who published it in 1680, 3, 4, in two quarto volumes. Another edition was published at Amsterdam by the learned David Wilkins (1715, 4to.), from a manuscript in the university library at Cambridge. It is more complete than Beck's edition, and supplies many of its deficiencies. This Targum, however, is of very little value: like all the other Chaldee paraphrases, it blends legendary tales with the narrative, and introduces numerous Greek words, such as οχλος, σοφισαι, αρχων, &c.

XI. Of all the Chaldee paraphrases above noticed, the Targums of Onkelos and Jonathan Ben Uzziel are most highly valued by the Jews, who implicitly receive their expositions of doubtful passages. Shickhard, Mayer, Helvicus, Leusden, Hottinger, and Dr. Prideaux,

have conjectured that some Chaldee Targum was in use in the synogogue where our Lord read Isa. lxi. 1, 2. (Luke iv. 17—19.); and that he quoted Psal. xxii. 1. when on the cross (Matt. xxvii. 46.) not out of the Hebrew text, but out of a Chaldee paraphrase. But there does not appear to be sufficient ground for this hypothesis: for as the Chaldee or East Aramæan dialect was spoken at Jerusalem, it is at least as probable that Jesus Christ interpreted the Hebrew into the vernacular dialect in the first instance, as that he should have read from a Targum; and, when on the cross, it was perfectly natural that he should speak in the same language, rather than in the Biblical Hebrew; which, we have already seen, was cultivated and studied by the priests and Levites as a learned language. The Targum of Rabbi Joseph the Blind, in which the words cited by our Lord are to be found, is so long *posterior* to the time of his crucifixion, that it cannot be received as evidence. So numerous, indeed, are the variations, and so arbitrary are the alterations occurring in the manuscripts of the Chaldee paraphrases, that Dr. Kennicott has clearly proved them to have been designedly altered in compliment to the previously corrupted copies of the Hebrew text; or, in other words, that "alterations have been made wilfully in the Chaldee paraphrase to render that paraphrase, in some places, more conformable to the words of the Hebrew text, where those Hebrew words are supposed to be right, but had themselves been corrupted."[1] But notwithstanding all their deficiencies and interpolations, the Targums, especially those of Onkelos and Jonathan, are of considerable importance in the interpretation of the Scriptures, not only as they supply the meanings of words or phrases occurring but once in the Old Testament, but also because they reflect considerable light on the Jewish rites, ceremonies, laws, customs, usages, &c. mentioned or alluded to in both Testaments. But it is in establishing the genuine meaning of particular prophecies relative to the Messiah, in opposition to the false explications of the Jews and Antitrinitarians, that these Targums are pre-eminently useful. Bishop Walton, Dr. Prideaux, Pfeiffer, Carpzov, and Rambach, have illustrated this remark by numerous examples. Bishop Patrick, and Drs. Gill and Clarke, in their respective Commentaries on the Bible, have inserted many valuable elucidations from the Chaldee paraphrasts. Leusden recommends that no one should attempt to read their writings, nor indeed to learn the Chaldee dialect, who is not previously well-grounded in Hebrew: he advises the Chaldee text of Daniel and Ezra to be first read either with his own Chaldee Manual or with Buxtorf's Hebrew and Chaldee Lexicon; after which the Targums of Onkelos and Jonathan may be perused, with the help of Buxtorf's Chaldee and Syriac Lexicon, and of De Lara's work, *De Convenientia Vocabulorum Rabbinicorum cum Græcis et quibusdam aliis linguis Europæis.* Amstelodami, 1648, 4to.[2]

[1] Dr. Kennicott's Second Dissertation, pp. 167—193.

[2] See a notice of the principal editions of the Chaldee Paraphrases in pp. 32, 33. of the Appendix to this volume.

SECTION II.

ON THE ANTIENT GREEK VERSIONS OF THE OLD TESTAMENT.

I. *The* SEPTUAGINT; — 1. *History of it;* — 2. *A Critical Account of its Execution;* — 3. *What Manuscripts were used by its Authors;* — 4. *Account of the Biblical Labours of Origen;* — 5. *Notice of the Recensions or Editions of Eusebius and Pamphilus, of Lucian, and of Hesychius;* — 6. *Peculiar Importance of the Septuagint Version in the Criticism and Interpretation of the New Testament;* — II. *Account of other Greek Versions of the Old Testament;* — 1. *Version of* AQUILA; — 2. *Of* THEODOTION; — 3. *Of* SYMMACHUS; — 4, 5, 6. *Anonymous Versions.* — III. *References in Antient Manuscripts to other Versions.*

I. AMONG the Greek versions of the Old Testament, the ALEXANDRIAN or SEPTUAGINT, as it is generally termed, is the most antient and valuable; and was held in so much esteem both by the Jews and by the first Christians, as to be constantly read in the synagogues and churches. Hence it is uniformly cited by the early fathers, whether Greek or Latin, and from this version all the translations into other languages, which were antiently approved by the Christian Church, were executed (with the exception of the Syriac), as the Arabic, Armenian, Ethiopic, Gothic, and Old Italic or the Latin version in use before the time of Jerome: and to this day the Septuagint is exclusively read in the Greek and most other Oriental churches.[1] This version has derived its name either from the Jewish account of seventy-two persons having been employed to make it, or from its having received the approbation of the Sanhedrin, or great council of the Jews, which consisted of seventy, or, more correctly, of seventy-two persons.—Much uncertainty, however, has prevailed concerning the *real* history of this antient version: and while some have strenuously advocated its miraculous and divine origin, other eminent philologists have laboured to prove that it must have been executed by several persons and at different times.

1. According to one account, Ptolemy Philadelphus, king of Egypt, caused this translation to be made for the use of the library which he had founded at Alexandria, at the request and with the advice of the celebrated Demetrius Phalereus, his principal librarian. For this purpose, it is reported, that he sent Aristeas and Andreas, two distinguished officers of his court to Jerusalem, on an embassy to Eleazar,

[1] Walton, Prol. c. ix. (pp. 333—469.); from which, and from the following authorities, our account of the Septuagint is derived, viz. Bauer, Critica Sacra, pp. 243—273. who has chiefly followed Hody's book, hereafter noticed, in the history of the Septuagint version: Dr. Prideaux, Connection, part ii. book i. sub anno 277. (vol. ii. pp. 27—49.); Masch's Preface to part ii. of his edition of Le Long's Bibliotheca Sacra, in which the history of the Septuagint version is minutely examined; Morus, in Ernesti, vol. ii. pp. 50—81., 101—119.; Carpzov, Critica Sacra, pp. 481—551.; Masch and Boerner's edition of Le Long's Bibliotheca Sacra, part ii. vol. ii. pp. 216—220., 256—304.; Thomas, Introductio in Hermeneuticam Sacrum utriusque Testamenti, pp. 228—253. Harles, Brevior Notitia Litteraturæ Græcæ, pp. 638—643.; and Renouard, Annales de l'Imprimerie des Aldes, tom. i. p. 140. See also Origenis Hexapla, a Montfaucon, tom. i. Prælim. Diss. pp. 17—35. A *full* account of the manuscripts and editions of the Greek Scriptures is given in the preface to vol. i. of the edition of the Septuagint commenced by the late Rev. Dr. Holmes, of which an account is given in pp. 37, 38. of the Appendix to this volume.

then high priest of the Jews, to request of the latter a copy of the Hebrew Scriptures, and that there might also be sent to him seventy-two persons (six chosen out of each of the twelve tribes), who were equally well skilled in the Hebrew and Greek languages. These learned men were accordingly shut up in the island of Pharos: where, having agreed in the translation of each period after a mutual conference, Demetrius wrote down their version as they dictated it to him: and thus, in the space of seventy-two days, the whole was accomplished. This relation is derived from a letter ascribed to Aristeas himself, the authenticity of which has been greatly disputed. If, as there is every reason to believe is the case, this piece is a forgery, it was made at a very early period: for it was in existence in the time of Josephus, who has made use of it in his Jewish Antiquities. The veracity of Aristeas's narrative was not questioned until the seventeenth or eighteenth century: at which time, indeed, biblical criticism was, comparatively, in its infancy. Vives [1], Scaliger [2], Van Dale [3], Dr. Prideaux, and, above all, Dr. Hody [4], were the principal writers in the seventeenth and eighteenth centuries who attacked the genuineness of the pretended narrative of Aristeas; and though it was ably vindicated by Bishop Walton [5], Isaac Vossius [6], Whiston [7], Brett [8], and other modern writers, the majority of the learned in our own time are fully agreed in considering it as fictitious.

Philo the Jew, who also notices the Septuagint version, was ignorant of most of the circumstances narrated by Aristeas; but he relates others which appear not less extraordinary. According to him, Ptolemy Philadelphus sent to Palestine for some learned Jews, whose number he does not specify: and these going over to the island of Pharos, there executed so many distinct versions, all of which so *exactly and uniformly* agreed in sense, phrases, and words, as proved them to have been not common interpreters; but men prophetically inspired and divinely directed, who had every word dictated to them by the Spirit of God throughout the entire translation. He adds that an annual festival was celebrated by the Alexandrian Jews in the isle of Pharos, where the version was made, until his time, to preserve the memory of it, and to thank God for so great a benefit. [9]

Justin Martyr, who flourished in the middle of the second century, about one hundred years after Philo, relates [10] a similar story, with the addition of the seventy interpreters being shut up each in his own separate cell (which had been erected for that purpose by order of Ptolemy Philadelphus); and that here they composed so many distinct versions, word for word, in the very same expressions, to the

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1 In a note on Augustine de Civitate Dei, lib. viii. c. 42.

2 In a note on Eusebius's Chronicle, no. MDCCXXXIV.

3 Dissertatio super Aristea, de LXX interpretibus, &c. Amst. 1705, 4to.

4 De Bibliorum Græcorum Textibus, Versionibus Græcis, et Latinâ Vulgatâ, libri iv. cui præmittitur Aristeæ Historia, folio, Oxon. 1705.

5 Prol. c. ix. § 3—10. pp. 338—359.

6 De LXX Interpretibus, Hag. Com. 1661, 4to.

7 In the Appendix to his work on "The Literal Accomplishment of Scripture Prophecies," London, 1724, 8vo.

8 Dissertation on the Septuagint, in Bishop Watson's Collection of Theological Tracts, vol. iii. p. 20. *et seq.*

9 De Vita Mosis, lib. ii.

10 Cohort. ad Gentes.

great admiration of the king; who, not doubting that this version was divinely inspired, loaded the interpreters with honours, and dismissed them to their own country, with magnificent presents. The good father adds, that the ruins of these cells were visible in his time. But this narrative of Justin's is directly at variance with several circumstances recorded by Aristeas; such, for instance, as the previous conference or deliberation of the translators, and, above all, the very important point of the version being dictated to Demetrius Phalereus. Epiphanius, a writer of the fourth century, attempts to harmonise all these accounts by shutting up the translators two and two, in thirty-six cells, where they might consider or deliberate, and by stationing a copyist in each cell, to whom the translators dictated their labours: the result of all which was the production of thirty-six inspired versions, agreeing most uniformly together.

It is not a little remarkable that the Samaritans have traditions in favour of their version of the Pentateuch, equally extravagant with those preserved by the Jews. In the Samaritan Chronicle of Abul Phatach, which was compiled in the fourteenth century from antient and modern authors both Hebrew and Arabic, there is a story to the following effect: — That Ptolemy Philadelphus, in the tenth year of his reign, directed his attention to the difference subsisting between the Samaritans and the Jews concerning the law; the former receiving only the Pentateuch, and rejecting every other work ascribed to the prophets by the Jews. In order to determine this difference, he commanded the two nations to send deputies to Alexandria. The Jews entrusted this mission to *Osar*, the Samaritans to *Aaron*, to whom several other associates were added. Separate apartments in a particular quarter of Alexandria, were assigned to each of these strangers; who were prohibited from having any personal intercourse, and each of them had a Greek scribe to write his version. Thus were the law and other Scriptures translated by the Samaritans; whose version being most carefully examined, the king was convinced that their text was more complete than that of the Jews. Such is the narrative of Abul Phatach, divested however of numerous marvellous circumstances, with which it has been decorated by the Samaritans; who are not surpassed even by the Jews in their partiality for idle legends.

A fact, buried under such a mass of fables as the translation of the Septuagint has been by the historians, who have pretended to record it, necessarily loses all its historical character, which indeed we are fully justified in disregarding altogether. Although there is no doubt but that some truth is concealed under this load of fables, yet it is by no means an easy task to discern the truth from what is false: the following, however, is the result of our researches concerning this celebrated version.

It is probable that the seventy interpreters, as they are called, executed their vesion of the Pentateuch during the joint reigns of Ptolemy Lagus, and his son Philadelphus. The Pseudo-Aristeas, Josephus, Philo, and many other writers, whom it were tedious to enumerate, relate that this version was made during the reign of Ptolemy II. or Philadelphus: Joseph Ben Gorion, however, among

the Rabbins, Theodoret, and many other Christian writers, refer its date to the time of Ptolemy Lagus. Now these two traditions can be reconciled only by supposing the version to have been performed during the two years when Ptolemy Philadelphus shared the throne with his father; which date coincides with the third and fourth years of the hundred and twenty-third olympiad, that is, about the years 286 and 285, before the vulgar Christian æra. Further, this version was made neither by the command of Ptolemy, nor at the request nor under the superintendence of Demetrius Phalereus; but was voluntarily undertaken by the Jews for the use of their countrymen. It is well known, that, at the period above noticed, there was a great multitude of Jews settled in Egypt, particularly at Alexandria: these, being most strictly observant of the religious institutions and usages of their forefathers, had their Sanhedrin, or grand council composed of seventy or seventy-two members, and very numerous synagogues, in which the law was read to them on every sabbath; and as the bulk of the common people were no longer acquainted with biblical Hebrew (the Greek language alone being used in their ordinary intercourse), it became necessary to translate the Pentateuch into Greek for their use. This is a far more probable account of the origin of the Alexandrian version than the traditions above stated. If this translation had been made by public authority, it would unquestionably have been performed under the direction of the Sanhedrin: who would have examined, and perhaps corrected it, if it had been the work of a single individual, previously to giving it the stamp of their approbation, and introducing it into the synagogues. In either case the translation would, probably, be denominated the Septuagint, because the Sanhedrin was composed of seventy or seventy-two members. It is even possible that the Sanhedrin, in order to ascertain the fidelity of the work, might have sent to Palestine for some learned men, of whose assistance and advice they would have availed themselves in examining the version. This fact, if it could be proved (for it is offered as a mere conjecture), would account for the story of the king of Egypt's sending an embassy to Jerusalem. There is, however, one circumstance which proves that, in executing this translation, the synagogues were originally in contemplation, viz. that all the antient writers unanimously concur in saying that the Pentateuch was first translated. The five books of Moses, indeed, were the only books read in the synagogues until the time of Antiochus Epiphanes, king of Syria: who having forbidden that practice in Palestine, the Jews evaded his commands by substituting for the Pentateuch the reading of the prophetic books. When, afterwards, the Jews were delivered from the tyranny of the kings of Syria, they read the law and the prophets alternately in their synagogues: and the same custom was adopted by the Hellenistic or Græcising Jews.

2. But whatever was the real number of the authors of the version, their introduction of Coptic words, (such as οιφι, αχι, ρεμφαν, &c.) as well as their rendering of ideas purely Hebrew altogether in the Egyptian manner, clearly prove that they were natives of Egypt.

Thus they express the creation of the world, not by the proper Greek word ΚΤΙΣΙΣ, but by ΓΕΝΕΣΙΣ, a term employed by the philosophers of Alexandria to express the origin of the universe. The Hebrew word Thummim, (Exod. xxviii. 30.) which signifies perfections, they render ΑΛΗΘΕΙΑ, *truth*.[1] The difference of style also indicates the version to have been the work not of one but of several translators, and to have been executed at different times. The best qualified and most able among them was the translator of the Pentateuch, who was evidently master of both Greek and Hebrew: he has religiously followed the Hebrew text, and has in various instances introduced the most suitable and best chosen expressions. From the very close resemblance subsisting between the text of the Greek version and the text of the Samaritan Pentateuch, Louis de Dieu, Selden, Whiston, Hassencamp, and Bauer, are of opinion that the author of the Alexandrian version made it from the Samaritan Pentateuch. And in proportion as these two correspond, the Greek differs from the Hebrew. This opinion is further supported by the declarations of Origen and Jerome, that the translator found the venerable name of Jehovah not in the letters in common use, but in very antient characters; and also by the fact that those consonants in the Septuagint are frequently confounded together, the shapes of which are similar in the Samaritan, but not in the Hebrew alphabet. This hypothesis, however ingenious and plausible, is by no means determinate: and what militates most against it is, the inveterate enmity subsisting between the Jews and Samaritans, added to the constant and unvarying testimony of antiquity that the Greek version of the Pentateuch was executed by Jews. There is no other way by which to reconcile these conflicting opinions, than by supposing either that the manuscripts used by the Egyptian Jews approximated towards the letters and text of the Samaritan Pentateuch, or that the translators of the Septuagint made use of manuscripts written in antient characters.

Next to the Pentateuch, for ability and fidelity of execution, ranks the translation of the book of Proverbs, the author of which was well skilled in the two languages: Michaelis is of opinion that, of all the books of the Septuagint, the style of the Proverbs is the best, the translators having clothed the most ingenious thoughts in as neat and elegant language as was ever used by a Pythagorean sage, to express his philosophic maxims.[2] The translator of the book of Job being acquainted with the Greek poets, his style is more elegant and studied: but he was not sufficiently master of the Hebrew language and literature, and consequently his version is very often erroneous. Many of the historical passages are interpolated: and in the poetical parts there are several passages wanting: Jerome, in

[1] The reason of this appears from Diodorus Siculus, who informs us that the president of the Egyptian courts of justice wore round his neck a golden chain, at which was suspended an image set round with precious stones, which was called Truth, ὁ προσηγορευον Αληθειαν, lib. i. c. 75. tom. i. p. 225. (edit. Bipont.) Bauer, (Crit. Sacr. pp. 244, 245.) and Morus, (Acroases in Ernesti, tom. ii. pp. 67—81.) have given several examples, proving from internal evidence that the authors of the Septuagint version were Egyptian.

[2] Michaelis, Introd. to New Test. vol. i. p. 113.

his preface to the book of Job, specifies as many as seventy or eighty verses. These omissions were supplied by Origen from Theodotion's translation. The book of Joshua could not have been translated till upwards of twenty years after the death of Ptolemy Lagus: for, in chapter viii. verse 18., the translator has introduced the word γαισος, a word of Gallic origin, denoting a short dart or javelin peculiar to the Gauls, who made in irruption into Greece in the third year of the 125th olympiad, or B. C. 278; and it was not till some time after that event that the Egyptian kings took Gallic mercenaries into their pay and service.

During the reign of Ptolemy Philometer, the book of Esther, together with the Psalms and Prophets, was translated. The subscription annexed to the version of Esther, expressly states it to have been finished on the fourth year of that sovereign's reign, or about the year 177 before the Christian æra: the Psalms and Prophets, in all probability, were translated still later, because the Jews did not begin to read them in their synagogues till about the year 170 before Christ. The Psalms and Prophets were translated by men every way unequal to the task: Jeremiah is the best executed among the Prophets; and next to this the books of Amos and Ezekiel are placed: the important prophecies of Isaiah were translated, according to Bishop Lowth, upwards of one hundred years after the Pentateuch, and by a person by no means adequate to the undertaking; there being hardly any book of the Old Testament so ill rendered in the Septuagint as this of Isaiah, (which together with other parts of the Greek version) has come down to us in a bad condition, incorrect, and with frequent omissions and interpolations: and so very erroneous was the version of Daniel, that it was totally rejected by the antient church, and Theodotion's translation was substituted for it. Some fragments of the Septuagint version of Daniel, which for a long time was supposed to have been lost, were discovered and published at Rome in 1772, from which it appears that its author had but an imperfect knowledge of the Hebrew language.

No date has been assigned for the translation of the books of Judges, Ruth, Samuel, and Kings, which appear to have been executed by one and the same author; who though he does not make use of so many Hebraisms as the translators of the other books, is yet not without his peculiarities.

3. Before we conclude the history of the Septuagint version, it may not be irrelevant briefly to notice a question which has greatly exercised the ingenuity of biblical philologers, viz. from what MANUSCRIPTS did the seventy interpreters execute their translation? Professor Tyschen [1] has offered an hypothesis that they did not translate the Hebrew Old Testament into Greek, but that it has been transcribed in Hebræo-Greek characters, and that from this transcript their version was made: this hypothesis has been examined by

[1] Tentamen de variis Codicum Hebraicorum Vet. Test. MSS. Generibus. Rostock, 1772, 8vo. pp. 48—64. 81—124.

several German critics, and by none with more acumen than by Dathe, in the preface to his Latin version of the minor prophets [1]: but as the arguments are not of a nature to admit of abridgment, this notice may perhaps suffice. The late eminently learned Bishop Horsley doubts whether the manuscripts from which the Septuagint version was made, would (if now extant) be entitled to the same degree of credit as our modern Hebrew text, notwithstanding their comparatively high antiquity. "There is," he observes, "certainly much reason to believe, that after the destruction of the temple by Nebuchadnezzar, perhaps from a somewhat earlier period, the Hebrew text was in a much worse state of corruption in the copies which were in private hands, than it has ever been since the revision of the sacred books by Ezra. These inaccurate copies would be multiplied during the whole period of the captivity, and widely scattered in Assyria, Persia, and Egypt; in short, through all the regions of the dispersion. The text, as revised by Ezra, was certainly of much higher credit than any of these copies, notwithstanding their greater antiquity. His edition succeeded, as it were, to the privileges of an autograph (the autographs of the inspired writers themselves being totally lost), and was henceforth to be considered as the only source of authentic text: insomuch that the comparative merit of any text now extant will depend upon the probable degree of its approximation to, or distance from, the Esdrine edition. Nay, if the translation of the LXX was made from some of those old manuscripts which the dispersed Jews had carried into Egypt, or from any other of those unauthenticated copies (which is the prevailing tradition among the Jews and is very probable, at least it cannot be confuted); it will be likely that the faultiest manuscript now extant differs less from the genuine Esdrine text, than those more antient, which the version of the LXX represents. But, much as this consideration lowers the credit of the LXX separately, for any various reading, it adds great weight to the consent of the LXX with later versions, and greater still to the consent of the old versions with manuscripts of the Hebrew, which still survive. And, as it is certainly possible that a true reading may be preserved in one solitary manuscript, it will follow, that a true reading may be preserved in one version: for the manuscript which contained the true reading at the time when the version was made, may have perished since; so that no evidence of the reading shall now remain, but the version." [2]

The Septuagint version, though originally made for the use of the Egyptian Jews, gradually acquired the highest authority among the Jews of Palestine, who were acquainted with the Greek language, and subsequently also among Christians: it appears, indeed, that the legend above confuted of the translators having been divinely inspired, was invented in order that the LXX might be held in the greater estimation. Philo the Jew, a native of Egypt, has evidently followed it in his allegorical expositions of the Mosaic law: and, though Dr. Hody

[1] Published at Halle, in 1790, in 8vo.

[2] Bishop Horsley's Translation of Hosea, Præf. pp. xxxvi. xxxvii. 2d edit.

was of opinion that Josephus, who was a native of Palestine, corroborated his work on Jewish Antiquities from the Hebrew text, yet Salmasius, Bochart, Bauer, and others, have shown that he has adhered to the Septuagint throughout that work. How extensively this version was in use among the Jews, appears from the solemn sanction given to it by the inspired writers of the New Testament, who have in very many passages quoted the Greek version of the Old Testament.[1] Their example was followed by the earlier fathers and doctors of the church, who, with the exception of Origen and Jerome, were unacquainted with Hebrew: notwithstanding their zeal for the word of God, they did not exert themselves to learn the original language of the sacred writings, but acquiesced in the Greek representation of them; judging it, no doubt, to be fully sufficient for all the purposes of their pious labours. "The Greek Scriptures were the only Scriptures known to or valued by the Greeks. This was the text commented by Chrysostom and Theodoret; it was this which furnished topics to Athanasius, Nazianzen, and Basil. From this fountain the stream was derived to the Latin church, first, by the Italic or Vulgate translation of the Scriptures, which was made from the Septuagint, and not from the Hebrew; and, secondly, by the study of the Greek fathers. It was by this borrowed light, that the Latin fathers illuminated the western hemisphere: and, when the age of Cyprian, Ambrose, Augustine, and Gregory successively passed away, this was the light put into the hands of the next dynasty of theologists, the schoolmen, who carried on the work of theological disquisition by the aid of this luminary and none other. So that, either in Greek or in Latin, it was still the Septuagint Scriptures that were read, explained, and quoted as authority, for a period of fifteen hundred years."[2]

The Septuagint version retained its authority, even with the rulers of the Jewish synagogue, until the commencement of the first century after Christ: when the Jews, being unable to resist the arguments from prophecy which were urged against them by the Christians, in order to deprive them of the benefit of that authority, began to deny that it agreed with the Hebrew text. Further to discredit the character of the Septuagint, the Jews instituted a solemn fast, on the 8th day of the month Thebet (December), to execrate the memory of its having been made. Not satisfied with this measure, we are assured by Justin Martyr, who lived in the former part of the second century, that they proceeded to expunge several passages out of the Septuagint; and abandoning this, adopted the version of Aquila, a proselyte Jew of Sinope, a city of Pontus[3]: this is the translation mentioned in the Talmud and not the Septuagint, with which it has been confounded.[4]

4. The great use, however, which had been made by the Jews

[1] On the quotations from the Old Testament in the New, see Chapter VI. *infra*.

[2] Reeves's Collation of the Hebrew and Greek Texts of the Psalms, pp. 22, 23.

[3] On this subject the reader is referred to Dr. Owen's Inquiry into the present State of the Septuagint Version, pp. 29—87. (8vo. London, 1769.) In pp. 126—138. he has proved the falsification of the Septuagint, from the versions of Aquila and Symmachus.

[4] Prideaux, Connection, vol. ii. p. 50. Lightfoot's Works, vol. ii. p. 806, 807.

previously to their rejection of the Septuagint, and the constant use of it by the Christians, would naturally cause a multiplication of copies; in which, besides the alterations designedly made by the Jews, numerous errors became introduced, in the course of time, from the negligence or inaccuracy of transcribers, and from glosses or marginal notes, which had been added for the explanation of difficult words, being suffered to creep into the text. In order to remedy this growing evil, ORIGEN, in the early part of the third century, undertook the laborious task of collating the Greek text then in use with the original Hebrew and with other Greek translations then extant, and from the whole to produce a new *recension* or revisal. Twenty-eight years were devoted to the preparation of this arduous work, in the course of which he collected manuscripts from every possible quarter, aided (it is said) by the pecuniary liberality of Ambrose, an opulent man, whom he had converted from the Valentinian heresy, and with the assistance of seven copyists and several persons skilled in caligraphy, or the art of beautiful writing. Origen commenced his labour at Cæsarea, A. D. 231; and, it appears, finished his Polyglott at Tyre, but in what year is not precisely known.

This noble critical work is designated by various names among antient writers; as *Tetrapla*, *Hexapla*, *Octapla*, and *Enneapla*.

The *Tetrapla*, contained the four Greek versions of Aquila, Symmachus, the Septuagint, and Theodotion, disposed in four columns[1]: to these he added two columns more, containing the Hebrew text in its original characters, and also in Greek letters; these six columns, according to Epiphanius, formed the *Hexapla*. Having subsequently discovered two other Greek versions of *some parts* of the Scriptures, usually called the fifth and sixth, he added them to the preceding, inserting them in their respective places, and thus composed the *Octapla*; and a separate translation of the Psalms, usually called the seventh version, being afterwards added, the entire work has by some been termed the *Enneapla*. This appellation, however, was never generally adopted. But, as the two editions made by Origen generally bore the name of the Tetrapla and Hexapla, Dr. Grabe thinks that they were thus called, not from the number of the columns, but of the versions, which were six, the seventh containing the Psalms only.[2] Bauer, after Montfaucon, is of opinion, that Origen edited only the Tetrapla and Hexapla; and this appears to be the real fact. The following specimens from Montfaucon will convey an idea of the construction of these two laborious works.[3]

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[1] The late Rev. Dr. Holmes, who commenced the splendid edition of the Septuagint noticed in pp. 37, 38. of the Appendix to this volume, was of opinion that the first column of the Tetrapla, contained the Κοινη, or Septuagint text commonly in use, collated with Hebrew manuscripts by Origen, and that the other three columns were occupied by the versions of Aquila, Symmachus, and Theodotion.

[2] Dr. Holmes thinks that the text of the Septuagint in the Hexapla was not the Κοινη as then in use, but as corrected in the Tetrapla, and perhaps improved by further collations.

[3] Origenis Hexapla, Præl. Diss. tom. i. p. 16.

TETRAPLA.

Gen. i. 1.

ΑΚΥΛΑΣ.	ΣΥΜΜΑΧΟΣ.	Οἱ Ο.	ΘΕΟΔΟΤΙΩΝ.
Εν κεφαλαιῳ εκτισεν ὁ θεος συν τον ουρανον και συν την γην.	Εν αρχῃ εκτισεν ὁ θεος τον ουρανον και την γην.	Εν αρχῃ εποιησεν ὁ θεος τον ουρανον και την γην.	Εν αρχῃ εκτισεν ὁ θεος τον ουρανον και την γην.

In this specimen the version of Aquila holds the first place, as being most literal; the second is occupied by that of Symmachus, as rendering *ad sensum* rather than *ad literam*; the third by the Septuagint, and the fourth by Theodotion's translation.

HEXAPLA.

Hos. xi. 1.

Το ΕΒΡΑΙΚΟΝ.	Το ΕΒΡ. ἘΛΛΗΝΙΚΟΙΣ ΓΡ.	ΑΚΥΛΑΣ.	ΣΥΜΜΑΧΟΣ.	Οἱ Ο.	ΘΕΟΔΟΤΙΩΝ.
כי נער ישראל ואהבהו וממצרים קראתי לבני	χι νερ Ισραηλ εεα-βηε εμεμμεσραιμ καραθι λεβανι.	ὁτι παις Ισραηλ, και ηγαπησα αυ-τον, και απο Αι-γυπτε εκαλεσα τον υἱον με.	ὁτι παις Ισραηλ, και ηγαπημενος, εξ Αιγυπτε κεκλη-ται υἱος με.	ὁτι νηπιος Ισραηλ, και εγω ηγαπησα αυτον, και εξ Αι-γυπτε κεκληται υἱος με.	ὁτι νηπιος Ισραηλ, και ηγαπησα αυ-τον, και εκαλεσα εξ Αι-γυπτε.

In the preceding specimen the first column contains the Hebrew in its proper characters; in the second column it is given in Greek characters, and is further valuable as exhibiting the mode of pronouncing Hebrew in the latter part of the second and the former part of the third century. The versions of Aquila, Symmachus, the Septuagint, and Theodotion, follow in the same order as in the specimen of the Tetrapla. When the fifth and sixth versions were added, the page consisted of eight columns, the fifth being denoted by E, and the sixth by ς; and when the seventh version was added (which was designated by Z), it comprised nine columns.

The original Hebrew being considered as the basis of the whole work, the proximity of each translation to the text, in point of closeness and fidelity, determined its rank in the order of the columns: thus Aquila's version, being the most faithful, is placed next to the sacred text; that of Symmachus occupies the fourth column; the Septuagint, the fifth; and Theodotion's, the sixth. The other three anonymous translations, not containing the entire books of the Old Testament, were placed, in the three last columns of the Enneapla, according to the order of time in which they were discovered by Origen. Where the same words occurred in all the other Greek versions, without being particularly specified, Origen designated them by Λ or ΛΟ, *Λοιποι*, the rest;—Οι Γ, or the three, denoted Aquila, Symmachus, and Theodotion;—Οι Δ, or the four, signified Aquila, Symmachus, the Septuagint, and Theodotion; and Π, *Παντες*, all the interpreters.

The object of Origen being to correct the differences found in the then existing copies of the Old Testament, he carefully noted the alterations made by him; and for the information of those who might consult his work, he made use of the following marks:—

1. Where any passages appeared in the Septuagint, that were not found in the Hebrew, he designed them by an *obelus* ÷ with two bold points : also annexed. This mark was also used to denote words not extant in the Hebrew, but added by the Septuagint translators, either for the sake of elegance, or for the purpose of illustrating the sense.

2. To passages wanting in the copies of the Septuagint, and supplied by himself from the other Greek versions, he prefixed an asterisk ·※· with two bold points : also annexed, in order that his additions might be immediately perceived. These supplementary passages, we are informed by Jerome, were for the most part taken from Theodotion's translation; not unfrequently from that of Aquila; sometimes, though rarely, from the version of Symmachus; and sometimes from two or three together. But, in every case, the initial letter of each translator's name was placed immediately after the asterisk, to indicate the source whence such supplementary passage was taken. And in lieu of the very erroneous Septuagint version of Daniel, Theodotion's translation of that book was inserted entire.

3. Further, not only the passages wanting in the Septuagint were supplied by Origen with the asterisks, as above noticed; but also where that version does not appear accurately to express the Hebrew original, having noted the former reading with an obelus, ÷, he added the correct rendering from one of the other translators, with an asterisk subjoined. Concerning the shape and uses of the *lemniscus* and *hypolemniscus*, two other marks used by Origen, there is so great a difference of opinion among learned men, that it is difficult to determine what they were.[1] Dr. Owen, after Mont-

[1] Montfaucon, Prælim. ad Hexapla, tom. i. pp. 36—42. Holmes, Vetus Testamentum Græcum, tom. i. Præfat. cap. i. sect. i.—vii. The first book of Dr. Holmes's erudite preface is translated into English in the Christian Observer for 1821, vol. xx. pp. 544—548. 610—615. 676—683. 746—750.

faucon, supposes them to have been marks of better and more accurate renderings.

In the Pentateuch, Origen compared the Samaritan text with the Hebrew as received by the Jews, and noted their differences. To each of the translations inserted in his Hexapla was prefixed an account of the author; each had its separate prolegomena; and the ample margins were filled with notes. A few fragments of these prolegomena and marginal annotations have been preserved; but nothing remains of his history of the Greek versions.[1]

Since Origen's time, biblical critics have distinguished two editions or exemplars of the Septuagint — the Κοινη or common text, with all its errors and imperfections, as it existed previously to his collation; and the Hexaplar text, or that corrected by Origen himself. For nearly fifty years was this great man's stupendous work buried in a corner of the city of Tyre, probably on account of the very great expense of transcribing forty or fifty volumes, which far exceeded the means of private individuals: and here, perhaps, it might have perished in oblivion, if Eusebius and Pamphilus had not discovered it, and deposited it in the library of Pamphilus the martyr at Cæsarea, where Jerome saw it about the middle of the fourth century. As we have no account whatever of Origen's autograph, after this time, it is most probable that it perished in the year 653, on the capture of that city by the Arabs: and a few imperfect fragments, collected from manuscripts of the Septuagint and the Catenæ of the Greek fathers, are all that now remain of a work, which in the present improved state of sacred literature would most eminently have assisted in the interpretation and criticism of the Old Testament.

5. As the Septuagint version had been read in the church from the commencement of Christianity, so it continued to be used in most of the *Greek* churches: and the text, as corrected by Origen, was transcribed for their use, together with his critical marks. Hence, in the progress of time, from the negligence or inaccuracy of copyists, numerous errors were introduced into this version, which rendered a new revisal necessary; and, as *all* the Greek churches did not receive Origen's biblical labours with equal deference, three principal recensions were undertaken nearly at the same time, of which we are now to offer a brief notice.

The first was the edition, undertaken by Eusebius and Pamphilus about the year 300, from the Hexaplar text, with the whole of Origen's critical marks: it was not only adopted by the churches of Palestine, but was also deposited in almost every library. By frequent

[1] The best edition, unhappily very rare, of the remains of Origen's Hexapla, is that of Montfaucon, in two volumes, folio, Paris, 1713. The first volume contains a very valuable preliminary disquisition on the Hebrew text and different antient Greek versions, of which we have liberally availed ourselves in the preceding and following pages, together with a minute account of Origen's biblical labours, and some inedited fragments of Origen, &c. To these succeed the remains of the Hexapla, from Genesis to the book of Psalms inclusive. The second volume comprises the rest of the Hexapla to the end of the twelve minor prophets, together with Greek and Hebrew Lexicons to the Hexapla. These fragments of Origen's great work were reprinted in two vols. 8vo. (Lipsiæ, 1769,) by C. F. Bahrdt; whose edition has been most severely criticised by Fischer in his Prolusiones de Versionibus Græcis Librorum V. T. Litterarum Hebr. Magistris, p. 34. note (Lipsiæ, 1772, 8vo.): it is now but little valued.

transcriptions, however, Origen's marks or notes became, in the course of a few years, so much changed, as to be of little use, and were finally omitted: this omission only augmented the evil, since even in the time of Jerome it was no longer possible to know what belonged to the translators, or what were Origen's own corrections; and now it may almost be considered as a hopeless task to distinguish between them. Contemporary with the edition of Eusebius and Pamphilus was the recension of the Κοινη, or vulgate text of the Septuagint, conducted by Lucian, a presbyter of the church at Antioch, who suffered martyrdom A. D. 311. He took the Hebrew text for the basis of his edition, which was received in all the eastern churches from Constantinople to Antioch. While Lucian was prosecuting his biblical labours, Hesychius, an Egyptian bishop, undertook a similar work, which was generally received in the churches of Egypt. He is supposed to have introduced fewer alterations than Lucian; and his edition is cited by Jerome as the *Exemplar Alexandrinum.* Syncellus[1] mentions another revisal of the Septuagint text by Basil bishop of Cæsarea: but this, we have every reason to believe, has long since perished. All the manuscripts of the Septuagint now extant, as well as the printed editions, are derived from the three recensions above mentioned, although biblical critics are by no means agreed what particular recension each manuscript has followed.[2]

6. The importance of the Septuagint version for the right understanding of the sacred text, has been variously estimated by different learned men; while some have elevated it to an equality with the original Hebrew, others have rated it far below its real value. The great authority which it formerly enjoyed, certainly gives it a claim to a high degree of consideration. It was executed long before the Jews were prejudiced against Jesus Christ as the Messiah; and it was the means of preparing the world at large for his appearance, by making known the types and prophecies concerning him. With all its faults and imperfections, therefore, this version is of more use in correcting the Hebrew text than any other that is extant; because its authors had better opportunities of knowing the propriety and extent of the Hebrew language, than we can possibly have at this distance of time. The Septuagint, likewise, being written in the same dialect as the New Testament (the formation of whose style was influenced by it), it becomes a very important source of interpretation: for not only does it frequently serve to determine the genuine reading, but also to ascertain the meaning of particular idiomatic expressions and passages in the New Testament, the true import of which could not be known but from their use in the Septuagint.[3] Grotius, Keuchenius, Biel, and Schleusner, are the critics who have most successfully applied this version to the interpretation of the New Testament.

[1] Chronographia ab adamo usque ad Dioclesianum, p. 203.

[2] Dr. Holmes has given a copious and interesting account of the additions of Lucian and Hesychius, and of the sources of the Septuagint text in the manuscripts of the Pentateuch, which are now extant. Tom. i. Præf. cap. i. sect. viii. *et seq.*

[3] In the Eclectic Review for 1806 (vol. ii. part i. pp. 337—347.) the reader will find many examples adduced, confirming the remarks above offered, concerning the value and importance of the Septuagint version.

II. The importance of the Septuagint, in the criticism and interpretation of the Scriptures, especially of the New Testament [1], will justify the length of the preceding account of that celebrated version: it now remains that we briefly notice the other antient Greek translations, which have already been incidentally mentioned; viz. those of Aquila, Theodotion, Symmachus, and the three anonymous versions, usually cited as the fifth, sixth, and seventh versions, from which Origen compiled his Tetrapla and Hexapla.

1. *The Version of* AQUILA. — The author of this translation was a native of Sinope in Pontus, who flourished in the second century of the Christian æra: he was of Jewish descent; and having renounced Christianity, he undertook his version to oblige the Jews, who then began to be disgusted with the Septuagint, as being too paraphrastic. It is certain that he lived during the reign of the emperor Adrian, and that his translation was executed before the year 160; as it is cited both by Justin Martyr, who wrote about that time, and by Irenæus between the years 170 and 176. The version of Aquila is extremely literal, and is made without any regard to the genius of the Greek language: it is, however, of considerable importance in the criticism of the Old Testament, as it serves to show the readings contained in the Hebrew MSS. of his time. Professor Dathe has collated several passages from this translation, and has applied them to the illustration of the prophet Hosea. [2] The fragments of Aquila and of the other Greek versions were collected and published, first by Flaminio Nobili, in his notes to the Roman edition of the Septuagint, and after him by Drusius, in his *Veterum Interpretum Græcorum Fragmenta* (Arnheim, 1622, 4to.) [3]; and also by Montfaucon in his edition of Origen's Hexapla above noticed. According to Jerome, Aquila published two editions of his version, the second of which was the most literal: it was allowed to be read publicly in the Jews' synagogues, by the hundred and twenty-fifth Novel of the emperor Justinian.

2. THEODOTION was a native of Ephesus, and is termed by Jerome and Eusebius an Ebionite or semi-Christian. He was nearly contemporary with Aquila, and his translation is cited by Justin Martyr, in his Dialogue with Tryphon the Jew, which was composed about the year 160. The version of Theodotion holds a middle rank be-

[1] "The Book," says the profound critic Michaelis, "most necessary to be read and understood by every man who studies the New Testament, is, without doubt, *the Septuagint*; which alone has been of more service than all the passages from the profane authors collected together. It should be read in the public schools by those who are destined for the church; should form the subject of a course of lectures at the university, and be the constant companion of an expositor of the New Testament." Introduction to the New Test. vol. i. p. 177.—"About the year 1785," says Dr. A. Clarke (speaking of his biblical labours), "I began to read the Septuagint regularly, in order to acquaint myself more fully with the phraseology of the New Testament. *The study of this version served more to expand and illuminate my mind than all the theological works I had ever consulted.* I had proceeded but a short way in it, before I was convinced that the prejudices against it were utterly unfounded; and that *it was of incalculable advantage towards a proper understanding of the literal sense of Scripture.*" Dr. Clarke's Commentary, vol. i. General Preface, p. xv.

[2] Dissertatio Philologico-Critica in Aquilæ Reliquias Interpretationis Hoseæ, (Lipsiæ, 1757, 4to.); which is reprinted in p. 1. et seq. of Rosenmüller's Collection of his "Opuscula ad Crisin et Interpretationem Veteris Testamenti," Lipsiæ, 1796, 8vo.

[3] This work of Drusius's is also to be found in the sixth volume of Bishop Walton's Polyglott.

tween the servile closeness of Aquila and the freedom of Symmachus it is a kind of revision of the Septuagint made after the original Hebrew, and supplies some deficiencies in the Septuagint; but where he translates without help, he evidently shows himself to have been but indifferently skilled in Hebrew. Theodotion's translation of the book of Daniel was introduced into the Christian churches, as being deemed more accurate than that of the Septuagint.

3. SYMMACHUS, we are informed by Eusebius and Jerome, was a semi-Christian, or Ebionite: for the account given of him by Epiphanius, (that he was first a Samaritan, then a Jew, next a Christian, and last of all an Ebionite,) is generally disregarded as unworthy of credit. Concerning the precise time when he flourished, learned men are of different opinions. Epiphanius places him under the reign of Commodus II. an imaginary emperor: Jerome, however, expressly states, that his translation appeared after *that* of Theodotion: and as Symmachus was evidently unknown to Irenæus, who cites the versions of Aquila and Theodotion, it is probable that the date assigned by Jerome is the true one. Montfaucon accordingly places Symmachus a short time after Theodotion, that is, about the year 200. The version of Symmachus, who appears to have published a second edition of it revised, is by no means so literal as that of Aquila; he was certainly much better acquainted with the laws of interpretation than the latter, and has endeavoured, not unsuccessfully, to render the Hebrew idioms with Greek precision. Bauer [1] and Morus [2] have given specimens of the utility of this version for illustrating both the Old and New Testaments. Dr. Owen has printed the whole of the first chapter of the book of Genesis according to the Septuagint version, together with the Greek translations of Aquila, Theodotion, and Symmachus, in columns, in order to show their respective agreement or discrepancy. This we are obliged to omit, on account of its length; but the following observations of that eminent critic on their relative merits (founded on an accurate comparison of them with each other, and with the original Hebrew, whence they were made,) are too valuable to be disregarded. He remarks,

1. With respect to *Aquila*, (1) That his translation is close and servile — abounding in Hebraisms — and scrupulously conformable to the letter of the text. (2) That the author, notwithstanding he meant to disgrace and overturn the version of the Seventy, yet did not scruple to make use of it, and frequently to borrow his expressions from it.

2. With respect to *Theodotion*, (1) That he makes great use of the two former versions — following sometimes the diction of the one, and sometimes that of the other — nay, often commixing them both together in the compass of one and the same verse; and, (2) That he did not keep so strictly and closely to the version of the Seventy, as some have unwarily represented.[3] He borrowed largely from that of Aquila; but adapted it to his own style. And as his style was similar

[1] Critica Sacra, pp. 277, 278. [2] Acroases Hermeneuticæ, tom. ii. pp. 127, 128.

[3] Theodotion, qui in cæteris cum lxx translatoribus facit. Hieron. Ep. ad Marcell. Licet autem Theodotio lxx. Interpretum vestigio fere semper hæreat, &c. Montf. Præl. in Hexapl. p. 57.

to that of the LXX, Origen, perhaps for the sake of uniformity, supplied the additions inserted in the Hexapla chiefly from this Version.

3. With respect to *Symmachus*, (1) That his version, though concise, is free and paraphrastic — regarding the sense, rather than the words, of the original; (2) That he often borrowed from the three other versions — but much oftener from those of his immediate predecessors, than from the Septuagint; and, (3) It is observed by Montfaucon [1], that he kept close to the Hebrew original; and never introduced any thing from the Septuagint, that was not to be found in his Hebrew copy: but it evidently appears from verse 20. — where we read, και εγενετο ουτως — that either the observation is false, or that the copy he used was different from the present Hebrew copies. The 30th verse has also a reading — it may perhaps be an interpolation — to which there is nothing answerable in the Hebrew, or in any other of the Greek versions. [2]

4, 5, 6. — The three anonymous translations, usually called the *fifth*, *sixth*, and *seventh* versions, derive their names from the order in which Origen disposed them in his columns. The author of the *sixth* version was evidently a Christian: for he renders Habakkuk iii. 13. (*Thou wentest forth for the deliverance of thy people*, even *for the deliverance of thine anointed ones* [3],) in the following manner: Εξηλθες του σωσαι τον λαον σου δια Ιησου του Χριστου σου; i. e. *Thou wentest forth to save thy people through Jesus thy Christ.* The dates of these three versions are evidently subsequent to those of Aquila, Theodotion, and Symmachus: from the fragments collected by Montfaucon, it appears that they all contained the Psalms and minor prophets; the *fifth* and *sixth* further comprised the Pentateuch and Song of Solomon; and from some fragments of the *fifth* and *seventh* versions found by Bruns in a Syriac Hexaplar manuscript at Paris, it appears that they also contained the two books of Kings. Bauer is of opinion that the author of the seventh version was a Jew.

III. Besides the fragments of the preceding antient versions, taken from Origen's Hexapla, there are found in the margins of the manuscripts of the Septuagint some *additional* marks or notes, containing various renderings in Greek of some passages in the Old Testament: these are cited as the Hebrew, Syrian, Samaritan, and Hellenistic versions, and as the version of some anonymous author. The probable meaning of these references it may not be improper briefly to notice.

1. The *Hebrew* (ὁ Εβραιος) is supposed by some to denote the translation of Aquila, who closely and literally followed the Hebrew text: but this idea was refuted by Montfaucon and Bauer, who remark, that after the reference to the Hebrew, a reading follows, most widely differing from Aquila's rendering. Bauer more probably

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[1] Ea tamen cautela ut Hebraicum exemplar unicum sequendum sibi proponeret; nec quidpiam ex editione τῶν Ο. ubi cum Hebraico non quadrabat, in interpretationem suam refunderet. Prælim. in Hexapl. p. 54.

[2] Owen on the Septuagint, pp. 124—126.

[3] Archbishop Newcome's version. The authorised English translation runs thus: — "Thou wentest forth for the salvation of thy people, *even* for the salvation of thine anointed."

conjectures, that the reference ὁ Ἑβραιος denotes the Hebrew text from which the Septuagint version differs.

2. Under the name of the *Syrian* (ὁ Συρος) are intended the fragments of the Greek version made by Sophronius, patriarch of Constantinople, from the very popular Latin translation of Jerome, who is supposed to have acquired the appellation of the Syrian, from his long residence on the confines of Syria. He is thus expressly styled by Theodore of Mopsuestia in a passage cited by Photius in his Bibliotheca.[1]

3. The *Samaritan* (το Σαμαρειτικον) is supposed to refer to the fragments of a Greek version of the Hebræo-Samaritan text, which is attributed to the ancient Greek scholiast so often cited by Flaminio Nobili, and in the Greek Scholia appended to the Roman edition of the Septuagint. Considerable doubts, however, exist concerning the identity of this supposed Greek version of the Samaritan text; which, if it ever existed, Bishop Walton thinks, must be long posterior in date to the Septuagint.[2]

4. It is not known to which version or author the citation ὁ Ελληνικος, or the Hellenic, refers: — the mark ὁ Αλλος, or ὁ Ανεπιγραφος, denotes some unknown author.

Before we conclude the present account of the antient Greek versions of the Old Testament, it remains that we briefly notice the translation preserved in St. Mark's Library at Venice, containing the Pentateuch, Proverbs, Ruth, Song of Solomon, Ecclesiastes, Lamentations of Jeremiah, and Prophecy of Daniel. The existence of this version, which was for a long time buried among other literary treasures deposited in the above-mentioned library, was first announced by Zanetti and Bongiovanni in their catalogue of its manuscripts. The Pentateuch was published in three parts, by M. Ammon, at Erlang, 1790, 1791, 8vo.: and the remaining books by M. Villoison at Strasburgh, 1784, 8vo. The original manuscript, Morelli is of opinion, was executed in the 14th century; and the numerous errors discoverable in it prove that it cannot be the autograph of the translator. By whom this version was made, is a question yet undetermined. Morelli thinks its author was a Jew; Ammon supposes him to have been a Christian monk, and perhaps a native of Syria of the eighth or ninth century; and Bauer, after Zeigler, conjectures him to have been a Christian grammarian of Constantinople, who had been taught Hebrew by a Western Jew. Whoever the translator was, his style evidently shows him to have been deeply skilled in the different dialects of the Greek language, and to have been conversant with the Greek poets. Equally uncertain is the date when this version was composed: Eichhorn, Bauer, and several other eminent biblical writers, place it between the sixth and tenth centuries: the late Dr. Holmes supposed the author of it to have been some Hellenistic Jew, between the ninth and twelfth centuries. "Nothing can be more completely happy, or more judicious, than the idea adopted by this author, of rendering the Hebrew

[1] Pape 205. edit. Hoeschelii.

[2] Prol. c. xi. § 22. pp. 553, 554.

text in the pure Attic dialect, and the Chaldee in its corresponding Doric."[1] Dr. Holmes has inserted extracts from this version in his edition of the Septuagint.[2]

SECTION III.

ON THE ANTIENT ORIENTAL VERSIONS OF THE OLD AND NEW TESTAMENTS.

I. Syriac Versions. 1. *Peschito or Literal Version.* — 2. *Philoxenian Version.* — 3. *Syro-Estrangelo, and Palæstino-Syriac Version.* — II. Egyptian Versions. *Coptic, Sahidic, Ammonian, and Basmuric.* — III. Ethiopic Version. — IV. Arabic Versions. — V. Armenian Version. — VI. Persic Versions.

I. Syriac Versions. — Syria being visited at a very early period by the preachers of the Christian faith, several translations of the sacred volume were made into the language of that country.

1. The most celebrated of these is the Peschito or *Literal* (Versio Simplex), as it is usually called, on account of its very close adherence to the Hebrew and Greek texts, from which it was immediately made. The most extravagant assertions have been advanced concerning its antiquity; some referring the translation of the Old Testament to the time of Solomon and Hiram, while others ascribe it to Asa, priest of the Samaritans, and a third class to the apostle Thaddeus. This last tradition is received by the Syrian churches; but a more recent date is ascribed to it by modern biblical philologers. Bishop Walton, Carpzov, Leusden, Bishop Lowth, and Dr. Kennicott, fix its date to the first century; Bauer and some other German critics, to the second or third century; Jahn fixes it, at the latest, to the second century; De Rossi pronounces it to be very antient, but does not specify any precise date. The most pro-

[1] British Critic, O. S. vol. viii. p. 259.

[2] The preceding account of antient Greek versions is drawn from Carpzov, Critica Sacra, pp. 552—574.; Bauer, Critica Sacra, pp. 273—288.; Morus, Acroases Hermeneuticæ, tom. ii. pp. 120—147.; Bishop Walton, Prolegom. c. ix. § 19. pp. 385—387.; Jahn, Introductio in Libros Sacros Veteris Fœderis, pp. 66—70.; and Masch's edition of Lelong's Bibliotheca Sacra, part ii. vol. ii. sect. i. pp. 220—229. Montfaucon, Præl. Diss. ad Origenis Hexapla, tom. i. pp. 46—73. In the fourth volume of the Commentationes Theologicæ, (pp. 195—263.) edited by MM. Velthusen, Kuinöel, and Ruperti, there is a specimen of a *Clavis Reliquiarum Versionum Græcarum, V. T.* by John Frederic Fischer: it contains only the letter A. A specimen of a new Lexicon to the antient Greek interpreters, and also to the apocryphal books of the Old Testament, so constructed as to serve as a Lexicon to the New Testament, was also lately published by M. E. G. A. Bockel, at Leipsic, intitled *Novæ Clavis in Græcos Interpretes Veteris Testamenti, Scriptoresque Apocryphos, ita adornatæ ut etiam Lexici in Novi Fœderis Libros usum præbere possit, atque editionis lxx interpretum hexaplaris, specimina,* 4to. 1820. Cappel, in his Critica Sacra, has given a copious account, with very numerous examples, of the various lections that may be obtained by collating the Septuagint with the Hebrew (lib. iv. pp. 491—766.), and by collating the Hebrew text with the Chaldee paraphrases and the antient Greek versions (lib. v. cc. 1—6. pp. 767—844.), tom. ii. ed. Scharfenberg.

bable opinion is that of Michaelis[1], who ascribes the Syriac version of *both* Testaments to the close of the first, or to the earlier part of the second century, at which time the Syrian churches flourished most, and the Christians at Edessa had a temple for divine worship erected after the model of that at Jerusalem: and it is not to be supposed that they would be without a version of the Old Testament, the reading of which had been introduced by the apostles. The Syriac version of the *New* Testament certainly must have been executed previously to the third century, because the text which it follows, according to Professor Hug, does not harmonise with the recension adopted by the churches of Palestine and Syria, subsequently to the third century.[2] It is independent, it belongs to no family, and sometimes presents the antient and peculiar readings of the *Vetus Itala*, or Old Italic version, or those occurring in the Codex Cantabrigiensis.

The *Old* Testament was evidently translated from the Original Hebrew, to which it most closely and literally adheres, with the exception of a few passages which appear to bear some affinity to the Septuagint: Jahn accounts for this by supposing, either that this version was consulted by the Syriac translator or translators, or that the Syrians *afterwards* corrected their translation by the Septuagint. Leusden conjectures, that the translator did not make use of the most correct Hebrew manuscripts, and has given some examples which appear to support his opinion. Dathe, however, speaks most positively in favour of its antiquity and fidelity, and refers to the Syriac version, as a certain standard by which we may judge of the state of the Hebrew text in the second century: and both Dr. Kennicott and Professor De Rossi have derived many valuable readings from this version. De Rossi, indeed, prefers it to all the other antient versions, and says, that it closely follows the order of the sacred text, rendering word for word, and is more pure than any other. As it is therefore probable that the Syriac version was made about the end of the first century, it might be made from Hebrew MSS. almost as old as those which were before transcribed into Greek, and from MSS. which might be in some places true where the others were corrupted. And it will be no wonder at all, if a version so very antient should have preserved a great variety of true readings, where the Hebrew manuscripts were corrupted afterwards. Dr. Boothroyd considers this version to be as antient, and in many respects as valuable, as the Chaldee Paraphrase[3]: and in the notes to his edition of the Hebrew Bible he was shown that this version has retained numerous and important various readings. To its general fidelity almost every critic of note bears unqualified approbation, although it

[1] Introd. to New Test. vol. ii. part. i. pp. 29—38. Bishop Marsh, however, in his notes, has controverted the arguments of Michaelis, (ibid. part. ii. pp. 551—554.) which have been rendered highly probable by the Rt. Rev. Dr. Laurence, (Dissertation upon the Logos, pp. 67—75.) who has examined and refuted the Bishop of Peterborough's objections.

[2] Hug's Introd. to the New Test. vol. i. pp. 357—360. Cellérier, Introd. au Nouv. Test. p. 175.

[3] Biblia Hebraica, vol. i. Pref. pp. xv. xvi.

is not every where equal: and it is remarkably clear and strong in those passages which attribute characters of Deity to the Messiah. Jahn observes, that a different method of interpretation is adopted in the Pentateuch from that which is to be found in the Book of Chronicles; and that there are some Chaldee words in the first chapter of Genesis, and also in the Book of Ecclesiastes and the Song of Solomon: whence he infers that this version was the work not of one, but of several authors. The arguments prefixed to the Psalms were manifestly written by a Christian author.[1] The Syriac version of the New Testament comprises only the four Gospels, the Acts of the Apostles, the Epistles of Saint Paul (including the Epistle to the Hebrews), the first Epistle of Saint John, Saint Peter's first Epistle, and the Epistle of Saint James. The celebrated passage in 1 John v. 7., and the history of the woman taken in adultery (John viii. 2—11.), are both wanting. All the Christian sects in Syria and the East make use of this version exclusively, which they hold in the highest estimation. Michaelis pronounces it to be the very best translation of the Greek Testament which he ever read, for the general ease, elegance, and fidelity with which it has been executed. It retains, however, many Greek words, which might have been easily and correctly expressed in Syriac: in Matt. xxvii. alone there are not fewer than eleven words. In like manner some Latin words have been retained which the authors of the New Testament had borrowed from the Roman manners and customs. This version also presents some mistakes, which can only be explained by the words of the Greek text, from which it was immediately made. For instance, in rendering into Syriac these words of Acts xviii. 7., ONOMATI IOYΣTOY ΣEBOMENOY, the interpreter has translated *Titus* instead of *Justus*, because he had divided the Greek in the following manner — ONOMA TIIOYΣ TOY ΣEBOMENOY.[2]

An important accession to biblical literature was made, a few years since, by the late Rev. Dr. Buchanan, to whose assiduous labours the British church in India is most deeply indebted; and who, in his progress among the Syrian churches and Jews of India, discovered and obtained numerous antient manuscripts of the Scriptures, which are now deposited in the public library at Cambridge. One of these, which was discovered in a remote Syrian church near the mountains, is particularly valuable: it contains the Old and New Testaments, engrossed with beautiful accuracy in the *Estrangelo* (or old Syriac) character, on strong vellum, in large folio, and having three columns in a page. The words of every book are numbered: and the volume is illuminated, but not after the European manner, the initial letters having no ornament. Though somewhat injured by

[1] Carpzov, Critica Sacra, pp. 623—626.; Leusden, Philologus Hebræo-Mixtus, pp. 67. —71.; Bishop Lowth's Isaiah, vol. i. p. xci.; Dr. Kennicott, Diss. ii. p. 355.; Bauer, Critica Sacra, pp. 308—320.; Jahn, Introd. ad Vet. Fœd. pp. 75, 76.; De Rossi, Variæ Lectiones ad Vet. Test. tom. i. prol. p. xxxii.; Datlie, Opuscula ad Crisin et Interpretationem, Vet. Test. p. 171.; Kortholt, de Versionibus Scripturæ, pp. 40—45.; Walton, Proleg. c. 13. pp. 593. et seq. Dr. Smith's Scripture Testimony of the Messiah, vol. i. pp. 396, 397.

[2] Hug's Introd. vol. i. pp. 342, 343.

time or neglect, the ink being in certain places obliterated, still the letters can in general be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. The Syrian church assigns a high date to this manuscript, which, in the opinion of Mr. Yeates, who has published a collation of the Pentateuch [1], was written about the seventh century. In looking over this manuscript, Dr. Buchanan found the very first emendation of the Hebrew text proposed by Dr. Kennicott [2], which doubtless is the true reading.

The first edition of the Syriac version of the Old Testament appeared in the Paris Polyglott; but, being taken from an imperfect MS., its deficiencies were supplied by Gabriel Sionita, who translated the passages wanting from the Latin Vulgate, and has been unjustly charged with having translated the whole from the Vulgate. This text was reprinted in Bishop Walton's Polyglott, with the addition of some apocryphal books. There have been numerous editions of particular parts of the Syriac Old Testament, which are minutely described by Masch.[3] The principal editions of the Syriac Scriptures are noticed infra, in the Appendix, pp. 40, 41.

The Peschito Syriac version of the New Testament was first made known in Europe by Moses of Mardin, who had been sent by Ignatius, patriarch of the Maronite Christians, in 1552, to Pope Julius III., to acknowledge the papal supremacy in the name of the Syrian church, and was at the same time commissioned to procure the Syriac New Testament. This was accomplished at Vienna in 1555, under the editorial care of Moses and Albert Widmanstad, with the assistance of William Postell, and at the expense of the emperor Ferdinand I. This *Editio Princeps* is in quarto. The Syriac New Testament has since been printed several times.

There is also extant a Syriac version of the second Epistle of Saint Peter, the second and third Epistles of John, the Epistle of Jude, and the Apocalypse, which are wanting in the Peschito: these are by some writers ascribed to Mar Abba, primate of the East, between the years 535 and 552. The translation of these books is made from the original Greek; but the author, whoever he was, possessed but an indifferent knowledge of the two languages.

2. The PHILOXENIAN or SYRO-PHILOXENIAN Version derives its name from Philoxenus, or Xenayas, Bishop of Hierapolis or Mabug in Syria, A. D. 488—518, who employed his rural bishop (*Chorepiscopus*) Polycarp, to translate the Greek New Testament into Syriac. This version was finished in the year 508, and was afterwards revised by Thomas of Harkel or Heraclea, A. D. 616. Michaelis is of opinion, that there was a third edition; and a fourth is attributed

[1] In the Christian Observer, vol. xii. pp. 171—174. there is an account of Mr. Yeates's Collation; and in vol. ix. of the same Journal, pp. 273—275. 348—350., there is given a very interesting description of the Syriac manuscript above noticed. A short account of it also occurs in Dr. Buchanan's "Christian Researches," respecting the Syrians, pp. 229—231. (edit. 1811.)

[2] Gen. iv. 8. *And Cain said unto Abel his brother, Let us go down into the plain.* It may be satisfactory to the reader to know, that this disputed addition is to be found in the Samaritan, Syriac, Septuagint, and Vulgate Versions, printed in Bishop Walton's Polyglott.

[3] Bibl. Sacr. part ii. vol. i. sect. iv. pp. 64—71.

to Dionysius Barsalibæus, who was bishop of Amida from 1166 to 1177. It appears, however, that there were only two editions — the original one by Polycarp, and that revised by Thomas of Harkel; the single copy of the Four Gospels, with the alterations of Barsalibæus, in the twelfth century, being hardly intitled to the name of a new edition. This version was not known in Europe until the middle of the eighteenth century; when the Rev. Dr. Gloucester Ridley published a Dissertation on the Syriac Versions of the New Testament (in 1761), three manuscripts of which he had received thirty years before from Amida in Mesopotamia. Though age and growing infirmities, the great expense of printing, and the want of a patron, prevented Dr. Ridley from availing himself of these manuscripts; yet having, under circumstances of peculiar difficulty, succeeded in acquiring a knowledge of the Syriac language, he employed himself at intervals in making a transcript of the Four Gospels. These, being put into the hands of the late Professor White, were published by him with a literal Latin translation, in 1778, in two volumes 4to., at the expense of the delegates of the Clarendon press at Oxford. In 1779, Professor White published from the same press the Acts of the Apostles and the Catholic Epistles, and in 1804, the Epistles of Saint Paul, also in 4to. and accompanied with a Latin translation.

The Philoxenian version, though made immediately from the Greek, is greatly inferior to the Peschito, both in the accuracy with which it is executed, and also in its style. It is, however, not devoid of value, "and is of real importance to a critic, whose object is to select a variety of readings, with the view of restoring the genuine text of the Greek original: for he may be fully assured, that every phrase and expression is a precise copy of the Greek text as it stood in the manuscript from which the version was made. But, as it is not prior to the sixth century, and the Peschito was written either at the end of the first, or at the beginning of the second century, it is of less importance to know the readings of the Greek manuscript that was used in the former, than those of the original employed in the latter." [1]

3. Of the OTHER SYRIAC VERSIONS, the Syro-Estrangelo version of the Old Testament, and the Palæstino-Syriac version of part of the New Testament, are of sufficient importance to deserve a brief notice.

[i.] The SYRO-ESTRANGELO version is a translation of Origen's Hexaplar edition of the Greek Septuagint: it was executed in the former part of the seventh century, and its author is unknown. The late Professor De Rossi, who published the first specimen of it[2] does not decide whether it is to be attributed to Mar-Abba, James

[1] Michaelis's Introduction to the New Testament, vol. ii. part i. p. 68. To Bishop Marsh's Notes, ibid. part. ii. pp. *533—585.* we are chiefly indebted for the preceding account of the Syriac Versions of the New Testament. See also Hug's Introduction, vol. i. pp. 372—386. Dr. G. H. Bernstein's Dissertation on Thomas of Harkel's revision of the Syro-Philoxenian Version, intitled De Versione Novi Testamenti Syriacâ Heracleensi Commentatio. Lipsiæ, 1822, 4to.

[2] M. De Rossi's publication is intitled Specimen inedítæ et Hexaplaris Bibliorum Versionis, Syro-Estranghelæ, cum simplici atque utriusque fontibus, Græco et Hebræo, collatæ cum duplici Latinâ versione et notis. Edidit, ac diatribam de rarissimo codice Ambrosiano, unde illud haustum est, præmisit Johannes Bern. Rossi. 8vo. Parmæ, 1778.

of Edessa, Paul Bishop of Tela, or to Thomas of Heraclea. Assemanni, ascribes it to Thomas, though other learned men affirm that he did no more than collate the Books of Scripture. This version, however, corresponds exactly with the text of the Septuagint, especially in those passages in which the latter differs from the Hebrew. A MS. of this version is in the Ambrosian Library at Milan, comprising the Books of Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Wisdom, Ecclesiasticus, Hosea, Amos, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Jeremiah, Daniel, and Isaiah: it also contains the obelus and other marks of Origen's Hexapla; and a subscription at the end states it to have been literally translated from the Greek copy, corrected by Eusebius himself, with the assistance of Pamphilus, from the books of Origen, which were deposited in the library at Cæsarea. The conformity of this MS. with the account given by Masius, in the preface to his learned Annotations on the Book of Joshua, affords strong grounds for believing that this is the second part of the MS. described by him as then being in his possession, and which, there is reason to fear, is irrecoverably lost. From this version M. Norberg edited the prophecies of Jeremiah and Ezekiel in 1787, 4to. Londini, Gothorum; and M. Bugati, the Book of Daniel, at Milan, 1788, 4to.[1]

[ii.] The Palæstino-Syriac, or Syriac Translation of Jerusalem, was discovered in the Vatican Library at Rome by M. Adler, in a manuscript of the eleventh century. It is not an entire translation of the New Testament, but only a *Lectionarium*, or collection of detached portions, appointed to be read in the services of the church on Sundays and festival days. It is written in the Syriac or Chaldee dialect of Jerusalem, and was evidently made in a Roman province: for in Matt. xxvii. 27. the word στρατιῶται, *soldiers*, is rendered by רומיא (Romia), as if the translator had never heard of any soldiers but Romans; and in the same verse σπεῖρα, *band* or *cohort*, is rendered by the Latin word *castra*, קסטרא. These and other indications afford reason to think, that the manuscript contains a translation made from the Greek, in Palestine; it was written at Antioch, and from all these circumstances, this version has been denominated the Jerusalem-Syriac Version. This manuscript has not yet been collated throughout, so that it is very uncertain to what recension it belongs. But, from what is known concerning it, there is reason to think that it combines the readings of different families.[2]

II. Egyptian Versions. — From the proximity of Egypt to Judæa, it appears that the knowledge of the Gospel was very early

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The specimen consists of the first psalm printed in six columns. The first contains the Greek text of the Septuagint; the second, the Syro-Estrangelo text; the third, the Latin text translated from the Septuagint; the fourth, the Hebrew text; the fifth, the *Peschito* or old Syriac text above noticed; and the sixth, the Latin text translated from this latter version.

[1] Masch. part. ii. vol. i. pp 58—60. Jahn, Introd. ad Vet. Fœd. pp. 76—78. Monthly Review, O. S. vol. lix. pp. 452—454. Some other Syriac versions of less note are described by Masch, ut supra, pp. 60—62.

[2] Cellérier, Introd. au Nouv. Test. pp. 180, 181. Hug's Introduction, vol. i. pp. 386—389. A notice of the principal editions of the Syriac Version is given in the Appendix, pp. 40, 41.

communicated to the inhabitants of that country, whose language was divided into three dialects — the *Coptic*, or dialect of Lower Egypt; the *Sahidic*, or dialect of Upper Egypt; and the *Basmuric*, or dialect of Middle Egypt.

The Coptic language is a compound of the old Egyptian and Greek; into which the *Old Testament* was translated from the Septuagint, perhaps in the second or third century, and certainly before the seventh century. Of this version, the Pentateuch was published by Wilkins in 1731; and a Psalter, by the congregation *de Propagandâ Fide*, at Rome, in 1744 and 1749.[1]

In the Sahidic language the ninth chapter of Daniel was published by Münter at Rome in 1786; and Jeremiah, ch. ix. 17. to ch. xiii., by Mingarelli, in *Reliquiæ Egyptiorum Codicum in Bibliotheca Naniana asservatæ*, at Bologna, in 1785. The late Dr. Woide was of opinion that both the Coptic and Sahidic versions were made from the Greek. They express the phrases of the Septuagint version; and most of the additions, omissions, and transpositions, which distinguished the latter from the Hebrew, are discoverable in the Coptic and Sahidic versions.

The *Coptic* version of the *New Testament* was published at Oxford in 1716, in 4to., by Daniel Wilkins, a learned Prussian, who has endeavoured to prove that it must have been executed prior to the third century; but his opinion has been controverted by many learned men, and particularly by Louis Picques, who refers it to the fifth century. Professor Hug, however, has shown that it could not have been composed before the time of Hesychius, nor before the middle of the third century.[2] The celebrated passage (1 John v. 7.) is wanting in this version, as well as in the Syriac-Peschito, and Philoxenian translations. From the observations of Dr. Woide, it appears that the Coptic inclines more to the Alexandrian than the Sahidic — that no remarkable coincidence is to be found between the Coptic or Sahidic and the Vulgate, — and that we have no reason to suspect that the former has been altered or made to conform to the latter.

Concerning the age of the *Sahidic* version, critics are not yet agreed. Dr. Woide, however, has shown that it was most probably executed in the second century; and, consequently, it is of the utmost importance to the criticism of the Greek Testament. In a dissertation on this version, written in the German language, and abridged by Bishop Marsh[3], Dr. W. observes, that there are now in existence two Sahidic manuscripts, — one formerly in the possession of the late Dr. Askew, the other brought from Egypt by the celebrated traveller, Mr. Bruce. The former contains a work, intitled Sophia, and written by Valentinus, in the second century. This manuscript contains various passages both from the Old and New Testament, which coincide with the fragments of the Sahidic version now extant;

[1] Masch, part. ii. vol. i. pp. 182—190. Jahn, p. 81. The *only* perfect copy of the Coptic Bible now in Europe is said to be in the possession of Monsieur Marcel. See M. Quatremère's Recherches sur la Langue et la Littérature d'Egypte, p. 118.

[2] Hug's Introd. vol. i. p. 410.

[3] Marsh's Michaelis, vol. ii. part ii. pp. 595, 596.

whence it is concluded that a Sahidic version of the whole Bible not only existed so early as the *beginning* of the second century, but that it was the same as that of which we have various fragments, and which, if put together, would form perhaps a complete Sahidic version of the Bible. The other manuscript to which Dr. Woide appeals, contains two books, the one intitled Βιβλος της γνωσεος, the other, Βιβλος λογου κατα μυστηριον. Now that this was written by a Gnostic, as well as the other manuscript, appears both from the title and the contents, and therefore it is concluded that the author lived in the second century. And as various passages are quoted in it both from the Old and New Testament, Dr. Woide deduces the same inference as from the foregoing. Of this version some fragments of the Gospels of Matthew and John have been published by Mingarelli, in a work intitled *Ægyptiorum Codicum Reliquiæ, Venetiis in Bibliothecâ Nanianâ asservatæ.* (Bononiæ, 1715, 4to.) But the completest collection of fragments of this version is that prepared for the press by the late Dr. Woide, who did not live to publish them. The work was completed and edited by the Rev. Dr. Ford, from the Clarendon press, at Oxford, in folio, 1799, as an appendix to Dr. W.'s fac-simile of the Codex Alexandrinus.

From the difference of their readings, and from the circumstance that additions in the one are omitted in the other, Bishop Marsh infers that the Coptic and Sahidic are independent versions, both made from the original Greek. Both, therefore, may be quoted as separate evidence for a reading in the Greek Testament.[1]

Besides the versions in the Coptic and Sahidic dialects, Father Georgi discovered, in a manuscript belonging to Cardinal Borgia, some fragments of a version written in a still different Egyptian dialect, which he calls the AMMONIAN DIALECT. It contains only 1 Cor. vii. 36.—ix. 16. and xiv. 33.—xv. 33. Some fragments of a BASMURICO-COPTIC Version of the Old and New Testament, discovered in the Borgian Museum at Velitri, were published by M. Engelbreth at Copenhagen, in 1816. Dr. Frederick Münter has printed the Sahidic and Ammoniac texts of 1 Cor. ix. 10—16. in his *Commentatio de Indole Versionis Novi Testamenti Sahidicæ* (4to. Hafniæ, 1789), in parallel columns, in order to present the reader with a distinct view of the similarity or difference between the two versions. On account, however, of the chief difference consisting in the orthography of single words, he is not disposed to assign to the Ammoniac the name of a separate dialect. On considering the region where this dialect seemed to be vernacular, he was inclined for several reasons to fix upon the Oases, particularly the Ammonian Oasis, whence he called it the Ammonian Dialect: but Professor Hug, who has investigated the hypothesis of various learned men, is of opinion that the fragments in question may possibly exhibit the idiom of Middle Egypt. This version was probably executed in the latter part of the third century.[2]

III. The ETHIOPIC or ABYSSINIAN VERSION of the Old Testament was made from the Septuagint: although its author and date are

[1] Marsh's Michaelis, vol. ii. part i. pp. 76—81. part ii. pp. 586—597.

[2] Hug's Introduction, vol. ii. pp. 417—423. For a notice of the editions or published fragments of the several Egyptian versions, see the Appendix to this volume, p. 43.

unknown, yet, from the marks of unquestionable antiquity which it bears, there is every reason to believe that it was executed in the fourth century. Some peculiar readings occur in this translation: but, where it seems to be exact, it derives considerable authority from its antiquity. Only a few books and fragments of this version have been printed. The first portions of the Ethiopic Scriptures that appeared in print, were the Psalms, and the Song of Solomon; edited at Rome, by John Potken, A. D. 1513. The translation of the New Testament is supposed to have been made by Frumentius, who, about the year 330, first preached Christianity in Ethiopia. In 1548, the New Testament was printed at Rome by some Abyssinian priests, and was afterwards reprinted in the London Polyglott: but as the manuscripts used in the Roman edition were old and mutilated, the editors restored such chasms as appeared in the text, by translations from the Latin Vulgate. These editions, therefore, are not of much value, as they do not present faithful copies of the antient Ethiopic text; which, according to Professor Hug, exhibits the appearance either of several versions being united in one copy, or of several MSS. (belonging to different recensions) being quoted in the composition of this version.[1]

There is, however, reason to expect that, in no long time, the gift of the entire Ethiopic Scriptures will be imparted to Abyssinia. A manuscript copy of this version, in fine preservation, has been purchased by the committee of the Church Missionary Society. From a memoir on this manuscript by Professor Lee, we learn, that it contains the first eight books of the Old Testament, written on vellum, in a bold and masterly hand, in two columns on each page. The length of the page is that of a large quarto: the width is not quite so great. The volume contains 285 folios, of which the text covers 282, very accurately written, and in high preservation. On the first page is written, in Ethiopic, the invocation usually found in the books of the eastern Christians: "In the name of the Father, and of the Son, and of the Holy Ghost." Then follows an account of the contents of the book, written in Latin by some former possessor, and a date A. D. 1596, 20th September. On the reverse of the first folio is found a table, not unlike the tables of genealogy in some of our old English Bibles, which seems to be intended to show the hours appointed for certain prayers. Then follows the Book of Genesis, as translated from the Greek of the Septuagint. On the reverse of the third folio is the following inscription in Arabic: "The poor Ribea, the Son of Elias, wrote it: O wine! to which nothing can be assimilated, either in reality or appearance: O excellent drink! of which our Lord said, having the cup in his hand, and giving thanks, 'This is my blood for the salvation of men.'" Folios 7. & 8. have been supplied, in paper, by a more modern hand. On the reverse of folio 8. is a very humble attempt at drawing, in the

[1] Jahn, p. 81. Masch, part ii. vol. i. pp. 140—143. Michaelis, vol. ii. pp. 95—98. 610—614. Hug, vol. i. pp. 426—428. Walton, Prol. xv. §§ 10—12. pp. 679—685. Kortholt, pp. 298—301. In Mr. Bruce's Travels, vol. ii. pp. 416—420. (8vo. edit.) there is an interesting account of the Ethiopic biblical books. It is not known in whose possession the manuscript copy of the Ethiopic version now is, which was brought by Mr. B. from Abyssinia.

figure of a person apparently in prayer, accompanied by an inscription in Ethiopic, at the side of the figure: "In the prayers of Moses and Aaron, to [1] Abraham, Isaac, and Jacob, am I, thy servant, O Lord, presented in the power of the Trinity, a weak, infirm, and defiled sinner. Let them implore Christ." Under the drawing, in Ethiopic: "In the same manner, every slayer that slays Cain, will I repay in this; and, as he slew, so shall he be slain." On the reverse of folio 98., at the end of the Book of Exodus, are two figures, somewhat similar, but rather better drawn, and seemingly by the writer of the manuscript; and, in another place or two, there are marginal ornaments. At the end of Deuteronomy is this inscription, in Ethiopic: "The repetition of the law, which God spake to Moses. Numbered 5070 [2] (words). Intercede for your slave Isaac."—At the end of the volume: "Pray for those who laboured in this book; and for your slave Isaac, who gave this to Jerusalem, the Holy." Then follows an inscription, in Arabic: "In the name of the Father, and of the Son, and of the Holy Ghost, one God. O Lord, save thy people from every evil! O our God, Jesus Christ, the speaker to men! O holy people, remember your slave Isaac, the poor: God shall remember you in the mercies of this book. Pray, if God be willing, that I may be permitted to see your face. And pray for me, the sinner. Pardon my sins, O Lord! and let my body be buried in Mount Sion." Then follows, in Ethiopic: "That our enemies may not say of us, 'We have conquered them:' be ye prudent. We have given you a lamp. Be ye the culture.—Sow ye the flock: reap and rejoice."..... A few lines have been erased. Then follows .... "me, Isaac, the poor, in your prayers. It was completed in Beth Gabbaza, of Axuma. In thy name, O Lord, have I planted, that thou place me not in any other place except Mount Sion; the mount of Christ; the house of Christians. Let them not be forgotten in your prayers, who have read and testified to you. Preserve, O Lord, this my offering for me thy servant, the poor; and preserve all these books which I offer, that the brethren, dwelling at Jerusalem, may be comforted. And pray for me [3], forget me not in the holy offices, and in prayer, that we may all stand before God in the terrible day and hours. That it might not be written that we were wanting, I have previously sent and given you this for the warfare of the testimony. Intercede, and bless. And also for the refreshing of the record of the Fathers: and also for Cueskam [4], the

[1] As this inscription, which occurs on the supplied leaves, savours of the errors of the Romish Church, it was probably written by some Abyssinian Catholic. The inscriptions of Isaac, the writer of the MS., though mutilated, and sometimes obscure, seem free from these errors. The figure of St. Peter, mentioned below, was probably traced by the same hand.

[2] It is customary among the Jews, Syrians, and Ethiopians, to number the words in the books of Scripture.

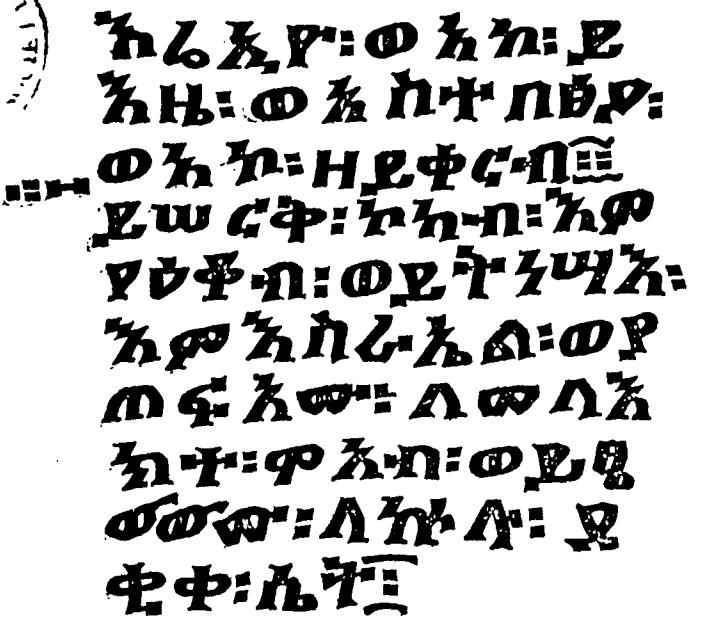
[3] In most of the eastern churches, it is the practice to enumerate their Saints in a certain part of the Liturgy.

[4] The name of a region, a sea, and a mountain, in Ethiopia; so celebrated, as to be esteemed by the Ethiopians as preferable to even Sinai or Mount Olivet; and, as tradition.

queen of the sons of Abyssinia; that they may be comforted, and thence convert our region — may, moreover, migrate into other regions, and restore Jerusalem: — and for the Calvary of Mary. Let them pray for me. Let it be preserved as the widow's mite, for ever and ever. Let them not sell or exchange; nor let them carry it away; nor let them cause it to be placed elsewhere. And....." the rest is wanting. Hence it appears, that the book was written at Axuma, the antient capital of Ethiopia; and that it was sent by Isaac to the Abyssinians residing in Jerusalem. No date appears in the manuscript itself. It is, probably, about 300 years old. On the reverse of fol. 285. is a drawing, intended to represent Andrew the Apostle, with the book of the Gospels in one hand, and the keys in the other. Some less ingenious draftsman, however, has, by means of the transparency of the vellum, traced out this figure on the first page of this folio, and given the name of Peter to his humble representation. He has thus succeeded in assigning to St. Peter the first place, and also in bestowing on him the keys. Against this picture of Peter is placed his age, 120 years.

The following fac-simile represents part of the remarkable prophecy of Balaam.[1]

Num. XXIV. 17.



says, whither Joseph and Mary, with the child Jesus, betook themselves, making it their residence for some time, after the flight into Egypt, *Castell*, sub voce. — *Ludolf*, sub voce, says it is the name of a monastery in Upper Egypt, which was always had in great veneration by the Copts and Ethiopians; and where Christ is said to have resided with his mother, when he fled from Herod.

[1] Eighteenth Report of the Church Missionary Society, pp. 188, 189. In p. 190. there

I shall see him, but not now: I shall call him blessed, but he is not near: there shall arise a star out of Jacob, and from Israel shall it arise: and he shall destroy the ambassadors of Moab, and shall take captive all the children of Seth.

This precious manuscript has been carefully transcribed, and is now printing with a fount of types, cast at the expense of the British and Foreign Bible Society, from the matrices (preserved at Frankfort) of the celebrated Ethiopic scholar John Ludolph; whose types, as used in his printed works, have been highly approved by the Abyssinians.[1]

IV. Arabic Versions. — Although the Christian religion was preached in Arabia, as well as in other countries of the East, at an early period, yet it never was the established religion of the country, as in Syria and Egypt; for even the temple at Mecca was a heathen temple till the time of Mohammed. Historical evidence, therefore, concerning the Arabic versions of the Old Testament, does not extend beyond the tenth century, when

1. Rabbi Saadias Gaon, a celebrated Jewish teacher at Babylon, translated, or rather paraphrased, the Old Testament into Arabic: of this version the Pentateuch was printed at Constantinople, in folio, in the year 1546, in Hebrew characters; and in the Paris and London Polyglotts, in Arabic letters. — The prophecy of Isaiah was published by Paulus in 8vo. at Jena, in 1790, 1791. The remaining books of this translation have not hitherto been discovered. Besides this, there are several other Arabic versions extant, made immediately from the Hebrew, either by Jews, Samaritans, or Christians, of which the following are the principal, viz.

2. The Arabic version of the Pentateuch, published by Erpenius at Leyden in 1622, 4to., appears to have been executed in the thirteenth century by some African Jew, who has very closely adhered to the Hebrew.

3. The Arabic version of the Book of Joshua, printed in the Paris and London Polyglotts, is, in the opinion of Bauer, made directly from the Hebrew. Its author and date are not known.

4. The Pentateuch, Psalms, and Prophecy of Daniel, were translated by Saadia Ben Levi Asnekot, who lived in the early part of the seventeenth century: they are extant only in MS. in the British Museum[2], and are of very little value.

Besides these versions, the Arab Christians have a translation of the Book of Job (printed in the Paris and London Polyglotts), and two versions of the Psalms, still in MS., which were respectively made from the Peschito or Old Syriac version. All the Arabic books of the Old Testament (with the exception of the Pentateuch and Job), which are printed in those Polyglotts, were executed from Hesy-

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is an interesting notice of the Ethiopic MSS. of the Scriptures, in the Royal Library at Paris.

[1] For a notice of such parts of the Ethiopic Version of the Scriptures as have been printed, see the Appendix to this volume, p. 44.; and for other particulars relative to this Version, the reader is referred to Mr. Platt's "Catalogue of the Ethiopic Biblical Manuscripts in the Royal Library of Paris, and in the Library of the British and Foreign Bible Society," &c. London, 1823. 4to.

[2] Cat. Harl. MSS. vol. iii. num. 5505.

chius's recension of the Septuagint. The Psalms, inserted in Justiniani's Polyglott Psalter, and Gabriel Sionita's Arabic Psalter, were made from Lucian's recension of that version: and the Arabic Psalter, printed at Aleppo in 1706, 4to., follows the Melchitic[1] recension of the LXX.[2]

There are many Arabic translations of the New Testament, besides those which have appeared in print: for since the Arabic language supplanted the Syriac and Egyptian, the inhabitants of the countries where these had been spoken, have been obliged to annex Arabic translations to the antient versions, which are no longer understood. These Arabic translations are supposed to have been made at different times between the seventh and the eleventh centuries: in general they were not all executed from the original text, but from the versions which they were intended to accompany. Thus some which are placed together with the Greek text, have been made from the Greek, while others have been made from the Syriac, the Coptic, and even from the Latin Vulgate.[3]

V. The ARMENIAN VERSION of the Old Testament was made from the Alexandrian Septuagint: its author was Miesrob, who invented letters fully expressive of the Armenian tongue, towards the close of the fourth or early in the fifth century. It is said to have been subsequently altered according to the Peschito or old Syriac version, and according to the Latin Vulgate, by Uscan, an Armenian bishop, who was specially sent to Amsterdam to superintend the edition there printed in 1666. The translation of the New Testament is ascribed jointly to Miesrob, and to the patriarch Isaac, at the end of the fourth or early in the fifth century. It was twice translated from the Syriac, and then from the Greek; and that the copies now extant were made from the latter language, is evident from their containing those books of the New Testament which were never admitted into the Peschito or antient literal Syriac version. This version, in the opinion of Semler, is of great importance, as faithfully representing the Greek MSS. whence it was made: but Michaelis observes, that it would be an inestimable treasure, had it descended to us unaltered by time and superstition. It has in several instances been made conformable to the Vulgate by Haitho or Hethom, sovereign of the Lesser Armenia from A. D. 1224 to 1270, who was attached to the Church of Rome, and skilled in the Latin language.[4]

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[1] The *Melchites* were those Christians in Syria, Egypt, and the Levant, who, though not Greeks, followed the doctrines and ceremonies of the Greek Church. They were called Melchites, that is, Royalists, by their adversaries, by way of reproach, on account of their implicit submission to the edict of the emperor Marcian, in favour of the council of Chalcedon. Mosheim's Eccl. Hist. vol. ii. p. 188. note (*m*).

[2] Carpzov. Crit. Sacr. pp. 640—644. Bauer, Crit. Sacr. pp. 321—324. Jahn, Introd. ad Vet. Fœd. pp. 78—80. Masch, part ii. vol. i. pp. 103—110.

[3] Michaelis (vol. ii. part i. pp. 81—95.) and Hug (vol. i. pp. 430—454.) have gone fully into the history of the Arabic versions. For a notice of the principal editions of them, see the Appendix to this volume, pp. 41, 42.

[4] Jahn, p. 82. Masch, pp. 169—173.; Kortholt, pp. 304, 305. On the present state of the Armenian church in India, see Dr. Buchanan's "Christian Researches," pp. 341—346. Semler, Apparatus ad Liberalem Novi Testamenti Interpretationem, p. 69. Michaelis, vol. ii. pp. 98—105. 614—617. Hug, vol. i. pp. 394—399.

VI. PERSIC VERSIONS.—Although we have no authentic account of the conversion of the whole Persian nation to Christianity, yet we are informed by Chrysostom and Theodoret, that the Scriptures were very antiently translated into the Persian language. It does not appear, however, that any fragments of this antient version are extant. The translation of the Pentateuch, printed in the 4th volume of Bishop Walton's Polyglott, was executed by a Jew, for the benefit of the Jews, in the eleventh or twelfth century. The Hebrew text is, for the most part, faithfully rendered. Bishop Walton mentions two Persic versions of the Psalms—one by a Portuguese monk at Ispahan in the year 1618, and another by some Jesuits from the Vulgate Latin version.[1] These are yet in manuscript.

There are extant two *Persian Versions* of the four Gospels, the most antient and valuable of which was first printed in the London Polyglott, by Bishop Walton, from a manuscript in the possession of Dr. Pococke, dated A. D. 1314: it was made from the Syriac, having sometimes retained Syriac words, and subjoined a Persian translation. The other Persian translation was edited by Wheloc, and after his decease by Pierson, at London, in 1652–57, after a collation of three manuscripts. It is supposed to have been made from the Greek.[2]

SECTION IV.

ON THE ANTIENT WESTERN VERSIONS OF THE SCRIPTURES.

I. *Antient Latin Versions of the Scriptures.*—1. *Of the* OLD ITALIC *or* ANTE-HIERONYMIAN VERSION.—2. *Account of the Biblical Labours and Latin Version of* JEROME.—3. *Of the* VULGATE VERSION *and its Revisions.*—4. *Critical Value of the Latin Vulgate Version.*—II. GOTHIC VERSION.—III. SCLAVONIC VERSION.—IV. ANGLO-SAXON VERSION.

I. ANTIENT LATIN VERSIONS OF THE SCRIPTURES.—At the commencement of the Christian æra, the Latin was gradually supplanting the Greek as a *general* language, and it soon might be called the language of the western church. From the testimony of Augustine[3], it appears that the Latin church possessed a very great number of versions of the Scriptures, made at the first introduction of Christianity, and whose authors were unknown; and that, in the primitive times, as soon as any one found a Greek copy, and thought himself sufficiently versed in both languages, he attempted a translation of it.[4] In the course of time, this diversity of translation produced

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[1] Walton, prol. xvi. §§ 6—8. pp. 692—695. Kortholt, c. xix. pp. 301—303. Jahn, p. 80. For an account of editions consult Masch, part ii. vol. i. pp. 158—164.

[2] Michaelis, vol. ii. pp. 105, 106. 617—619. Semler, p. 69. Walton, Prol. c. xvi. § 9. pp. 695, 696. Hug, vol. i. pp. 389—393.

[3] Augustine, de Doctr. Christ. l. ii. c. 11.

[4] These various antient Latin versions, which are frequently termed *Ante-Hieronymian*, and of the manuscripts of which some valuable fragments have been preserved to us in the writings of the Fathers, were written in barbarous Latin, and frequently differed greatly. One single example, out of many that might be offered, will suffice. Col. ii. 15. as cited by Hilary (de Trin. lib. i. c. 13.), runs thus: "Exutus carnem ex potestates ostentui fecit, triumphatis iis cum fiduciâ in semet ipso." The same passage, as cited by Augustine,

much confusion, parts of separate versions being put together to form an entire composition, and marginal notes being inserted into the text: but one of these Latin translations appears to have acquired a more extensive circulation than the others, and for several ages was preferably used, under the name of the *Vetus Itala* or old Italic, on account of its clearness and fidelity.[1] This version, which in the time of Jerome was received as canonical, is by him termed sometimes the *Vulgate* and sometimes the *Old*, in opposition to the new translation undertaken by him. He mentions no other version. The Old Italic was translated from the Greek in the Old Testament as well as in the New, there being comparatively few members of the Western church, who were skilled in Hebrew. From the above cited expressions of Augustine, it has been inferred that the old Italic version was made in the *first* century of the Christian æra; but the New Testament could not have been translated into Latin before the canon had been formed, which was certainly not made in the first century: and the great number of Hebraisms and Syriasms observable in it, particularly in the Gospels of Matthew and Mark, have induced some eminent critics to conjecture that the authors of this translation were Jews converted to Christianity.[2] There is, however, every reason to believe, that it was executed in the early part of the second century: "at least it was quoted by Tertullian before the close of that century. But, before the end of the fourth century, the alterations, either designed or accidental, which were made by transcribers of the Latin Bible, were become as numerous as the alterations in the Greek Bible, before it was corrected by Origen."[3]

2. To remedy this growing evil, Jerome, at the request, and under the patronage of Pope Damasus, towards the close of the fourth century, undertook to revise this translation, and make it more conformable to the original Greek. He executed the revision of the Old Testament according to the Hexaplar text of Origen, which he went to Cæsarea to consult, and the New Testament after the original Greek; and completed his task A. D. 390 or 391. Of this revision, the Book of Job and the Psalms (which alone have been preserved to our times), together with the Chronicles, Proverbs, Ecclesiastes,

(contra Faustum, lib. xvi. c. 29.) stands thus: "Exutus se carnem principatus et potestates exemplavit, fiducialiter triumphatus eos in semet ipso." Other examples may be seen in Hug, vol. i. pp. 454—456.

[1] Augustine, de Doct. Christ. l. ii. c. 15. This passage of Augustine is suspected to be incorrect, and Bishop Marsh, after Bentley, Ernesti, Lardner, and other critics, thinks that we ought to read *illa* for *Itala*. (Michaelis, vol. ii. part ii. p. 623. See also Dr. Lardner's Works, vol. v. pp. 115, 116.) But this conjecture is supported by no manuscript, and is also contradicted by the context of Augustine. M. Breyther, who has examined the various conjectures and arguments, which have been alleged in support of the reading of *illa*, determines in favour of *Itala* as the genuine reading. (Dissert. de vi quam antiquissimæ versiones, quæ extant, in crisin Evang. IV. habeant, pp. 13—24.) Prof. Hug also determines in favour of Itala. (Introd. to New Test. vol. i. pp. 460, 461.)

[2] "The learned and ingenious Eichhorn, in his introduction to the Old Testament, supposes that the first Latin version of the Bible was made in Africa; where Latin alone being understood, a translation was more necessary; where the Latin version was held in the highest veneration; and where, the language being spoken with less purity, barbarisms might have been more easily introduced than in a provincial town in Italy." Bp. Marsh's Michaelis, vol. ii. part ii. p. 628.

[3] Bishop Marsh's Divinity Lectures, part i. p. 66.

and Song of Solomon, are all that were ever published; Jerome's manuscripts, comprising the remaining books of Scripture, being lost or destroyed through the wilful negligence or fraud of some individual whom he has not named.[1] But before Jerome had finished his revisal, he had commenced a translation of the Old Testament from the Hebrew into Latin, in order that the Western Christians, who used this last language only, might know the real meaning of the Hebrew text, and thus be the better qualified to engage in controversial discussions with the Jews.

3. This version, which surpasses all former ones, was executed at different times, Jerome having translated particular books in the order requested by his friends. We learn from Augustine, that it was introduced into the churches by degrees, for fear of offending weak persons: at length it acquired so great an authority from the approbation it received from Pope Gregory I., that ever since the seventh century it has been exclusively adopted[2] by the Romish Church, under the name of the VULGATE version: and a decree of the Council of Trent, in the sixteenth century, commanded that the Vulgate alone should be used whenever the Bible is publicly read, and in all sermons, expositions, and disputations; and pronounced it to be *authentic*, — a very ambiguous term, which ought to have been more precisely defined, than the members of that Council chose to define it. "Upon this ground many contended, that the Vulgate version was dictated by the Holy Spirit; at least was providentially guarded against all error; was consequently of divine authority, and more to be regarded than even the original Hebrew and Greek texts. And, in effect, the decree of the Council, however limited and moderated by the explanation of some of their more judicious divines, has given to the Vulgate such a high degree of authority, that, in this instance at least, the translation has taken place of the original; for these translators, instead of the Hebrew and Greek texts, profess to translate the Vulgate. Indeed, when we find the Vulgate very notoriously deficient in expressing the sense, they do the original Scriptures the honour of consulting them, and take the liberty, by following them, of departing from their authentic guide; but, in general, the Vulgate is their original text; and they give us a translation of a translation; by which second transfusion of the Holy Scriptures into another tongue, still more of the original sense must be lost, and more of the genuine spirit must evaporate."[3]

The universal adoption of Jerome's new version throughout the Western church rendered a multiplication of copies necessary; and with them new errors were introduced in the course of time, by the intermixture of the two versions (the Old Italic, and Jerome's or the Vulgate) with each other. Of this confusion, Cassiodorus was the

[1] Jerome, Ep. 64. ad Augustin.

[2] With the exception of the Psalms; which being daily chaunted to music in the church service, made it difficult to introduce alterations. The Old Italic Psalter, as corrected by Jerome, has therefore been used ever since the time of Gregory I. The apocryphal books of Baruch, Ecclesiasticus, Wisdom, and the two books of Maccabees, are also retained from the old Latin version.

[3] Bp. Lowth's Translation of Isaiah, vol. i. Prel. Diss. p. lxxiii.

principal cause, who ordered them to be written in parallel columns, that the old version might be corrected by the Vulgate; and though Alcuin in the eighth century, by the command of Charlemagne, provided more accurate copies, the text again fell into such confusion, and was so disfigured by innumerable mistakes of copyists, — (notwithstanding the efforts made to correct it by Lanfranc archbishop of Canterbury in the eleventh century, and by Cardinal Nicholas, and some other divines, about the middle of the twelfth and in the thirteenth centuries)—that the manuscripts of the middle ages materially differ from the first printed editions.

Robert STEPHENS was the first who attempted to remedy this confusion, by publishing his critical editions of the Vulgate in 1528, 1532, 1534, 1540[1], and particularly in 1545 and 1546. These, especially the last, having incurred the censures of the doctors of the Sorbonne, John Hentenius, a divine of Louvain, was employed to prepare a new edition of the Vulgate: this he accomplished in 1547 in folio, having availed himself of Stephens's previous labours with great advantage. A third corrected edition was published by Lucas Brugensis, with the assistance of several other divines of Louvain, in 1573, in three volumes, 8vo., which was also reprinted in 1586 in 4to. and 8vo., with the critical notes of Lucas Brugensis. The labours of the Louvain divines not being in every respect approved by Sixtus V., he commanded a new revision of the text to be made with the utmost care: to this work he devoted much time and attention, and corrected the proofs himself of the edition which was published at Rome in 1590, in folio. The text thus revised, Sixtus pronounced to be the authentic Vulgate, which had been the object of inquiry in the Council of Trent; and ordained that it should be adopted throughout the Romish Church. But, notwithstanding the labours of the Pope, this edition was discovered to be so exceedingly incorrect, that his successor Gregory XIV. caused it to be suppressed; and Clement VIII., the successor of Gregory in the pontificate, published another authentic Vulgate in 1592. This, however, differs more than any other edition, from that of Sixtus V., and mostly resembles that of Louvain. These fatal variances between editions, alike promulgated by pontiffs claiming infallibility, have not passed unnoticed by Protestant divines, who have taken advantage of them in a manner that sensibly affects the Church of Rome; especially Kortholt, who has at great length refuted the pretensions of Bellarmine in favour of the Vulgate in a mas-

[1] The edition of 1540 was Stephens's principal edition of the Latin Vulgate; as his edition of 1550 was his principal edition of the Greek. In *magnificence* it surpasses every edition of the Vulgate that ever was printed: and it is likewise of great value to a critic, as it contains a copious collection of readings from Latin manuscripts, and some of the early editions. Father Simon (Hist. Crit. des Versions du N. Test. ch. xi. p. 130.) calls it "*un chef-d'œuvre en fait de Bible;*" and (p. 131.) he terms this edition "*la meilleure des toutes.*" Hentenius, in his preface to the Louvain edition, calls it "*accuratissima et castigatissima Biblia.*" (See also the praises bestowed on it in Masch's edition of Le Long's Bibliotheca Sacra, part ii. vol. iii. p. 187.) The title-page prefixed to the New Testament bears the date of 1539; though that which is prefixed to the Old Testament is dated 1540. (Marsh's Letters to Travis, p. 254. note.) It is by this latter date, that Stephens's best edition of the Vulgate is usually known and cited.

terly manner[1], and our learned countryman Thomas James, in his *Bellum Papale, sive Concordia Discors Sixti V.* (London, 1600, 4to.) who has pointed out very numerous additions, omissions, contradictions, and other differences between the Sixtine and Clementine editions.[2] From this very curious and now rare volume, the following specimens of the differences between these two editions are selected, and arranged.

1. Clauses omitted in the Sixtine, but inserted in the Clementine Bible.

Num. xxx. 11.	*Uxor in domo viri, &c.* to the end of the verse.
Prov. xxv. 24.	*Melius est sedere in angulo domatis, &c.*
Lev. xx. 9.	*Patri matrique maledixit.*
Jud. xvii. 2, 3.	*Reddidit ergo eos matri suæ, &c.*
1 Kings iv. 21.	*Quia capta est arca Dei.*
3 Kings (same as our first) xii. 10.	*Sic loqueris ad eos.*
2 Chron. ii. 10.	*Et vini vigenti millia metretas.*
Matt. xxvii. 35.	*Ut impleretur quod dictum est per prophetam dicentem, diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.*

2. Clauses or words introduced into the Sixtine, but omitted in the Clementine Bible.

1 Sam. xxiv. 8.	*Vivit dominus, quia nisi dominus percusserit eum, aut dies ejus venerit ut moriatur, aut descendens in prælium periret; propitius mihi sit dominus ut non mittam manum meam in Christum Domini.*
1 Sam. xxv. 6.	*Ex multis annis salvos faciens tuos et omnia tua.*
2 Sam. vi. 12.	*Dixitque David, ibo et reducam arcam.*
2 Sam. viii. 8.	*De quo fecit Salomo omnia vasa ærea in templo et mare æneum et columnas et altare.*
2 Sam. xix. 10.	*Et concilium totius Israel venit ad regem.*
Prov. xxiv. ult.	*Usque quo piger dormis? usque quo de somno consurges.*
Hab. i. 3.	*Quare respicis contemptores et taces conculcante impio justiorem se? Et facies homines quasi pisces maris, et quasi reptilia non habentia ducem.*
Matt. xxiv. 41.	*Duo in lecto, unus assumetur, et unus relinquetur.*
Acts xiv. 6.	*Et commota est omnis multitudo in doctrina eorum, Paulus autem, &c.*
xxiv. 18, 19.	*Et apprehenderunt me clamantes et dicentes, tolle inimicum nostrum.*

3. Manifest contradictions, or differences between the editions.

Ex. xxiii. 18.	Sixtine *Tuæ*, Clementine *meæ*.
Numb. xxxiv. 4.	S. *Ad meridiem*, C. *A meridie.*
Deut. xvii. 8.	S. *Inter lepram et non lepram*, C. *Inter lepram et lepram.*
Jos. ii. 18.	S. *Signum non fuerit*, C. *Signum fuerit.*
iv. 23.	S. *Deo nostro*, C. *Vestro.*
xi. 19.	S. *Quæ se non traderet*, C. *Quæ se traderet.*
xiv. 8.	S. *Tuo*, C. *Meo.*
1 Sam. iv. 9.	S. *Nobis*, C. *Vobis.*
xx. 9.	S. *A me*, C. *A te.*
1 Kings vii. 9.	S. *Intrinsecus*, C. *Extrinsecus.*
Hab. i. 13.	S. *Quare non respicis*, C. *Respicis.*
Heb. v. 11.	S. *Interpretabilis*, C. *Ininterpretabilis.*
2 Pet. i. 16.	S. *Indoctas*, C. *Doctas.*

4. Differences in numbers.

Ex. xxiv. 5.	S. *Vitulos duodecem*, C. *Vitulos.*
xxxii. 28.	S. *Trigenta tria millia*, C. *Vigenti millia.*
2 Sam. xv. 7.	S. *Quatuor*, C. *Quadrigenta.*
1 Kings iv. 42.	S. *Quinque millia*, C. *Quinque et mille.*
2 Kings xiv. 17.	S. *Viginti Quinque*, C. *Quindecem.*
xxv. 19.	S. *Sex*, C. *Sexagenta.*
2 Chron. xiii. 17.	S. *Quinquagenta*, C. *Quingenta.*

[1] Kortholt, de variis Scripturæ Editionibus, pp. 110—251.

[2] Additional instances of the contradictions between the above-mentioned papal editions, together with a defence of the *Bellum Papale*, may be seen in Mr. James's "Treatise of the Corruptions of Scripture, Councils, and Fathers, by the Prelates, Pastors, and Pillars of the Church of Rome, for the Maintenance of Popery," pp. 272—358. London, 1688. 8vo.

5. Other remarkable differences.

1 Sam. iii. 2, 3.	S. *Nec poterat videre lucernam Dei antequam extingueretur.* C. *Nec poterat videre; lucerna Dei antequam extingueretur.*
1 Kings ii. 28.	S. *Ad Salomonem,* C. *Ad Jaob.*
2 Kings xv. 19.	S. *In thersam,* C. *In terram.*
Judith i. 2.	S. *Fecit, ejus muros in altitudinem* 70 *cubitus:* this is one of those places where paper had been pasted on the text, the word first printed was *latitudinem,* and *altitudinem* was printed on a slip of paper, and put over it, C. *Latitudinem.*
Ibidem.	S. *Latitudinem,* 30 *cu.* C. *Altitudinem,* 30 *cubitus.*
Job xxxi. 7.	S. *Si secutus est oculus meus cor meum,* C. *Si secutum et oculos meus cor meum.*
Psa. xli. 3.	S. *Ad Deum fontem vivum,* C. *Ad Deum fortem, vivum.*
Prov. xix. 23.	S. *Qui affligit patrem et fugit matrem,* C. *Qui affligat, &c. et fugat, &c.*
xx. 25.	S. *Devorare sanctos,* C. *Devotare sanctos.*
Ezek. xiv. 22.	S. *Egredientur,* C. *Ingredientur.*
Sirach xxxviii. 25.	S. *Sapientiam scribæ,* C. *Sapientia scribæ.*
xlii. 9.	S. *Adultera,* C. *Adulta.*
Isaiah xlvi. 12.	S. *Justum,* C. *Avem.*
Jer. xvii. 9.	S. *Cor hominis,* C. *Hominum.* [1]

Besides the preceding revisions by papal authority, there have been several others executed by private individuals; in which the Latin Vulgate has been so much corrected from the original Hebrew and Greek, that they have in some degree been considered (though erroneously) as new translations. Of this number are the Latin Bibles published by Clarius, Eber, and the Osianders.

[i.] Isidore CLARIUS's edition of the Vulgate first appeared at Venice in 1542, and is of extreme rarity: it was reprinted at the same place in 1557 and 1564. He has not only restored the antient Latin text, but has also corrected it in a great number of places which he conceived to be erroneously translated, so as to make them conformable to the Hebrew original. Although he corrected more than *eight thousand* places, as he states in his preface, yet he omitted some, lest he should offend the Roman Catholics by making too many alterations in the Vulgate version.

[ii.] The method of Clarius was followed by Paul EBER, who corrected the Vulgate from Luther's German version. His edition was published at Wittemberg, in 1565, with the addition of Luther's translation, under the authority of Augustus, Elector of Saxony; and was reprinted in 1574, in ten volumes, quarto.

[iii.] The edition of *Luke* OSIANDER appeared in 1578, and has since been very often reprinted; as also has a German translation of it, which was first published at Stutgard in 1600. *Andrew* Osiander's edition was also printed in 1600, and frequently since. They have both corrected the Vulgate, according to the Hebrew originals; and have occasioned some confusion to their readers, by inserting their emendations in a character different from that in which the Vulgate text is printed.

4. The Vulgate is regarded by Papists and Protestants in very different points of view: by the former it has been extolled beyond measure, while by most of the latter it has been depreciated as much below its intrinsic merit. Our learned countryman, John Bois (canon of Ely), was the first who pointed out the real value of this

[1] Hamilton's Introduction to the Hebrew Scriptures, pp. 163—166.

version, in his *Collatio Veteris Interpretis cum Bezâ aliisque recentioribus* (8vo. 1655). In this work, which is now of extreme rarity, the author has successfully shown that, in many places, the modern translators had unduly depreciated the Vulgate, and unnecessarily departed from it. Bois was followed by Father Simon, in his *Histoire Critique du Texte et des Versions du Nouveau Testament*, who has proved that the more antient the Greek manuscripts and other versions are, the more closely do they agree with the Vulgate: and in consequence of the arguments adduced by Simon, the Vulgate has been more justly appreciated by biblical critics of later times.

Although the Latin Vulgate is neither inspired nor infallible, as Morinus, Suarez, and other advocates of the Romish Church have attempted to maintain, yet it is allowed to be in general a faithful translation, and sometimes exhibits the sense of Scripture with greater accuracy than the more modern versions: for all those which have been made in modern times, by divines in communion with the Church of Rome, are derived from the Latin Vulgate, which, in consequence of the decree of the Council of Trent above noticed, has been substituted for the original Hebrew and Greek texts. The Latin Vulgate, therefore, is by no means to be neglected by the biblical critic: and since the Ante-Hieronymian Latin translations are unquestionably of great antiquity, both lead us to a discovery of the readings in very antient Greek manuscripts, which existed prior to the date of any now extant. Even in its present state, notwithstanding the variations between the Sixtine and Clementine editions, and that several passages are mistranslated, in order to support the peculiar dogmas of the Church of Rome, the Latin Vulgate preserves many true readings [1], where the modern Hebrew copies are corrupted. [2]

II. The Gothic Version of the Bible was made from the Greek, both in the Old and in the New Testament, by Ulphilas[3], a celebrated Bishop of the Mæso-Goths, who assisted at the council of Constantinople in 359, and was sent on an embassy to the emperor Valens about the year 378. He is said to have embraced Arianism, and to have propagated Arian tenets among his countrymen. Besides translating the *entire* Bible into the Gothic language, Ulphilas is said to have conferred on the Mæso-Goths the invention of the Gothic characters. The character, however, in which this version of the

[1] Cappell has given numerous examples in his Critica Sacra, lib. ii. cc. vii.—ix. tom. ii. pp. 858—898. (edit. Scharfenberg).

[2] The preceding account of the Latin versions has been compiled from Michaelis, vol. ii. pp. 107—129. Semler, Apparatus ad Liberalem Vet. Test. Interpretationem, pp. 308—314. Carpzov. Critica Sacra, pp. 671—706. Leusden, Philologus Hebræo-mixtus, pp. 1—10. Bishop Walton, Prol. c. xi. pp. 470—507.; and Viser, Hermeneutica Sacra Novi Testamenti, vol. ii. part iii. pp. 73—96. See also Muntinghe's Expositio Critices Veteris Fœderis, pp. 149—156.; and Hug's Introduction, vol. i. pp. 464—483. For the principal editions of the Latin versions of the Scriptures, see the Appendix, pp. 44—46.

[3] "This," says Bishop Marsh, "is an original German name, and is a diminutive of the word Wolf: it is written in correct German, Wölfelein, but corruptly pronounced Wölfila or Wulfila, in the dialects of Switzerland, Bavaria, and Austria, to which that of the Mæso-Goths, who likewise inhabited the banks of the Danube, is nearly allied." Michaelis, vol. ii. part ii. p. 631.

New Testament is written, is, in fact, the Latin character of that age; and the degree of perfection, which the Gothic language had obtained during the time of Ulphilas, is a proof that it had then been written for some time.

The translation of Ulphilas (who had been educated among the Greeks) was executed from the Greek: but, from its coincidence in many instances with the Latin, there is reason to suspect that it has been interpolated, though at a remote period, from the Vulgate. Its unquestionable antiquity, however, and its general fidelity, have concurred to give this version a high place in the estimation of biblical critics: but, unfortunately, it has not come down to us entire. The only parts extant in print are, a fragment of the book of Nehemiah, a considerable portion of the four Gospels, and some portions of the apostolic epistles.[1]

III. The SCLAVONIC, or Old Russian Version, was also made from the Greek, both in the Old and New Testaments. It is ascribed to the two brothers, Cyril[2] (or Constantine, surnamed the Philosopher on account of his learning,) and Methodius, sons of Leo a Greek nobleman of Thessalonica, who, in the latter part of the ninth century, first preached the Gospel among the Moravo-Sclavonians: but it is questionable, whether these missionaries translated the whole of the sacred code, or whether their labours comprised only the books of the New Testament and the Psalms of David. M. Dobrowsky (who has bestowed more pains on the critical study of the Sclavonic Scriptures than any person now living) is of opinion "that, with the exception of the Psalms, no part of the Old Testament was translated at so early a period. So much, however, is certain, that the book of Proverbs must have been translated before, or in the twelfth century, as the frequent quotations made from it by Nestor (author of the Russian Chronicle, who died in 1156,) agree, on the whole, with the common text. The books of Job, on the other hand, the Prophets, and the apocryphal books of Wisdom and Ecclesiasticus, appear to have been done in Servia, in the thirteenth or fourteenth century; and the Pentateuch and remaining books in the fifteenth, either in Russia or Poland, at which time the whole were collected into one volume, and arranged according to the order of the books in the Bohemian Bible, printed in 1488 or 1489." The extreme rarity and recent date of MSS. of the entire Sclavonic Bible greatly corroborated this hypothesis of M. Dobrowsky, respecting the late execution of this version of the Old Testament.[3] Dr. Henderson has shown, by actual col-

[1] Michaelis, vol. ii. part i. pp. 130—133. 149—152. Hug, vol. i. pp. 498—513.

[2] To this Cyril is ascribed the invention of the Sclavonic letters: "But, it is manifest, this invention consisted in nothing more than the adaptation of the uncial characters of the Greek alphabet, so far as they went, to express the sounds of the new language, with the addition of certain other letters, borrowed or changed from other alphabets, to make up the deficiency. He also substituted Sclavonic for the Phenician names of the letters; on which account the alphabet has been called the Cyrillic, after his name." Dr. Henderson's Biblical Researches and Travels in Russia, p. 67. (London, 1826.) In pp. 60—102. the learned traveller has given an extended and very interesting account of the Sclavonic language and sacred literature, from which the present notice of the Sclavonic version is abridged.

[3] Ibid. pp. 73, 74.

lation, that the Sclavonic text of the Old Testament, in the editio princeps of the Bible printed at Ostrog in 1581, was made with the assistance of the Vulgate or some antient Latin MSS. found in the Bulgarian monasteries, or that it was at least revised and altered according to them: and he is of opinion that, if this edition were carefully collated, it would yield a rich harvest of various readings, some of which might prove of essential service to a future editor of the Septuagint.[1]

According to Professor Hug, the Sclavonic version exhibits the text of the Constantinopolitan recension. M. Dobrowsky pronounces it to be a very literal translation from the Greek, the Greek construction being very frequently retained, even where it is contrary to the genius of the Sclavonian language; and in general it resembles the most antient manuscripts, with which it agrees, even where their united evidence is against the common printed reading. "It contains at least *three fourths* of the readings which Griesbach has adopted into his text" [in his critical edition of the New Tesment]. "Where he has few authorities, the Sclavonic mostly corroborates the authority of the textus receptus: and, where a great agreement obtains among the antient MSS. in favour of a reading, it joins them against the common editions. It varies from Theophylact as often as it agrees with him, and has neither been altered from him nor the Vulgate:"[2] and it possesses few or no *lectiones singulares*, or readings peculiar to itself.[3] From an edition of this version, printed at Moscow in 1614, M. Alter selected the readings of the Four Gospels, and from a manuscript in the imperial library, the readings of the Acts and Epistles, which are printed in his edition of the Greek New Testament. (Vienna, 1787, 2 vols. 8vo.) M. Dobrowsky states that these various lections are given with great accuracy, but that those which Matthaï has selected from the Revelation are erroneous and useless. Griesbach has given a catalogue of the Sclavonic manuscripts collated for his edition of the New Testament, communicated to him by Dobrowsky.[4]

IV. Anglo-Saxon Version.—Although Christianity was planted in Britain in the first century, it does not appear that the Britons had any translation of the Scriptures in their language earlier than the eighth century. About the year 706, Adhelm, the first bishop of Sherborn, translated the Psalter into Saxon: and at his earnest persuasion, Egbert or Eadfrid, bishop of Lindisfarne, or Holy Island, soon after executed a Saxon version of the Four Gospels.[5] Not

[1] Dr. Henderson's Biblical Researches and Travels in Russia, p. 88.

[2] Ibid. pp. 89, 90.

[3] Dr. Henderson corroborates this account of M. Dobrowsky, and states that this version "may be considered as one of the most verbal ever executed. Not only is every word and particle scrupulously expressed, and made, in general, to occupy the same place in the translation that it does in the original, but the derivation and compounds, as well as the grammatical forms, are all successfully imitated." (Ibid. pp. 91, 92.)

[4] Michaelis, vol. ii. pp. 153—158. 636, 637. Griesbach, Prolegomena, vol. i. pp. cxxvii. —cxxxii. Beck, Monogrammata Hermeneutices Novi Testamenti, pp. 108, 109. Hug, vol. i. pp. 513—517.

[5] The manuscript of this translation is now deposited in the Cottonian Library in the British Museum (Nero, D. iv.): Mr. Astle has given a specimen of it in plate xiv. of his "Origin and Progress of Writing," and has described it in pp. 100, 101.

many years after this, the learned and venerable Bede (who died A. D. 735) translated the entire Bible into that language. There were other Saxon versions, either of the whole or of detached portions of the Scriptures, of a later date. A translation of the book of Psalms was undertaken by the illustrious King Alfred, who died A. D. 900, when it was about half finished: and Elfric, who was archbishop of Canterbury in 995, translated the Pentateuch, Joshua, Job, Judith, part of the book of Kings, Esther, and Maccabees. The *entire* Anglo-Saxon version of the Bible has never been printed: King Alfred's translation of the Psalms, with the interlineary Latin text, was edited by John Spelman, 4to. London, 1640; and there is another Saxon interlineary translation of the Psalter, deposited in the Archiepiscopal Library at Lambeth. Of the Four Gospels, there have been three editions printed: an account of which will be found in the Appendix, pp. 48, 49.

The Anglo-Saxon version being evidently translated from the Old Latin, Michaelis is of opinion that it may be of use in determining the readings of that version; and Semler has remarked, that it contains many readings which vary both from the Greek and Latin texts, of which he has given some examples. Dr. Mill selected various lections from this version; which, from the difference of style and inequalities observable in its execution, he ascribes to several authors: it is supposed to have been executed in the eighth century.[1] On the application of antient versions to the ascertaining of various readings, see Part I. Chap. V. of this volume; and on the benefit which may be derived from them in the interpretation of the Scriptures, see Part II. Book I. Chap. II. Sect. I. § 2.

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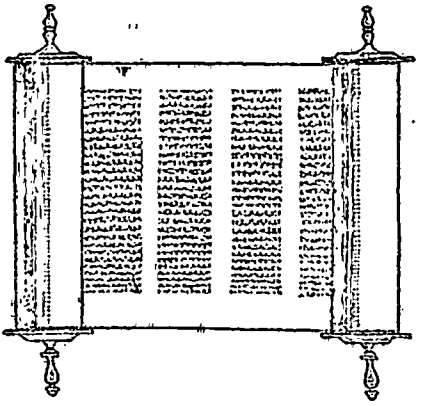
[1] Johnson's Hist. Account of English Translations of the Bible, in Bishop Watson's Collection of Theological Tracts, vol. iii. pp. 61—63. Bp. Marsh's Michaelis, vol. ii. pp. 158. 637. Kortholt, pp. 351—353. Semler, Apparatus ad Lib. Novi Test. Interp. pp. 72, 73.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC

CHAPTER III.

ON THE MANUSCRIPTS OF THE BIBLE.



Form of a SYNAGOGUE ROLL of the Pentateuch.

SECTION I.

ON THE HEBREW MANUSCRIPTS OF THE OLD TESTAMENT.

I. *Different classes of Hebrew Manuscripts.* — II. *The Rolled Manuscripts of the Synagogues.* — III. *The Square Manuscripts used by the Jews in private life.* — IV. *Antient Recensions or Editions of Hebrew Manuscripts.* — V. *Age of Hebrew Manuscripts.* — VI. *Of the order in which the Sacred Books are arranged in Manuscripts.* — *Number of Books contained in different Manuscripts.* — VII. *Modern Families or Recensions of Hebrew Manuscripts.* — VIII. *Notice of the most antient Manuscripts.* — IX. *Brief notice of the Manuscripts of the Indian Jews.*

ALTHOUGH, as we have already seen, the Hebrew text of the Old Testament has descended to our times uncorrupted, yet, with all the care which the antient copyists could bestow, it was impossibe to preserve it free from mistakes, arising from the interchanging of the similar letters of the Hebrew alphabet, and other circumstances incident to the transcription of antient manuscripts. The Rabbins boldly asserted, and, through a credulity rarely to be paralleled, it was implicitly believed, that the Hebrew text was absolutely free from error, and that in all the manuscripts of the Old Testament not a single various reading of importance could be produced. Father Morin was the first person who ventured to impugn this notion in his *Exercitationes in utrumque Samaritanorum Pentateuchum*, published at Paris in 1631; and he grounded his opinion of the incorrectness of the Hebrew manuscripts on the differences between the Hebrew and the Samaritan texts in the Pentateuch, and on the differences between the Hebrew and the Septuagint in other parts of the Bible. Morinus was soon after followed by Louis Cappel, (whose *Critica Sacra* was published in 1650,) who pointed out a great number of errors in the printed Hebrew, and showed how they might be corrected by the antient versions and the common

rules of criticism. He did not, however, advert to the most obvious and effectual means of emendation, namely, a collation of Hebrew manuscripts; and, valuable as his labours unquestionably are, it is certain that he neither used them himself, nor invited others to have recourse to them, in order to correct the sacred text. Cappel was assailed by various opponents, but chiefly by the younger Buxtorf in his *Anticritica*, published at Basil in 1653, who attempted, but in vain, to refute the principles he had established. In 1657 Bishop Walton, in his Prolegomena to the London Polyglott Bible, declared in favour of the principles asserted by Cappel, acknowledged the necessity of forming a critical apparatus for the purpose of obtaining a more correct text of the Hebrew Bible, and materially contributed to the formation of one by his own exertions. Subsequent biblical critics acceded to the propriety of their arguments, and since the middle of the seventeenth century, the importance and necessity of collating Hebrew manuscripts have been generally acknowledged.[1]

I. Hebrew manuscripts are divided into two CLASSES, viz. *autographs*, or those written by the inspired penmen themselves, which have long since perished; and *apographs*, or copies made from the originals, and multiplied by repeated transcription. These apographs are also divided into the *more antient*, which formerly enjoyed the highest authority among the Jews, but have in like manner perished long ago; and into the *more modern*, which are found dispersed in various public and private libraries. The manuscripts which are still extant, are subdivided into the *rolled* manuscripts used in the synagogues, and into the *square* manuscripts which are used by private individuals among the Jews.

II. The Pentateuch was read in the Jewish synagogues from the earliest times; and, though the public reading of it was intermitted during the Babylonish captivity, it was resumed shortly after the return of the Jews. Hence numerous copies were made from time to time; and as they held the books of Moses in the most superstitious veneration, various regulations were made for the guidance of the transcribers, who were obliged to conform to them in copying the ROLLS destined for the use of the synagogue. The date of these regulations is not known, but they are long posterior to the Talmud; and though many of them are the most ridiculous and useless that can be well conceived, yet the religious observance of them, which has continued for many centuries, has certainly contributed in a great degree to preserve the purity of the Pentateuch. The following are a few of the principal of these regulations.

The copies of the law must be transcribed from antient manuscripts of approved character only, with pure ink, on parchment prepared from the hide of a clean animal, for this express purpose, by a Jew, and fastened together by the strings of clean animals; every skin must contain a certain number of columns of prescribed length and breadth, each column comprising a given number of lines and words; no word must be written by heart or with points, or without

[1] Bishop Marsh's Lectures, part ii. p. 99.

being first orally pronounced by the copyist; the name of God is not to be written but with the utmost devotion and attention, and previously to writing it, he must wash his pen. The want of a single letter, or the redundance of a single letter, the writing of prose as verse, or verse as prose, respectively vitiates a manuscript; and when a copy has been completed, it must be examined and corrected within thirty days after the writing has been finished, in order to determine whether it is to be approved or rejected. These rules, it is said, are observed to the present day by the persons who transcribe the sacred writings for the use of the synagogue.[1] The form of one of these rolled manuscripts (from the original among the Harleian MSS. in the British Museum, No. 7619.) is given in the vignette at the head of this section. It is a large double roll, containing the Hebrew Pentateuch; written with very great care on forty brown African skins. These skins are of different breadths, some containing more columns than others. The columns are one hundred and fifty-three in number, each of which contains about sixty-three lines, is about twenty-two inches deep, and generally more than five inches broad. The letters have no points, apices, or flourishes about them. The initial words are not larger than the rest; and a space, equal to about four lines, is left between every two books. Altogether, this is one of the finest specimens of the synagogue-rolls that has been preserved to the present time.

III. The SQUARE MANUSCRIPTS, which are in private use, are written with black ink, either on vellum or on parchment, or on paper, and of various sizes, folio, quarto, octavo, and duodecimo. Those which are copied on paper are considered as being the most modern; and they frequently have some one of the Targums or Chaldee Paraphrases, either subjoined to the text in alternate verses, or placed in parallel columns with the text, or written in the margin of the manuscript. The characters are, for the most part, those which are called the square Chaldee; though a few manuscripts are written with rabbinical characters, but these are invariably of recent date. Biblical critics, who are conversant with the Hebrew manuscripts, have distinguished three sorts of characters, each differing in the beauty of their form. The *Spanish* character is perfectly square, simple, and elegant: the types of the quarto Hebrew Bibles, printed by Robert Stephen and by Plantin, approach the nearest to this character. The *German*, on the contrary, is crooked, intricate, and inelegant, in every respect; and the *Italian* character holds a middle place between these two. The pages are usually divided into three columns of various lengths; and the initial letters of the manuscripts are frequently illuminated and ornamented with gold. In many manuscripts the Masora[2] is added; what is called the *larger Masora* being placed above and below the columns of the text, and the *smaller Masora* being inserted in the blank spaces between the columns.

IV. In the period between the sixth and the tenth centuries, the Jews had two celebrated academies, one at Babylon in the east, and

[1] Carpzov. Critica Sacra Vet. Test. pp. 371, 372.

[2] See an account of the Masora in Chap. IV. Sect. I. § IV. *infra*.

another at Tiberias in the west; where their literature was cultivated, and the Scriptures were very frequently transcribed. Hence arose two RECENSIONS or editions of the Hebrew Scriptures, which were collated in the eighth or ninth century. The differences or various readings observed in them were noted, and have been transmitted to our time under the appellation of the oriental and occidental or eastern and western readings. They are variously computed at 210, 216, and 220, and are printed by Bishop Walton in the Appendix to his splendid edition of the Polyglott Bible. In the early part of the eleventh century, Aaron ben Asher, president of the academy at Tiberias, and Jacob ben Naphtali, president of the academy at Babylon, collated the manuscripts of the oriental and occidental Jews. The discrepancies observed by these eminent Jewish scholars amount to upwards of 864; with one single exception, they relate to the vowel points, and, consequently, are of little value; they are also printed by Bishop Walton. The western Jews, and our printed editions of the Hebrew Scriptures, almost wholly follow the recension of Aaron ben Asher.

Among the Jews five exemplars have been particularly celebrated for their singular correctness, and from them all their subsequent copies have been made. These standard copies bear the names of the Codex of Hillel, of Ben Asher, which is also called the Palestine or Jerusalem Codex, of Ben Naphtali, or the Babylonian Codex, the Pentateuch of Jericho, and the Codex Sinai.

1. The *Codex of Hillel* was a celebrated manuscript which Rabbi Kimchi (who lived in the twelfth century) says that he saw at Toledo, though Rabbi Zacuti, who flourished towards the close of the fifteenth century, states that part of it had been sold and sent into Africa. Who this Hillel was, the learned are by no means agreed; some have supposed that he was the very eminent Rabbi Hillel who lived about sixty years before the birth of Christ; others imagine that he was the grandson of the illustrious Rabbi Jehudah Hakkadosh, who wrote the Misna, and that he flourished about the middle of the fourth century. Others, again, suppose that he was a Spanish Jew, named Hillel; but Bauer, with greater probability, supposes the manuscript to have been of more recent date, and written in Spain, because it contains the vowel points, and all the other grammatical minutiæ; and that the feigned name of Hillel was inscribed on its title in order to enhance its value.

2, 3. The Codices of *Ben Asher* and *Ben Naphtali* have already been noticed. We may, however, state, on the authority of Maimonides, that the first of these was held in most repute in Egypt, as having been revised and corrected in very many places by Ben Asher himself, and that it was the exemplar which he (Maimonides) followed in copying the law, in conformity with the custom of the Jews.

4. The *Codex of Jericho* is highly commended by Rabbi Elias Levita, as being the most correct copy of the Law of Moses, and exhibiting the defective and full words.

5. The Codex *Sinai* was also a very correct manuscript of the Pentateuch, that presented some variation in the accents, in which respect it differed from the former. A sixth Codex, called *Sanbouki*,

is mentioned by Père Simon, as having been seen by him; but nothing certain is known respecting its date, or by whom it was written.

V. As the authority of manuscripts depends greatly on their antiquity, it becomes a point of considerable importance to ascertain their AGE as exactly as possible. Now this may be effected either by *external* testimony or by *internal* marks.

1. *External* testimony is sometimes afforded by the subscriptions annexed by the transcribers, specifying the time when they copied the manuscripts. But this criterion cannot always be depended upon: for instances have occurred, in which *modern* copyists have added antient and false dates in order to enhance the value of their labours. As, however, by far the greater number of manuscripts have no subscriptions or other criteria by which to ascertain their date, it becomes necessary to resort to the evidence of

2. *Internal Marks.* Of these, the following are stated by Dr. Kennicott and M. De Rossi to be the principal: 1. The inelegance or rudeness of the character (Jablonski lays down the *simplicity* and *elegance* of the character as a criterion of antiquity); — 2. The yellow colour of the vellum; — 3. The total absence, or at least the very rare occurrence, of the Masora, and of the Keri and Ketib [1]; — 4. The writing of the Pentateuch throughout in one book, without any greater mark of distinction appearing at the beginning of books than at the beginning of sections; — 5. The absence of critical emendations and corrections; — 6. The absence of the vowel points; — 7. Obliterated letters, being written and re-written with ink; — 8. The frequent occurrence of the name Jehovah in lieu of Adonai; — 9. The infrequency of capital and little letters; — 10. The insertion of points to fill up blank spaces; — 11. The non-division of some books and psalms; — 12. The poetical books not being distinguished from those in prose by dividing them into hemistichs; — 13. Readings frequently differing from the Masoretic copies, but agreeing with the Samaritan text, with antient versions, and with the quotations of the fathers. The conjunction of all, or of several, of these internal marks, is said to afford certain criteria of the antiquity of Hebrew manuscripts. But the opinions of the eminent critics above named have been questioned by Professors Bauer and Tychsen, who have advanced strong reasons to prove that they are uncertain guides in determining the age of manuscripts. The most antient Hebrew manuscripts are *all* written without any divisions of words, as is evident not only from antient Hebrew coins and Palmyrene inscriptions, but also from various passages in the most antient translations, the authors of which frequently adopted a division of words, altogether different from that of the Masorites. This circumstance is also corroborated by the rabbinical tradition, that the law was formerly one verse and one word. It is impossible to determine the time, when the Hebrews began to divide words in manuscripts: we only know from the researches of Dr. Kennicott and other eminent Hebrew critics, that all the antient interpreters used manuscripts written in one continued series; that MSS. of more recent date (the

[1] For an account of these, see Chap. IV. Sect. I. § IV. *infra*.

thirteenth century) are still extant in which the same mode of writing appears, — for instance, the MSS. numbered 290. and 293. by Dr. Kennicott; and that some vestiges of the division of words are to be found in the Talmudical writings, and in Jerome.[1]

VI. A twofold ORDER of ARRANGEMENT of the sacred books is observable in Hebrew manuscripts, viz. the *Talmudical* and the *Masoretic*. Originally, the different books of the Old Testament were not joined together: according to Rabbi Elias Levita (the most learned Jewish writer on the subject), they were first joined together by the members of the great synagogue, who divided them into three parts, — the law, the prophets, and hagiographa, and who placed the prophets and hagiographa in a different order from that assigned by the Talmudists in the book intitled *Baba Bathra*.

The following is the Talmudical arrangement of the Old Testament: — Of the *Prophets*, Joshua, Judges, Samuel, Kings (1 and 2), Jeremiah, Isaiah, Ezekiel, and the Twelve Minor Prophets (in one book). Of the *Hagiographa*, Ruth, Psalms, Job, Ecclesiastes, Song of Solomon, Lamentations, Esther, Chronicles. By the Masorites, the Prophets are placed in the same order, with the exception of Isaiah, who precedes Jeremiah and Ezekiel, because he flourished before them. This arrangement is adopted in the manuscripts of the Spanish Jews, while the Talmudical order is preserved in those of the German and French Jews. In the Hagiographa the Masorites have departed from the arrangement of the Talmudists, and place the books comprised in that division thus: — Psalms, Job, Proverbs, Ruth, the Song of Solomon, Ecclesiastes, Lamentations of Jeremiah, Esther, Daniel, and Ezra. This mode of arrangement obtains in the Spanish manuscripts. But in the German MSS. they are thus disposed: Psalms, Proverbs, Job, the Five Megilloth (or books), Daniel, Ezra, and Chronicles; and the Five Megilloth (or books) are placed in the order in which they are usually read in their synagogues, viz. the Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, and Esther.

There are, however, several manuscripts extant, which depart both from the Talmudical and from the Masoretical order, and have an arrangement peculiar to themselves. Thus, in the Codex Norimbergensis 1. (No. 198. of Dr. Kennicott's catalogue), which was written A. D. 1291, the books are thus placed: the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Twelve Minor Prophets, Ruth, Esther, Psalms, Job, Ecclesiastes, Song of Solomon, Lamentations, Proverbs, Daniel, Ezra, and Nehemiah (in one book), and Chronicles. In the Codex, No. 94., written A. D. 1285 (in the university library, at Cambridge), and also in No. 102., a manuscript in the British Museum, written early in the fourteenth century, the books of Chronicles precede the Psalms; Job is placed before the Proverbs; Ruth before the Song of Solomon; and Ecclesiastes before the Lamentations. In the Codex, No. 130., a manuscript of the same date (in the library of the Royal Society of London), Chronicles and Ruth precede the Psalms; and in the

[1] Muntinghoe, Expositio Crit. Vet. Fœd. pp. 40, 41.

Codex, No. 96., (in the library of St. John's College, Cambridge,) written towards the close of the fourteenth century, and also in many other MSS., Jeremiah takes precedence of Isaiah. In the Codex Regiomontanus 2. (No. 224.), written early in the twelfth century, Jeremiah is placed before Ezekiel, whose book is followed by that of Isaiah: then succeed the Twelve Minor Prophets. The Hagiographa are thus disposed: — Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra and Nehemiah (in one book), and the books of Chronicles (also in one book). The order pursued in the Codex Ebnerianus 2. is altogether different from the preceding. Samuel follows Jeremiah, who is succeeded by the two books of Kings, and by part of the prophecy of Ezekiel: then comes part of Isaiah. The Twelve Minor Prophets are written in one continued discourse; and are followed by Ruth, Psalms, Job, Proverbs with Ecclesiastes and the Song of Solomon, Lamentations, Daniel, Esther, Ezra, Nehemiah, and Chronicles.

Of the various Hebrew manuscripts which have been preserved, few contain the Old Testament entire: the greater part comprise only particular portions of it, as the Pentateuch, five Megilloth, and Haphtaroth, or sections of the prophets which are read on the sabbath-days; the Prophets or the Hagiographa. Some, indeed, are confined to single books, as the Psalms, the book of Esther, the Song of Solomon, and the Haphtaroth. This diversity in the contents of manuscripts is occasioned, partly by the design of the copyist, who transcribed the whole or part of the sacred writings for particular purposes; and partly by the mutilations caused by the consuming hand of time. Several instances of such mutilations are given in the account of the principal Hebrew MSS. now extant, in pp. 87—89. *infra*.

VII. As the Hebrew manuscripts which have been in use since the eleventh century have all been corrected according to some particular *recension* or edition, they have from this circumstance been classed into FAMILIES, according to the country where such recension has obtained. These *families* or recensions are three or four in number, viz.

1. The *Spanish Manuscripts*, which were corrected after the Codex of Hillel. They follow the Masoretic system with great accuracy, and are on this account highly valued by the Jews, though some Hebrew critics hold them in little estimation. The characters are written with great elegance, and are perfectly square: the ink is pale; the pages are seldom divided into three columns; the Psalms are divided into hemistichs; and the Chaldee paraphrases are not interlined, but written in separate columns, or are inserted in the margin in smaller letters. Professor Tychsen speaks in high terms of the caligraphy of the Spanish manuscripts. As the Spanish monks excelled in that art, he thinks the Jews, who abounded in Spain in the twelfth and thirteenth centuries, acquired it from them, and he appeals to manuscripts which he had seen, where the letters are throughout so equal, that the whole has the appearance of print.[1]

[1] Tychsen, Tentamen de variis Cod. Heb. MSS. pp. 302—308.

2. The *Oriental Manuscripts* are nearly the same as the Spanish manuscripts, and may be referred to the same class.

3. The *German Manuscripts* are written with less elegance than the Spanish codices: their characters are more rudely formed; the initial letters are generally larger than the rest, and ornamented; the ink is very black. They do not follow the Masoretic notation, and frequently vary from the Masoretic manuscripts, exhibiting important readings that are not to be found in the Spanish manuscripts, but which agree with the Samaritan text of the Pentateuch, and with the antient versions. The Chaldee paraphrases are inserted in alternate verses. This class of manuscripts is little esteemed by the Jews, but most highly valued by biblical critics.

4. The *Italian Manuscripts* hold a middle place between the Spanish and German codices, and sometimes have a nearer affinity to one class than to the other, both in the shape of the Hebrew characters, and also as it respects their adherence to or neglect of the Masoretic system. M. Bruns, the able assistant of Dr. Kennicott in collating Hebrew manuscripts, has given engraved specimens of the Spanish, German, and Italian manuscripts, in his edition of Dr. K.'s Dissertatio Generalis (8vo. Brunswick, 1783); and Professor Tychsen has given *fourteen* Hebrew alphabets, of various ages and countries, at the end of his Tentamen de variis Codicum Hebræorum Vet. Test. MSS. Generibus. Antient and unpointed Hebrew manuscripts, written for the use of the synagogues, and those Masoretic Spanish exemplars, which have been transcribed by a learned person, and for a learned person, from some famous and correct copy, are preferred by M. De Rossi to the copies written for private use, or even for the synagogue, from Masoretic exemplars, of which last the number is very great. But M. Bauer pronounces those manuscripts to be the best, whose various lections are most frequently confirmed by the antient versions, especially by the Alexandrian and Syriac, and also by the Samaritan Pentateuch and version.[1]

VIII. M. De Rossi has divided Hebrew manuscripts into three classes, viz. 1. *More antient*, or those written before the twelfth century; — 2. *Antient*, or those written in the thirteenth and fourteenth centuries; — 3. *More recent*, or those written at the end of the fourteenth, or at the beginning of the fifteenth century. The most recent, or those written since the fifteenth century, which are very numerous, and are those found in the synagogues, he pronounces to be of little or no use, unless it can be proved that they have been transcribed from antient apographs. The total number of Hebrew manuscripts collated by Dr. Kennicott for his critical edition of the Hebrew Bible is about six hundred and thirty. The total number collated by M. De Rossi for his Collection of Various Readings, is four hundred and seventy-nine manuscripts, besides two hundred

[1] Walton, Prolegom. c. iv. § 1—12. pp. 171—184. cc. vii. viii. pp. 225—331. edit. Dathii. Carpzov. Critica Sacra, pp. 283—387. Dr. Kennicott, diss. i. pp. 313—317.; also his Dissertatio Generalis, *passim*. Jahn, Introd. ad Vet. Fœdus, pp. 153—170. Bauer, Critica Sacra, pp. 215—226. 343—407. De Rossi Var. Lect. tom. i. Prolegom. § xi.—xix. pp. *xi.—xxii.*

and eighty-eight printed editions. The following are the most antient manuscripts collated by Dr. Kennicott.

1. The CODEX LAUDIANUS, A. 172 and 162, and numbered 1. in Dr. Kennicott's list of Hebrew manuscripts. Though now in two folio parts, it is evident that they originally formed only one volume: each part consists of quinquernions, or gatherings of five sheets or ten leaves, and at the bottom of every tenth leaf is a catch-word beginning the next leaf, which is the first of the succeeding gathering of ten leaves. But at the end of the first part or volume, there is pasted on, one leaf of the next quinquernion, completing the book of Deuteronomy; so that this volume concludes with five sheets and one leaf over. And the first gathering in the second volume consists of only four sheets and one leaf, which last is likewise pasted on, for want of its fellow-leaf. This manuscript is written on vellum, according to Dr. Kennicott, in the Spanish character, but in the opinion of Dr. Bruns it is in the Italic character, to which M. De Rossi assents. The letters, which are moderately large, are plain, simple, and elegant, but universally unadorned; and they were originally written without points, as is evident from the different colour of the ink in the letters and in the points. Some of the letters, having become obliterated by the lapse of ages, have been written over a second time; and though such places were re-written in the same strong character, yet many of the words were becoming a second time invisible, when collated by Dr. K. This eminent critic assigns it to the tenth century, but De Rossi refers it to the eleventh. The Laudian manuscript begins with Gen. xxvii. 31.: it contains *fourteen thousand* variations from Vander Hooght's edition of the Hebrew Bible. More than two thousand are found in the Pentateuch, which confirm the Septuagint Greek version in one hundred and nine various readings; the Syriac, in ninety eight; the Arabic, in eighty-two; the Vulgate or Latin Version, in eighty-eight; and the Chaldee Paraphrase, in forty-two: it also agrees with the Samaritan Pentateuch against the printed Hebrew, in seven hundred instances. What renders this manuscript the more valuable is, that it preserves a word of great importance for understanding 2 Sam. xxiii. 3—7., which word is confirmed by the Greek version, and thus recovers to us a prophecy of the Messiah.[1]

2. The CODEX CARLSRUHENSIS 1. (No. 154. of Dr. Kennicott's list of manuscripts,) formerly belonged to the celebrated and learned Reuchlin, whose efforts contributed so much towards the revival of literature in the fifteenth century. This manuscript is now preserved in the public library at Carlsruhe, and is the oldest that has a *certain* date. It is in square folio, and was written in the year of the world 4866, corresponding with 1106 of our æra. It contains the Prophets with the Targum.

3. The CODEX VIENNÆ (No. 590. of Kennicott) contains the Prophets and Hagiographa. It is written on vellum in folio, and if the date in its subscription be correct (A. D. 1018 or 1019), it is more antient than the preceding. Bruns collected two hundred important various readings from this manuscript. The points have been added by a later hand. According to Adler's enumeration, it consists of four hundred and seventy-one leaves, and two columns, each column containing twenty-one lines.

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[1] Kennicott, Dissert. I. pp. 315—319. Dissert. II. pp. 533, 534. Biblia Hebraica, tom. ii. Dissert. Generalis, pp. 70, 71. De Rossi, Variæ Lectiones, tom. i. Proleg. p. LIX.

4. The CODEX CÆSENÆ, in the Malatesta Library at Bologna (No. 536. of Kennicott), is a folio manuscript written on vellum, in the German character, towards the end of the eleventh century. It contains the Pentateuch, the Haphtaroth or sections of the Prophetical Books, and the Megilloth or five Books of Canticles, or the Song of Solomon, Ruth, the Lamentations of Jeremiah, Ecclesiastes, and Esther. De Rossi pronounces it to be a most antient and valuable manuscript, and states that in its margin are inserted some various readings of still more antient manuscripts.[1]

5. The CODEX FLORENTINUS 2. (No. 162. of Kennicott) is written on vellum, in quarto, in a square Spanish character, with points, towards the end of the eleventh, or at the latest, in the beginning of the twelfth century. It contains the books of Joshua, Judges, and Samuel. Very many of the letters, which were obliterated by time, have been renewed by a later hand.

6. The CODEX MEDIOLANENSIS, 9. (193. of Kennicott) is written on vellum, in octavo, in the German character, towards the close of the twelfth century. It has neither the points nor the Masora. This manuscript comprises the Pentateuch; the beginning of the book of Genesis, and the end of Leviticus and Deuteronomy, have been written by a later hand. Both erasures and alterations occur in this manuscript, and sometimes a worse reading is substituted in place of one that is preferable. Nevertheless it contains many good various readings.

7. The CODEX NORIMBERGENSIS 4. (201. of Kennicott) is a folio manuscript, written on thin vellum, in the German character, and containing the Prophets and Hagiographa. It is mutilated in various parts. It is of great antiquity, and from the similarity of its character to that of the Codex Carlsruhensis, both Dr. Kennicott and M. De Rossi assign it to the beginning of the twelfth century.

8. The CODEX PARISIENSIS 27. (Regius 29. 210. of Kennicott) is a quarto manuscript of the entire Bible, written on vellum, in an elegant Italic character. The initial words are, with few exceptions, of the same size as the rest. The Masora and Keri are both wanting; and the Megilloth precede the books of Chronicles. It is highly valued by Kennicott and De Rossi, who refer it also to the beginning of the twelfth century.

9. Coeval with the preceding is the CODEX REGIOMONTANUS 2. (224. of Kennicott,) written in the Italic character, in small folio. This manuscript contains the Prophets and the Hagiographa, but it is mutilated in various places. The initial letters are larger than the others, and three of the poetical books are written in hemistichs.

10. To the beginning of the twelfth century likewise is to be referred the CODEX PARISIENSIS 24. (San-Germanensis 2. No. 366. of Kennicott): it is written on vellum, in large quarto. It is imperfect from Jer. xxix. 19. to xxxviii. 2.; and from Hosea iv. 4. to Amos vi. 12. Isaiah follows Ezekiel according to the Talmudical Canon.[2]

The following are among the most antient of the manuscripts in the possession of the late M. De Rossi, and collated by him, viz.

1. The Codex, by him numbered 634., which is in quarto. It contains a fragment of the books of Leviticus and Numbers, — from Levit. xxi. 19. to Numb. i. 50.; and exhibits every mark of the remotest antiquity. The vellum on which it is written is decayed by age; the character is intermediate, or Italic, — approaching to that of the German manuscripts. The letters are all of an uniform size; there is no trace of the Masora, or

[1] De Rossi, tom. i. Proleg. p. LXXXVII.

[2] Kennicott, Dissertatio Generalis, pp. 85. 87, 88, 89. 98. 104.

of any Masoretic notes, nor is any space left before the larger sections; though sometimes, as in other very antient manuscripts, a few points are inserted between the words. M. De Rossi assigns this manuscript to the *eighth* century.

2. A manuscript of the Pentateuch (No. 503.), in quarto, and on vellum, containing from Gen. xii. 41. to Deut. xv. 12. It is composed of leaves of various ages, the most antient of which are of the *ninth* or tenth century. The character is semi-rabbinical, rude, and confessedly very antient. Points occur, in some of the more antient leaves, in the writing of the original copyist, but sometimes they are wanting. There are no traces of the Masora or of the Masoretic notes, and sometimes no space at all before the larger sections. It frequently agrees with the Samaritan text and antient versions.

3. A manuscript of the Pentateuch (No. 10.), with the Targum and Megilloth. It is written in the German character, on vellum, and in quarto, towards the end of the eleventh or in the beginning of the twelfth century. The Masora is absent. The character, which is defaced by time, is rudely formed, and the initial letters are larger than the rest. Coeval with this manuscript is,

4. A manuscript of the book of Job, in quarto, also on vellum, and in the German character. It is one of the most valuable manuscripts of that book. The pages are divided into two columns, the lines being of unequal length.

5. A manuscript of the Hagiographa (No. 379.), the size, character, and date of which correspond with the preceding. It begins with Psal. xlix. 15. and ends with Neh. xl. 4. The Masora and Keri are absent; and the poetical books are divided into hemistichs.

6. A manuscript of the Pentateuch (No. 611.), on vellum, in octavo, and written in the German character, approaching somewhat to the Spanish, towards the close of the eleventh, or in the commencement of the twelfth century. The ink is frequently faded by age; there are no traces of the Masora; the Keri are very rarely to be seen, and the initial letters are larger than the others. There are frequent omissions in the text, which are supplied in the margin.[1]

Dr. Kennicott states that almost all the Hebrew manuscripts of the Old Testament, at present known to be extant, were written between the years 1000 and 1457, whence he infers that all the manuscripts written before the years 700 or 800 were destroyed by some decree of the Jewish senate, on account of their many differences from the copies then declared genuine. This circumstance is also alleged by Bishop Walton, as the reason why we have so few exemplars of the age of 600 years, and why even the copies of 700 or 800 years are very rare.

IX. It was long a desideratum with biblical scholars to obtain the Hebrew Scriptures from the Jews who are settled in India and other parts of the East. It was reasonably supposed, that, as these Jews had been for so many ages separated from their brethren in the west, their manuscripts might contain a text derived from the autographs of the sacred writers, by a channel independent of that through which the text of our printed Bibles has been transmitted to us. Dr. Kennicott was very anxious to obtain a copy, or at least a collation of a ma-

[1] De Rossi, Var. Lect. tom. i. Proleg. pp. *cxvi. cxii. xcviii. cvii. cviii.*

nuscript from India or China, for his edition of the Hebrew Bible, in the expectation that it would exhibit important variations from the Masoretic editions; but he was unsuccessful in his endeavours to procure it [1], and the honour of first bringing an Indian manuscript of the Hebrew Scriptures into Europe was reserved for the late Rev. Dr. Buchanan.

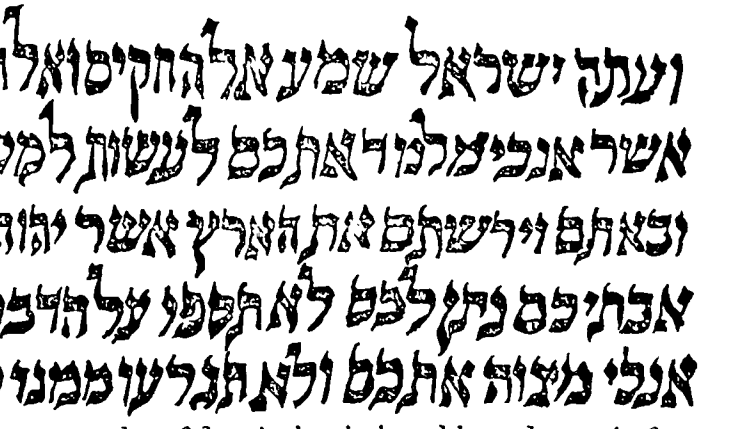
Among the biblical manuscripts brought from India by this learned and pious divine, and which are now deposited in the public library at Cambridge, there is a roll of the Pentateuch, which he procured from the black Jews in Malabar [2], who (there is strong reason to believe) are a part of the remains of the first dispersion of that nation by Nebuchadnezzar. The date of this manuscript cannot now be ascertained; but its text is supposed to be derived from those copies which their ancestors brought with them into India. Those Jews, on being interrogated, could give no precise account of it: some replied, that it came originally from Senna in Arabia; others of them said, it was brought from Cashmir. The Cabul Jews, who travel annually into the interior of China, remarked, that in some synagogues the Law is still found written on a roll of leather; not on vellum, but on a soft flexible leather, made of goat-skins, and dyed red. It is evident that the Jews, in the time of Moses, had the art of preparing and dyeing skins; for rams' skins dyed red, made a part of the covering for the tabernacle (Exod. xxvi. 14.); and it is not improbable, that the very autograph of the Law, written by the hand of Moses, was written on skins so prepared. The antient rules prescribed to the Jewish scribes direct, that the Law be so written, provided it be done on the skins of clean animals, such as sheep, goat, or calf-skins: therefore this MS., and many others in the hands of the Jews, agree in the same as an antient practice. The Cabul Jews, above noticed, show that copies of the Law, written on leather skins, are to be found among their people in India and China; and hence we have no doubt, that such are copies of very antient MSS. [3] The Cambridge Roll, or Indian

[1] According to the information collected from various sources, by Professor Bauer, it does not appear that the manuscripts of the Chinese Jews are of any remote antiquity, or are calculated to afford any assistance to biblical critics. Although Jews have resided in China for many centuries, yet they have no antient manuscripts, those now in use being subsequent to the fifteenth century. Critica Sacra, pp. 405—407. See an account of the Hebræo-Chinese manuscripts in Koegler's Notitia S. S. Bibliorum Judæorum in Imperio Sinensi. Edit. 2. 8vo. Halæ ad Salam, 1805. Brotier, in his edition of Tacitus, (vol. iii. pp. 567. *et seq.*) has given the best account that is extant of the Jews in China, a colony of whom settled in that country in the first century of the Christian æra. The reader will find an abridgment of it in Dr. Townley's Illustrations of Biblical Literature, vol. i. pp. 83—89.

[2] See an account of these Jews in Dr. Buchanan's "Christian Researches," pp. 224. *et seq.* 4th edit.

[3] Dr. Kennicott quotes from Wolfius, that a certain Jew, named Moses Pereyra, affirmed, he had found MS. copies of the Hebrew text in Malabar; for that the Jews, having escaped from Titus, betook themselves through Persia to the Malabar coast, and arrived there safe in number about eighty persons. Whence Wolfius concludes, that great fidelity is to be attached to the Malabar MSS. The Buchanan MS. may fairly be denominated a Malabar copy, as having been brought from those parts. "Refert Moses Pereyra, se invenisse Manuscripta Exemplaria (Hebræi Textus) Malabarica. Tradit Judæos, a Tito fugientes, per Persiam se ad oras Malabaricas contulisse, ibique cum octoginta animis salvos advenisse. Unde constat, MStis Malabaricis multum fidei tribuendum esse." Wolf. 4. 97. See Dr. Kennicott's Dissertation the Second, p. 532. Oxford, 1759.

copy of the Pentateuch, which may also be denominated *Malabaric*, is written on a roll of goat-skins dyed *red*, and was discovered by Dr. Buchanan in the record-chest of a synagogue of the black Jews, in the interior of Malayala, in the year 1806. It measures forty-eight feet in length, and in breadth about twenty-two inches, or a Jewish cubit. The book of Leviticus and the greater part of the book of Deuteronomy are wanting. It appears, from calculation, that the original length of the roll was not less than ninety English feet. In its present condition it consists of thirty-seven skins; contains one hundred and seventeen columns of writing perfectly clear and legible; and exhibits (as the subjoined fac-simile of Deut. iv. 1, 2. will show) a noble specimen of the manner and form of the most antient Hebrew manuscripts among the Jews.



The columns are a palm of four inches in breadth, and contain from forty to fifty lines each, which are written without vowel points, and in all other respects according to the rules prescribed to the Jewish scribes or copyists. As some of the skins appear more decayed than others, and the text is evidently not all written by the same hand, Mr. Yeates (from whose Collation of this MS. the present account is abridged, and to whom the author is indebted for the preceding fac-simile,) is of opinion, that the roll itself comprises the fragments of at least *three* different rolls, of one common material, viz. dyed goat-skin, and exhibits three different specimens of writing. The old skins have been strengthened by patches of parchment on the back; and in one place four words have been renewed by the same supply. The text is written in the square character, and without the vowel points and accents; and the margin of the columns is every where plain, and free from writing of any sort. He has diligently examined and collated this manuscript with the printed text of Vander Hooght's edition of the Hebrew Bible; and the result of his investigation is, that the amount of variations in the whole does not exceed *forty*, and that none of them are found to differ from the common reading as to the sense and interpretation of the text, but are merely additions or omissions of a jod or vau letter, expressing such words to be *full* or deficient, according to the known usage of the Hebrew tongue. But even this small number of readings was considerably reduced, when compared with the text of Athias's edition, printed at Amsterdam in

1661; so that the integrity of the Hebrew text is confirmed by this valuable manuscript so far as it goes, and its testimony is unquestionably important. Four readings are peculiar to this copy, which are not to be found in Dr. Kennicott's edition of the Hebrew Bible; and many minute Masoretical distinctions, chiefly relative to the formation of the letters in certain words, show that the Masora of the Eastern Jews has its peculiarities not common with that of the Western Jews: whence it is certainly determined that the present roll is not a copy from any exemplar of the Jews in Europe; for no other synagogue rolls known in Europe are observed to have the same characteristics, at least as far as appears from any description of Hebrew manuscripts that is extant.[1]

"With respect to the several sorts of skins and hand-writing, the answer of some Indian Jews, when interrogated concerning this MS., is worthy of remark. By one account, it was brought from Senna in Arabia; and by another account, it came from Cashmir: which two accounts are cleared up on an examination of the MS., since, part of it being composed of brown skins, and the writing very similar to that seen in rolls of Arabian and African extraction, there is a possibility that such part is the fragment of an Arabian or African MS., as those Jews relate: and the other account, viz. that it was brought from Cashmir, may also be equally true; since that part consisting of red skins so well corresponds with their own description of copies found in the synagogues of the Eastern Jews. The consideration of this point attaches still greater consequences to the roll itself, which, as it is found to consist of fragments of copies purely Oriental, and seemingly unconnected with the Western Jewish copies, we may now conclude the same to be ample specimens of copies in those parts of the world. It is true, indeed, that a great part of the text is wanting, and the whole book of Leviticus; yet, notwithstanding the large deficencies of the MS., it ought to be a satisfaction to know, that herein are ample specimens of at least three antient copies of the Pentateuch, whose testimony is found to unite in the integrity and pure conservation of the Sacred Text, acknowledged by Christians and Jews in these parts of the world."[2]

The following testimony of Bishop Marsh to the value of the Codex Malabaricus is too valuable to be omitted: — "A manuscript Roll of the Hebrew Pentateuch, apparently of some antiquity, and found among the Black Jews in the interior of India, must be regarded at least as a literary curiosity, deserving the attention of the learned in general. And as this manuscript appears, on comparison, to have no important deviation from our common printed Hebrew text, it is of still greater value to a theologian, as it affords an additional argument for the integrity of the Pentateuch. The Hebrew manuscripts of the Pentateuch, preserved in the West of Europe, though equally derived, with the Hebrew manuscripts preserved in India, from the autograph of Moses, must have descended from it through very different channels; and therefore the close agreement of the former with the latter is a proof, that they have preserved the

[1] See Mr. Yeates's Collation of an Indian Copy of the Pentateuch, pp. 2, 3. 6, 7.
[2] Ibid. p. 3.

original text in great purity, since the circumstances, under which the MS. was found, forbid the explanation of that agreement on the principle of any immediate connexion. It is true that, as this manuscript (or rather the three fragments of which this manuscript is composed) was probably written much later than the time when the Masoretic text was established by the learned Jews of Tiberias, it may have been wholly derived from that Masoretic text: and in this case it would afford only an argument, that the Masoretic text had preserved its integrity, and would not affect the question, whether the Masoretic text itself were an accurate representative of the Mosaic autograph. But, on the other hand, as the very peculiar circumstances, under which the manuscript was found, render it at least possible, that the influence of the Masora, which was extended to the African and European Hebrew manuscripts by the settlement of the most distinguished Oriental Jews in Africa and Spain, never reached the mountainous district in the South of India; as it is possible, that the text of the manuscript in question was derived from manuscripts anterior to the establishment of the Masora, manuscripts even which might have regulated the learned Jews of Tiberias in the formation of their own text, the manuscript appears for these reasons to merit particular attention."[1] Such being the value of this precious manuscript, Mr. Yeates has conferred a great service on the biblical student by publishing his collation, of which future editors of the Hebrew Bible will doubtless avail themselves.

In the seventh and following volumes of the Classical Journal there is a catalogue of the biblical, biblico-oriental, and classical manuscripts at present existing in the various public libraries in Great Britain.

SECTION II.

ON THE MANUSCRIPTS OF THE SAMARITAN PENTATEUCH.

I. *Origin of the Samaritans.* — II. *Account of the Samaritan Pentateuch.* — *Manuscripts of it.* — III. *Variations of the Samaritan Pentateuch from the Hebrew.* — IV. *Versions of the Samaritan Pentateuch.*

I. Origin of the Samaritans.

The Samaritans being generally considered as a Jewish sect, the specification of their tenets properly belongs to the third volume of this work. At present, it will be sufficient to remark that they were descended from an intermixture of the ten tribes with the Gentile nations. This origin rendered them odious to the Jews, who refused to acknowledge them as Jewish citizens, or to permit them to assist in rebuilding the Temple, after their return from the Babylonish captivity. In consequence of this rejection, as well as of other causes of dissension, the Samaritans erected a temple on Mount Gerizim, and instituted sacrifices according to the prescriptions of the Mosaic law. Hence arose that inveterate schism and enmity between the two nations, so frequently mentioned or alluded to in the New Testament. . The Samaritans (who still exist but are greatly reduced in

[1] See Yeates's Collation of an Indian Copy of the Pentateuch, &c. pp. 40, 41.

numbers) reject all the sacred books of the Jews except the PENTATEUCH, or five books of Moses. Of this they preserve copies in the antient Hebrew characters: which as there has been no friendly intercourse between them and the Jews since the Babylonish captivity, there can be no doubt were the same that were in use before that event, though subject to such variations as will always be occasioned by frequent transcribing. And so inconsiderable are the variations from our present copies (which were those of the Jews), that by this means we have a proof that those important books have been preserved uncorrupted for the space of nearly three thousand years, so as to leave no room to doubt that they are the same which were actually written by Moses.

II. ACCOUNT of the Samaritan Pentateuch.

Although the Samaritan Pentateuch was known to and cited by Eusebius, Cyril of Alexandria, Procopius of Gaza, Diodorus of Tarsus, Jerome, Syncellus, and other antient fathers, yet it afterwards fell into oblivion for upwards of a thousand years, so that its very existence began to be questioned. Joseph Scaliger was the first who excited the attention of learned men to this valuable relic of antiquity; and M. Peiresc procured a copy from Egypt, which, together with the ship that brought it, was unfortunately captured by pirates. More successful was the venerable Archbishop Usher, who procured six copies from the East; and from another copy, purchased by Pietro della Valle for M. de Sancy, (then ambassador from France to Constantinople, and afterwards Archbishop of St. Maloes,) Father Morinus printed the Samaritan Pentateuch, for the first time, in the Paris Polyglott. This was afterwards reprinted in the London Polyglott by Bishop Walton, who corrected it from three manuscripts which had formerly belonged to Archbishop Usher. A neat edition of this Pentateuch, in Hebrew characters, was edited by Dr. Blayney, in octavo, Oxford, 1790.

Seventeen manuscripts of the Samaritan Pentateuch are known to be extant, of which Dr. Kennicott has given a minute description. Six of these manuscripts are in the Bodleian Library at Oxford, and one in the Cotton Library in the British Museum: concerning a few of the most valuable of these, the following particulars may not be unacceptable. They are numbered according to Dr. Kennicott's notation.

1. Cod. 127. is preserved in the British Museum. (Bibl. Cotton. Claudius, B. 8.) It is one of the six MSS. procured by Archbishop Usher, by whom it was presented to Sir Robert Cotton. This very valuable manuscript is complete, and was transcribed entirely by one hand, on two hundred and fifty-four pages of vellum. It is in an excellent state of preservation, a leaf of fine paper having been carefully placed between every two leaves of the vellum. This MS. was written. A. D. 1362.

2. Cod. 62. is preserved in the Bodleian Library at Oxford; and was also purchased by Archbishop Usher, from whose heirs the curators of that library bought it, with many other MSS. This manuscript is in large quarto, and contains an Arabic version in Samaritan letters, placed in a column parallel to the Samaritan text. Unhappily there are many chasms in it. Dr Kennicott attributes a

high value to this manuscript, which was written about the middle of the thirteenth century.

Cod. 197. is a most valuable manuscript in the Ambrosian Library at Milan, which was collated for Dr. Kennicott by Dr. Branca, who is of opinion that it is certainly not later than the tenth century. It is imperfect in many places; and is very beautifully written on extremely thin vellum, in red characters.

Cod. 363. (No. 1. of the MSS. in the Library of the Oratory at Paris,) is the celebrated manuscript bought by Pietro della Valle of the Samaritans, in 1616, and printed by Morinus in 1631–33. It is written throughout by one hand; and, though no date is assigned to it, Dr. Kennicott thinks it was written towards the close of the eleventh century. It was collated for Dr. Kennicott by Dr. Bruns, in some select passages. [1]

III. VARIATIONS of the Samaritan Pentateuch from the Hebrew.

The celebrated critic, Le Clerc [2], has instituted a minute comparison of the Samaritan Pentateuch with the Hebrew text; and has, with much accuracy and labour, collected those passages in which he is of opinion that the former is more or less correct than the latter. For instance —

1. *The Samaritan text appears to be more correct than the Hebrew*, in Gen. ii. 4. vii. 2. xix. 19. xx. 2. xxiii. 16. xxiv. 14. xlix. 10, 11. l. 26. Exod. i. 2. iv. 2.

2. *It is expressed more conformably to analogy*, in Gen. xxxi. 39. xxxv. 26. xxxvii. 17. xli. 34. 43. xlvii. 3. Deut. xxxii. 5.

3. *It has glosses and additions* in Gen. xxix. 15. xxx. 36. xli. 16. Exod. vii. 18. viii. 23. ix. 5. xxi. 20. xxii. 5. xxiii. 10. xxxii. 9. Lev. i. 10. xvii. 4. Deut. v. 21.

4. *It appears to have been altered by a critical hand*, in Gen. ii. 2. iv. 10. ix. 5. x. 19. xi. 21. xviii. 3. xix. 12. xx. 16. xxiv. 38. 55. xxxv. 7. xxxvi. 6. xli. 50. Exod. i. 5. xiii. 6. xv. 5. Num. xxii. 32.

5. *It is more full than the Hebrew text*, in Gen. v. 8. xi. 31. xix. 9. xxvii. 34. xxxix. 4. xliii. 25. Exod. xii. 40. xl. 17. Num. iv. 14. Deut. xx. 16.

6. *It is defective* in Gen. xx. 16. and xxv. 14.

It agrees with the Septuagint version in Gen. iv. 8. xix. 12. xx. 16. xxiii. 2. xxiv. 55. 62. xxvi. 18. xxix. 27. xxxv. 29. xxxix. 8. xli. 16. 43. xliii. 26. xlix. 26. Exod. viii. 3. and in many other passages. Though,

7. *It sometimes varies from the Septuagint*, as in Gen. i. 7. v. 29. viii. 3. 7. xlix. 22. Num. xxii. 4.

The differences between the Samaritan and Hebrew Pentateuchs may be accounted for, by the usual sources of various readings, viz. the negligence of copyists, introduction of glosses from the margin into the text, the confounding of similar letters, the transposition of letters, the addition of explanatory words, &c. The Samaritan Pentateuch, however, is of great use and authority in establishing correct readings: in many instances it agrees remarkably with the Greek Septuagint, and it contains numerous and excellent various lections, which are in every respect preferable to the received Ma-

[1] Kennicott, Diss. II. pp. 538—540., and Diss. Gen. pp. 81. 76. 88. 98.

[2] Comment. in Pentateuch, Index, ii. See also some additional observations on the differences between the Samaritan and Hebrew Pentateuchs, in Dr. Kennicott's Remarks on Select Passages in the Old Testament, pp. 43—47.

soretic readings, and are further confirmed by the agreement of other antient versions.

The most material variations between the Samaritan Pentateuch and the Hebrew, which affect the authority of the former, occur, first, in the prolongation of the patriarchal generations; and, secondly, in the alteration of Ebal into Gerizim (Deut. xxvii.), in order to support their separation from the Jews. The chronology of the Samaritan Pentateuch has been satisfactorily vindicated by the Rev. Dr. Hales, whose arguments, however, will not admit of abridgment[1]; and with regard to the charge of altering the Pentateuch, it has been shown by Dr. Kennicott, from a consideration of the character of the Samaritans, their known reverence for the law, our Lord's silence on the subject in his memorable conversation with the woman of Samaria, and from various other topics; that what almost all biblical critics have hitherto considered as a wilful corruption by the Samaritans, is in all probability the *true* reading, and that the corruption is to be charged on the Jews themselves. In judging therefore of the genuineness of a reading, we are not to declare absolutely for one of these Pentateuchs against the other, but to prefer the true readings in both. "One antient copy," Dr. Kennicott remarks, with equal truth and justice, "has been received from the Jews, and we are truly thankful for it: another antient copy is offered by the Samaritans; let us thankfully accept that likewise. Both have been often transcribed; both therefore may contain errors. They differ in many instances, therefore the errors must be many. Let the two parties be heard without prejudice; let their evidences be weighed with impartiality; and let the genuine words of Moses be ascertained by their joint assistance. Let the variations of all the manuscripts on each side be carefully collected; and then critically examined by the context and the antient versions. If the Samaritan copy should be found in some places to correct the Hebrew, yet will the Hebrew copy in other places correct the Samaritan. *Each* copy therefore is invaluable; each copy therefore demands our pious veneration, and attentive study. The Pentateuch will never be understood perfectly, till we admit the authority of BOTH."[2]

IV. VERSIONS of the Samaritan Pentateuch.

Of the Samaritan Pentateuch two versions are extant; one in the proper Samaritan dialect, which is usually termed the Samaritan version, and another in Arabic.

1. The Samaritan version was made in Samaritan characters, from the Hebræo-Samaritan text into the Samaritan dialect, which is intermediate between the Hebrew and the Aramæan languages. This version is of great antiquity, having been made at least before the time of Origen, and not improbably before the commencement of the Christian æra. The author of the Samaritan version is unknown, but he has in general adhered very closely and faithfully to the original text; so that this version is almost exactly the counterpart of the original Hebrew-Samaritan codex with all its various

[1] Analysis of Chronology, vol. i. pp. 80. *et seq.*

[2] Kennicott, Diss. ii. pp. 20—165.

readings. This shows, in a degree, really surprising, how very carefully and accurately the Hebrew Pentateuch has been copied and preserved by the Samaritans, from the antient times in which their version was made.[1]

2. The Arabic version of the Samaritan Pentateuch is also extant in Samaritan characters, and was executed by Abu Said, A.D. 1070, in order to supplant the Arabic translation of the Jewish Rabbi, Saadia Gaon, which had till that time been in use among the Samaritans. Abu Said has very closely followed the Samaritan Pentateuch, whose readings he expresses, even where the latter differs from the Hebrew text: in some instances, however, both Bishop Walton and Bauer have remarked, that he has borrowed from the Arabic version of Saadia. On account of the paucity of manuscripts of the original Samaritan Pentateuch, Bauer thinks this version will be found of great use in correcting its text. Some specimens of it have been published by Dr. Durell in the "Hebrew Text of the Parallel Prophecies of Jacob relating to the Twelve Tribes," &c. (Oxford, 1763, 4to.) and before him by Castell in the fourth volume of the London Polyglott; also by Hwiid, at Rome, in 1780, in 8vo., and by Paulus, at Jena, in 1789, in 8vo.[2]

SECTION III.

ON THE MANUSCRIPTS OF THE GREEK SCRIPTURES.

§ 1. GENERAL OBSERVATIONS ON GREEK MANUSCRIPTS.

I. *On what Materials written.*—II. *Form of Letters.*—III. *Abbreviations.*—IV. *Codices Palimpsesti or Rescripti.*—V. *Account of the different Families, Recensions, or Editions of Manuscripts of the New Testament.*—1. *The System of Dr. Griesbach and Michaelis.*—2. *Of M. Matthæi.*—3. *Of Mr. Nolan.*—4. *Of Prof. Hug.*—5. *Of Prof. Scholz.*—VI. *On the Fœdus cum Græcis, or Coincidence between many Greek Manuscripts and the Vulgate Latin Version.*

I. THE Greek manuscripts, which have descended to our time, are written either on vellum or on paper; and their external form and condition vary, like the manuscripts of other antient authors. The vellum is either purple-coloured or of its natural hue, and is either thick or thin. Manuscripts on very thin vellum were always held in the highest esteem. The paper also is either made of cotton, or the common sort manufactured from linen, and is either glazed, or *laid* (as it is technically termed), that is, of the ordinary roughness. Not more than six manuscript fragments on purple vellum are known to be extant; they are described in the following sections of this chapter. The Codex Claromontanus, of which a brief notice is also given in a subsequent page, is written on very thin vellum. All

[1] North American Review, New Series, vol. xxii. p. 313.

[2] Bp. Walton, Proleg. c. xi. §§ 10—21. pp. 527—553. Carpzov. Critica Sacra, pp. 585—620. Leusden, Philologus Hebræus, pp. 59—67. Bauer, Critica Sacra, pp. 325—335. Muntinghe, Expositio Critices Veteris Fœderis, pp. 148, 149.

manuscripts on paper are of a much later date; those on cotton paper being posterior to the ninth century, and those on linen subsequent to the twelfth century; and if the paper be of a very ordinary quality, Wetstein pronounces them to have been written in Italy, in the fifteenth and sixteenth centuries.

II. The letters are either capital (which in the time of Jerome were called *uncial*, i. e. initial) or *cursive*, i. e. small; the capital letters, again, are of two kinds, either unadorned and simple, and made with straight thin strokes, or thicker, uneven, and angular. Some of them are supported on a sort of base, while others are decorated, or rather burthened with various tops. As letters of the first kind are generally seen on antient Greek monuments, while those of the last resemble the paintings of semi-barbarous times, manuscripts written with the former are generally supposed to be as old as the fifth century, and those written with the latter are supposed to be posterior to the ninth century. Greek manuscripts were usually written in capital letters till the seventh century, and mostly without any divisions of words; and capitals were in general use until the eighth century, and some even so late as the ninth; but there is a striking difference in the forms of the letters after the seventh century. Great alterations took place in the eighth, ninth, and tenth centuries: the Greek letters in the manuscripts copied by the Latins in the ninth century, are by no means regular; the α, ε, and γ, being inflected like the *a*, *e*, and *y*, of the Latin alphabet. Towards the close of the tenth century, small or cursive letters were generally adopted; and Greek manuscripts written in and since the eleventh century are in small letters, and greatly resemble each other, though some few exceptions occur to the contrary. Flourished letters rarely occur in Greek manuscripts of the thirteenth, fourteenth, and fifteenth centuries.[1] The fac-similes of the Alexandrian and other manuscripts, given in the subsequent pages of this work, will furnish the reader with a tolerably correct idea of the various styles of Greek writing which obtained at different periods between the sixth and the fourteenth centuries.

The most antient manuscripts are written without accents, spirits, or any separation of the words; nor was it until after the ninth century that the copyists began to leave spaces between the words. Michaelis, after Wetstein, ascribes the insertion of accents to Euthalius, bishop of Sulca in Egypt, A. D. 458.[2]

III. Nearly the same mode of spelling obtains in antient manuscripts which prevails in Greek printed books; but, even in the earliest manuscripts, we meet with some words that are abbreviated by putting the first and last letters, and sometimes also the middle letter, for an entire word, and drawing a line over the top: thus $\overline{\Theta C}$, $\overline{KC}$, $\overline{IC}$, $\overline{XC}$, $\overline{\Upsilon\Sigma}$, $\overline{\Sigma HP}$, $\overline{IHA}$, or $\overline{ISHA}$, $\overline{\Pi NA}$, $\overline{\Pi HP}$, $\overline{MHP}$, $\overline{O\Upsilon NOS}$,

[1] Wetstein's Prolegomena to his edition of the Greek Testament, vol. i. pp. 1—3. Astle on the Origin of Writing, pp. 60—76. 2d edit. Wetstein has given an alphabet from various Greek manuscripts, and Astle has illustrated his observations with several very fine engravings.

[2] Wetstein, Proleg. p. 73. Michaelis, vol. ii. pp. 519—524.

ΑΝΟΣ, ΙΑΗΜ, ΔΑΔ, respectively denote Θεος *God*, Κυριος *Lord*, Ιησους *Jesus*, Χριστος *Christ*, Υιος *a son*, Σωτηρ *Saviour*, Ισραηλ *Israel*, Πνευμα *spirit*, Πατηρ *father*, Μητηρ *mother*, Ουρανος *heaven*, Ανθρωπος *man*, Ιερουσαλημ *Jerusalem*, Δαυιδ *David*.[1] At the beginning of a new book, which always commences at the top of a page, the first three, four, or five lines are frequently written in vermilion; and, with the exception of the Alexandrian and Vatican manuscripts, all the most antient codices now extant have the Eusebian κεφαλαια and τιτλοι, of which we have given an account in a subsequent chapter.[2]

Very few manuscripts contain the whole either of the Old or of the New Testament. By far the greater part have only the four Gospels, because they were most frequently read in the churches; others comprise only the Acts of the Apostles and the Catholic Epistles; others, again, have the Acts, and St. Paul's Epistles; and a very few contain the Apocalypse. Almost all of them, especially the more antient manuscripts, are imperfect, either from the injuries of time, or from neglect.[3]

All manuscripts, the most antient not excepted, have erasures and corrections; which, however, were not always effected so dexterously, but that the original writing may sometimes be seen. Where these alterations have been made by the copyist of the manuscript, (*à primâ manu*, as it is termed,) they are preferable to those made by later hands, or *à secundâ manu*. These erasures were sometimes made by drawing a line through the word, or, what is tenfold worse, by the penknife. But, besides these modes of obliteration, the copyist frequently blotted out the old writing with a *spongæ*, and wrote other words in lieu of it: nor was this practice confined to a single letter or word, as may be seen in the Codex Bezæ.[4] Authentic instances are on record, in which whole books have been thus obliterated, and other writing has been substituted in the place of the manuscript so blotted out: but where the writing has already faded through age, they preserved their transcriptions without further erasure.

IV. These manuscripts are termed *Codices Palimpsesti* or *Rescripti*. Before the invention of paper, the great scarcity of parchment in different places induced many persons to obliterate the works of antient writers, in order to transcribe their own, or those of some other favourite author in their place: hence, doubtless, the works of many eminent writers have perished, and particularly those of the greatest antiquity; for such, as were comparatively recent, were transcribed, to satisfy the immediate demand; while those, which

[1] Concerning Greek Abbreviations, see Montfaucon's Palæographia Græca, pp. 345.—370. Mr. Astle has also given a specimen of Greek abbreviations from two Psalters.—On Writing, p. 76. plate vi.

[2] See Chap. IV. Sect. II. pp. 169, 170. *infra*.

[3] The Codex Cottonianus, for instance, when perfect, contained only the Book of Genesis; the Codex Cæsareus contains only part of the same book, together with a fragment of the Gospel of St. Luke; the Alexandrian manuscript wants the first twenty-four chapters of St. Matthew's Gospel; and the Codex Bezæ contains only the four Gospels and the Acts of the Apostles.

[4] Wetstein's Prolegomena, pp. 3—8. Griesbach has discovered the hands of FIVE *different correctors* in the Codex Claromontanus. See his Symbolæ Criticæ, tom. ii. pp. 32—52.

were already dim with age, were erased.[1] It was for a long time thought, that this destructive practice was confined to the eleventh, twelfth, thirteenth, and fourteenth centuries, and that it chiefly prevailed among the Greeks: it must, in fact, be considered as the consequence of the barbarism which overspread those dark ages of ignorance; but this destructive operation was likewise practised by the Latins, and is also of a more remote date than has usually been supposed.

In general, a Codex Rescriptus is easily known, as it rarely happens that the former writing is so completely erased, as not to exhibit some traces: in a few instances, *both* writings are legible. Many such manuscripts are preserved in the library of the British Museum. Montfaucon found a manuscript in the Colbert library, which had been written about the eighth century, and originally contained the works of St. Dionysius: new matter had been written over it, three or four centuries afterwards, and both continued legible.[2] Muratori saw in the Ambrosian library a manuscript comprising the works of the venerable Bede, the writing of which was from eight to nine hundred years old, and which had been substituted for another upwards of a thousand years old. Notwithstanding the efforts which had been made to erase the latter, some phrases could be deciphered, which indicated it to be an antient pontifical.[3] The indefatigable researches of signor Angelo Maï (principal keeper of the Vatican Library at Rome) have discovered several valuable remains of biblical and classical literature in the Ambrosian Library at Milan[4]; and a short account of some of the principal Codices Rescripti of the New Testament, or of parts thereof, will be found in the sequel of this section.

V. The *total* number of manuscripts of the New Testament (whether they have been transmitted to us entire or in fragments), which are known to have been wholly or partially collated, amounts nearly to five hundred; but this number forms only a small part of the manuscripts found in public and private libraries. The result of these collations has shown that certain manuscripts have an affinity to each other, and that their text is distinguished from that of others by characteristic marks; and eminent critics, (particularly Griesbach, who devoted the whole of his life to sacred criticism,) after diligently comparing the quotations from the New Testament in the writings of Clement of Alexandria and of Origen with those made by Tertullian and Cyprian, have ascertained that, so early as the third century, there were in existence two *families*, *recensions*, or *editions*[5] of ma-

[1] Peignot, Essai sur l'Histoire de Parchemin, pp. 83. *et seq.*

[2] Palæogr. Græc. pp. 231. 233. The greater part of the manuscripts on parchment which Montfaucon had seen, he affirms, were written on parchment, from which some former treatise had been erased, except in those of a very antient date. Mem. de l'Acad. de Inscript. tom. ix. p. 325.

[3] Muratori. Antiq. Ital. tom. iii. diss. 43. col. 833, 834.

[4] See a brief notice of Signor Maï's discovery of a Codex Rescriptus of Saint Paul's Epistles, in pp. 140, 141. *infra*, of the present volume.

[5] Bengel expressed this relationship or affinity between manuscripts by the term *family*. (Introd. ad Crisin N. T. §§ 27—30.) Semler (Apparatus ad Liberalem Novi Testamenti Interpretationem, p. 45.) and Griesbach (Symbolæ Criticæ, tom. i. p. cxviii.) use the term *recensio*, *recension*, that is *edition*, which last term is adopted by Michaelis, vol. ii. p. 173.

nuscripts, or, in other words, two entirely different texts of the New Testament.[1] Michaelis has observed that, as different countries had different versions according to their respective languages, their manuscripts naturally resembled their respective versions, as these versions, generally speaking, were made from such manuscripts as were in common use. *Five* different systems of recensions or editions have been proposed, viz. by Griesbach and Michaelis, by Matthæi, by Mr. Nolan, by Professor Hug, and by Professor Scholz.

1. The basis of Dr. GRIESBACH's system is, the division of the Greek manuscripts of the New Testament into three classes, each of which is considered as an independent witness for the various readings which it contains. The value of a reading, so far as manuscript authority is regarded, is decided by Griesbach, not according to the individual manuscript in which it is found, but according to the number of classes by which it is supported. The classes, under which he arranges all the Greek manuscripts are the following; viz. 1. The Alexandrine; 2. The Occidental or Western; and 3. The Byzantine or Oriental, to which Michaelis has added, 4. The Edessene. To each of these are given the appellation of *recension* or *edition*, as we commonly say of printed books.

(1.) The first class, or ALEXANDRINE RECENSION, which is also called the EGYPTIAN Recension, comprises those manuscripts, which, in remarkable and characteristic readings, agree with the quotations of the early Alexandrine writers, particularly Origen and Clement of Alexandria. After them, this recension was adopted by the Egyptian Greeks.

To this class Griesbach refers the Codex Alexandrinus[2], noted by the letter A., but in the epistles of Saint Paul only; and also B. the Vatican manuscript. To this class also Dr. Scholz refers C., the Codex Ephremi; L. the Codex Regius 62., an imperfect manuscript of the four Gospels of the eighth century, collated by Wetstein and Griesbach; P. the Guelpherbytanus A., a Codex Rescriptus of the sixth century, comprising fragments of the four Gospels; Q. the Guelpherbytanus B., also a Codex Rescriptus of the same date, and containing some fragments of Luke and John; T. the Codex Borgiæ I., containing a Greek Sahidic version of John vi. 28—67. vii. 6. viii. 31., executed in the fourth century; Griesb. 22., the Codex Regius 72., a fragment of Matt. i. 1. ii. 2., written in the eleventh century; Griesb. 33., the Codex Regius 14., a mutilated MS. of the Old and New Testament, of the eleventh century; Griesb. 102., the Codex Medicæus, which comprises from Matt. xxiv. to Mark viii. 1., and the Codex Regius 305., a MS. of the thirteenth century.[3] The Alexandrine Recension is followed by the Coptico-Memphitic, Coptico-Basmuric, Coptico-Sahidic, Ethiopic, Armenian, and the Syro-Philoxenian versions; and it is the text cited by the fathers, Eusebius,

[1] In the second volume of Griesbach's Symbolæ Criticæ (pp. 229—620.) there is a laborious collation of the quotations from the New Testament, made by Origen and Clement of Alexandria, with the Vulgate or common Greek text.

[2] See an account of these and of the other MSS. mentioned in this Section in pp. 115—157. *infra*. The letters and figures, above used, are those employed by Griesbach, to denote the several manuscripts collated or consulted by him for his edition of the New Testament. They are explained in the Prolegomena to his first volume.

[3] The manuscripts in the Royal Library at Paris are generally known by the appellation of Codices Regii.

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Anastasius, Ammonius, Didymus, Cyril of Alexandria, Marcus, Macarius, Cosmas Indicopleustes, Nonnus, Isidore of Pelusium, Theodore of Pelusium, and frequently also by Chrysostom.

(2.) The OCCIDENTAL or WESTERN RECENSION is that which was adopted by the Christians of Africa (especially by Tertullian and Cyprian), Italy, Gaul, and the west of Europe generally.

According to Griesbach, it is followed in A. the Codex Alexandrinus, in the Acts of the Apostles, and the Catholic Epistles; and according to Dr. Scholz, in D. the Codex Bezæ or Cantabrigiensis; in the Codex Regius 314., a MS. of the eighth century, containing Luke ix. 36—47. and x. 12—22.; Griesb. 1. (Basileensis); Griesb. 13. the Codex Regius 50., a mutilated MS. of the twelfth century, collated for Birch's edition of the four Gospels; Griesb. 28. the Codex Regius 379., a MS. of the eleventh century; Griesb. 69. the Codex Leicestrensis, and 124., the Codex Vindobonensis (Lambecii 31.); Griesb. 131. the Codex Vaticanus 360, a MS. of the eleventh century, collated by Birch; Griesb. 157. the Codex Vaticanus 2, a MS. of the twelfth century, also collated by Birch; the Codex Regius 177. containing the four Gospels, with very copious scholia, written (Dr. Scholz thinks) in the eleventh century; and in the Codex Regius, 375., containing lessons from the New Testament, excepting the Revelation, and written early in the eleventh century: in the Gospels, it very seldom differs from the Codex Bezæ, but in the Acts of the Apostles and in the Epistles, it chiefly agrees with the Alexandrine recension. With these manuscripts sometimes harmonise the Sahidic Version, made in the fourth century, the Syriac Version of Jerusalem, and the readings in the margin of the Syro-Philoxenian Version; as also the Ante-Hieronymian or Old Latin Versions, which were in use before the Vulgate Version.

The Western Edition was cited by the African fathers, Tertullian, Cyprian, Lactantius, Victorinus, Augustine, and by the unknown author of the book against Fulgentius the Donatist, by the Italic fathers, Zeno of Verona, Gaudentius of Brescia, Chromatius of Aquileia, Ambrose, the author of certain pieces which are attributed to that writer, Rufinus, the author of the Opus Imperfectum on St. Matthew, Gregory surnamed the Great, and Lucifer Bishop of Cagliari; and by the Gallic fathers, Irenæus, Hilary, Julius Firmicus Maternus, Phœbadius (a Spaniard) bishop of Agen, Juvencus, and by the Mozarabic Ritual. With this edition also coincides the Vulgate Latin version, which is followed by Isidore bishop of Seville, Remigius, Bede, Rabanus Maurus, Haymo, Anselm, Pietro Damiani, Bernard, and all subsequent writers in communion with the Latin church for the last thousand years, as well as by the Lectionaries, Breviaries, Antient Missals, Acts of the Martyrs, and other ecclesiastical books of that church.[1]

(3.) Towards the end of the fourth century, and during the fifth and sixth centuries, critics have observed a text differing from the two first, and which they call the BYZANTINE or ORIENTAL RECENSION or Edition, because it was in general use at Constantinople, after that city became the capital and metropolitan see of the eastern empire.

With this edition are closely allied those of the neighbouring provinces, whose inhabitants were subject to the spiritual jurisdiction of the patriarch of Constantinople.[2] The readings of the Byzantine Recension are those

[1] Scholz, Curæ Criticæ in Historiam Textûs Evangeliorum, pp. 27—30.

[2] Michaelis remarks, that the greatest number of manuscripts written on Mount Athos are evidently of the Byzantine edition; and he thinks it probable that almost all the Moscow manuscripts, of which M. Matthæi has given extracts, belong to this edition. As

which are most commonly found in the Κοινη Εκδοσις, or printed Vulgate Greek Text, and are also most numerous in the existing manuscripts which correspond to it. Griesbach reckons upwards of one hundred manuscripts of this class, which minutely harmonise with each other. On account of the many alterations, that were unavoidably made in the long interval between the fourth and fifteenth centuries, Michaelis proposes to divide the Byzantine edition into antient and modern; but he does not specify any criteria by which we can determine the boundaries between these two classes. The Byzantine text is found in the four Gospels of the Alexandrian manuscript; it was the original of the Sclavonic or old Russian version, and was cited by Chrysostom and Theophylact bishop of Bulgaria.

As the Peschito, or Old Syriac Version of the New Testament differs from the three preceding recensions, Michaelis after Griesbach has instituted another, which he designates,

(4.) The EDESSENE EDITION, comprehending the special Asiatic instruments, as they were termed by Griesbach, or those Manuscripts from which that Version was made.

Of this edition no manuscripts are extant; which circumstance Michaelis accounts for, by the early prejudice of the Syrian literati in favour of whatever was Grecian, and also by the wars that devastated the East for many ages subsequent to the fifth century. But by some accident which is difficult to be explained, manuscripts are found in the west of Europe, accompanied even with a Latin translation, such as the Codex Bezæ, which so eminently coincide with the Old Syriac Version, that their affinity is indisputable.

Although the readings of the Western, Alexandrine, and Edessene editions sometimes differ, yet they very frequently harmonise with each other. This coincidence Michaelis ascribes to their high antiquity, as the oldest manuscripts extant belong to one of these editions, and the translations themselves are antient. A reading confirmed by three of them is supposed to be of the very highest authority; yet the true reading may sometimes be found only in the fourth.

Most of the Manuscripts now extant exhibit one of the texts above described; some are composed of two or three recensions. No individual manuscript preserves any recension in a pure state; but manuscripts are said to be of the Alexandrian or Western Recension, as the appropriate readings of each preponderate. The margins of these manuscripts, as well as those of the Ethiopic, Armenian, Sahidic, and Syro-Philoxenian versions, and the Syriac version of Jerusalem, contain the Alexandrian variations for the Western readings, or vice versâ; and some Byzantine manuscripts have the Alexandrian or Western various lections in their margins.[1]

Each of these recensions has characteristics peculiar to itself. The Occidental or Western preserves harsh readings, Hebraisms, and solecisms, which the Alexandrine has exchanged for readings more

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the valuable manuscripts collected by the late learned Professor Carlyle were obtained in Syria, Constantinople, and the islands of the Levant, it is probable, whenever they shall be collated, that they will be found to coincide with the Byzantine Recension. These manuscripts are preserved in the Archiepiscopal Library at Lambeth, and are described *infra*, pp. 150, 151.

[1] Michaelis, vol. ii. pp. 163—177. Griesbach's Symbolæ Criticæ, tom. i. pp. cxvii.—cxxii. cxxxvii. clvii.—clxiv. tom. ii. pp. 132—148. Griesbach's edit. of the New Test. vol. i. Proleg. pp. lxxiii.—lxxxi. edit. Halæ, 1796.

conformable to classic usage. The Western is characterised by readings calculated to relieve the text from difficulties, and to clear the sense: it frequently adds supplements to the passages adduced from the Old Testament; and omits words that appear to be either repugnant to the context or to other passages, or to render the meaning obscure. The Alexandrine is free from the interpretations and transpositions of the western recensions. An explanatory reading is therefore suspicious in the western recension, and a classical one in the Alexandrine. The Byzantine or Constantinopolitan recension (according to Griesbach's system) preserves the Greek idiom still purer than the Alexandrine, and resembles the Western in its use of copious and explanatory readings. It is likewise mixed, throughout, with the readings of the other recensions.

The system of recensions, above proposed by Bengel and Semler, and completed by the late celebrated critic Dr. Griesbach, has been subjected to a very severe critical ordeal; and has been formidably attacked, on the Continent by the late M. Matthæi, and in this country by the Rev. Dr. Laurence (now archbishop of Cashel)[1], and the Rev. Frederic Nolan.

2. Totally disregarding Griesbach's system of recensions, Professor MATTHÆI recognises only one class or family of manuscripts, which he terms *Codices Textûs Perpetui*, and pronounces every thing that is derived from commentaries and scholia to be corrupt. As the manuscripts of the New Testament, which he found in the library of the Synod, came originally from Mount Athos, and other parts of the Greek empire, and as the Russian church is a daughter of the Greek church, those manuscripts consequently contain what Griesbach has called the *Byzantine Text*; which Matthæi admits to be the only authentic text, excluding the Alexandrine and Western recensions, and also rejecting all quotations from the fathers of the Greek church. To the class of manuscripts to which the Codex Bezæ, the Codex Claromontanus, and others of high antiquity belong, he gave, in the preface to his edition of Saint John's Gospel, the appellation of *Editio Scurrilis*, nor did he apply softer epithets to those critics who ventured to defend such manuscripts.[2]

3. The Rev. F. NOLAN's system of recensions is developed in his "*Inquiry into the Integrity of the Greek Vulgate or received Text of the New Testament.*" (London, 1815, 8vo.)[3] That integrity he has confessedly established by a series of proofs and connected arguments, the most decisive that can be reasonably desired or expected; but as these occupy nearly six hundred closely printed pages, the limits of this section necessarily restrict us to the following concise notice of his elaborate system.

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[1] In his "Remarks on the Classification of Manuscripts adopted by Griesbach in his edition of the New Testament," Oxford, 1814. 8vo.

[2] Schoell, Hist. de la Littérature Grècque, tom. ii. p. 136. Bishop Marsh's Lectures, part ii. p. 30.

[3] There is a copious analysis of this work in the British Critic, (N. S.) vol. v. pp. 1—24., from which, and from the work itself, the present notice of Mr. Nolan's system of recensions is derived.

It has been an opinion as early as the times of Bishop Walton, that the purest text of the Scripture canon had been preserved at Alexandria; the libraries of that city having been celebrated from an early period for their correct and splendid copies. From the identity of any MS. in its peculiar readings, with the Scripture quotations of Origen, who presided in the catechetical school of Alexandria, a strong presumption arises that it contains the Alexandrine recension: the supposition being natural, that Origen drew his quotations from the copies generally prevalent in his native country. This, as we have seen, was the basis of Dr. Griesbach's system of recensions: accordingly he ascribes the highest rank to the manuscripts of the Alexandrine class, the authority of a *few* of which in his estimation outweighs that of a multitude of the Byzantine. The peculiar readings, which he selects from the manuscripts of this class, he confirms by a variety of collateral testimony, principally drawn from the quotations of the antient fathers and the versions made in the primitive ages. To the authority of Origen, however, he ascribes a paramount weight, taking it as the standard by which his collateral testimony is to be estimated; and using their evidence merely to support his testimony, or to supply it when it is deficient. The readings which he supports by this weight of testimony, he considers genuine; and, introducing a number of them into the sacred page, he has thus formed his corrected text of the New Testament. The necessary result of this process, as obviously proving the existence of a great number of spurious readings, has been that of shaking the authority of the authorised English version, together with the foundation on which it rests.

In combating the conclusions of Griesbach, Mr. Nolan argues, from the inconstancy of Origen's quotations, that no certain conclusion can be deduced from his testimony; he infers from the history of Origen, who principally wrote and published in Palestine, that the text, quoted by that antient father, was rather the Palestine than the Alexandrine; and he proves, from the express testimony of Saint Jerome, that the text of Origen was *really* adopted in Palestine, while that of Hesychius was adopted at Alexandria.

Having thus opened the question, and set it upon the broader ground assumed by those critics, who confirm the readings of the Alexandrine text, by the coincidence of the antient versions of the Oriental and Western churches; Mr. N. combats this method, proposed for investigating the genuine texts, in two modes. He first shows that a coincidence between the Western and Oriental churches does not necessarily prove the antiquity of the text which they mutually support; as the versions of the former church were corrected, after the texts of the latter, by Jerome and Cassiodorus, who may have thus created the coincidence, which is taken as a proof of the genuine reading. In the next place, he infers, from the prevalence of a text published by Eusebius of Cæsarea, and from the comparatively late period at which the Oriental Versions were formed, that their general coincidence may be traced to the influence of Eusebius's edition. This position he establishes, by a proof deduced from the

general prevalence of Eusebius's sections and canons in the Greek MSS. and antient versions, and by a presumption derived from the agreements of those texts and versions with each other, in omitting several passages contained in the Vulgate Greek, which were at variance with Eusebius's peculiar opinions.[1] And having thus established the general influence of Eusebius's text, he generally concludes against the stability of the critical principles on which the German critics have undertaken the correction of the Greek Vulgate.

The material obstacles being thus removed to the establishment of his plan, Mr. Nolan next proceeds to investigate the different classes of text which exist in the Greek manuscripts. Having briefly considered the Scripture quotations of the fathers, and shown that they afford no adequate criterion for reducing the text into classes, he proceeds to the consideration of the antient translations, and after an examination of the Oriental versions, more particularly of the Sahidic, he comes to the conclusion, that no version but the Latin can be taken as a safe guide in ascertaining the genuine text of Scripture. This point being premised, the author lays the foundation of his scheme of classification, in the following observations.

"In proceeding to estimate the testimony which the Latin translation bears to the state of the Greek text, it is necessary to premise, that this translation exhibits three varieties:—as corrected by Saint Jerome, at the desire of Pope Damasus, and preserved in the Vulgate; as corrected by Eusebius of Verceli, at the desire of Pope Julius, and preserved in the Codex Vercellensis; and as existing previously to the corrections of both, and preserved, as I conceive, in the Codex Brixianus. The first of these three editions of the Italic translation is too well known to need any description; both the last are contained in beautiful manuscripts, preserved at Verceli, and at Brescia, in Italy. The curious and expensive manner in which at least the latter of these manuscripts is executed, as written on purple vellum in silver characters, would of itself contain no inconclusive proof of its great antiquity; such having been the form in which the most esteemed works were executed in the times of Eusebius, Chrysostom, and Jerome. The former is ascribed, by immemorial tradition, to Eusebius Vercellensis, the friend of Pope Julius and Saint Athanasius, and, as supposed to have been written with his own hand, is deposited among the relics, which are preserved, with a degree of superstitious reverence, in the author's church at Verceli in Piedmont. By these three editions of the translation, we might naturally expect to acquire some insight into the varieties of the original; and this expectation is fully justified on experiment. The latter, not less than the former, is capable of being distributed into three kinds; each of which possesses an extraordinary coincidence with one of a correspondent kind, in the translation. In a word, the Greek manuscripts are capable of being divided into three principal classes, one

[1] In the course of this discussion, Mr. Nolan assigns adequate reasons for the omission of the following remarkable passages, Mark xvi. 9—20., John viii. 1—11., and for the peculiar readings of the following celebrated texts, Acts xx. 28. 1 Tim. iii. 16. 1 John v. 7. See his Inquiry, pp. 35—41.

of which agrees with the Italic translation contained in the Brescia manuscript; another with that contained in the Verceli manuscript; and a third with that contained in the Vulgate." [1]

Specimens of the nature and closeness of the coincidence of these three classes are annexed by Mr. Nolan, in separate columns, from which the four following examples are selected. He has prefixed the readings of the received text and authorised English version (from Matt. v. 38. 41. and 44.), in order to evince their coincidence with that text, to which the preference appears to be due, on account of its conformity to the Italic translation contained in the Codex Brixianus.

38. και οδοντα αντι οδοντος. *Rec.*
— *and* a tooth for a *tooth*. *Auth.*

οδοντα αντι οδοντος. *Cant.*	dentem pro dentem. *Verc.*
και οδοντα αντι οδοντος. *Vat.*	*et* dentem pro dente. *Vulg.*
και οδοντα αντι οδοντος. *Mosc.*	*et* dentem pro dente. *Brix.*

41. ὑπαγε μετ' αυτου δυο. *Rec.*
— go with him twain. *Auth.*

ὑπαγε μετ' αυτου ετι αλλα δυο. *Cant.*	vade cum illo *adhuc alia* duo. *Verc.*
ὑπαγε μετ' αυτου δυο. *Vat.*	vade cum illo *et alia* duo. *Vulg.*
ὑπαγε μετ' αυτου δυο. *Mosc.*	vade cum illo duo. *Brix*

44. ευλογειτε τους καταρωμενους ὑμας. *Rec.*
— bless them that curse you. *Auth.*

ευλογειτε τους καλαρωμενους ὑμας. *Cant.*	. . . . . desunt. *Verc.* . . . . . desunt. *Vulg.*
ευλογειτε τους καλαρωμενους ὑμας. *Mosc.*	benedicite maledicentibus vos. *Brix.*

44. προσευχεσθε ὑπερ των επηρεαζοντων ὑμας, και διωκοντων ὑμας. *Rec.*
— pray for them who despitefully use you and persecute you. *Auth.*

προσευχεσθε ὑπερ των επηρεαζοντων και διωκοντων ὑμας. *Cant.*	orate pro calumniantibus et persequentibus vos. *Verc.*
προσευχεσθε ὑπερ των διωκοντων ὑμας, *Vat.*	orate pro persequentibus et calumniantibus vos. *Vulg.*
προσευχεσθε ὑπερ των επηρεαζοντων ὑμας, και διωκωντων ὑμας. *Mosc.*	orate pro calumniantibus *vobis* et persequentibus vos. *Brix.*

The preceding short specimen will sufficiently evince the affinity subsisting between the Latin and Greek manuscripts, throughout the different classes into which they may be divided: at the same time it will illustrate the dissimilarity which those classes exhibit among themselves, in either language, regarded separately. Still further to evince the affinity which in other respects they possess among themselves, Mr. Nolan exhibits a connected portion, comprising the first twelve verses of the fifth chapter of St. Matthew's Gospel, in the original and the translation: from which we select the six following examples:

CLASS I.

Codex Cantabrigiensis.	*Codex Vercellensis.*
1. Ιδων δε τους οχλους, ανεβη εις το ορος· και καθισανλος αυτου, προσηλθον αυτω οι μαθηλαι αυτου·	1. Videns autem Jesus turbam, ascendit in montem, et cum sedisset, accesserunt ad eum discipuli ejus;

[1] Nolan's Inquiry, pp. 58—61.

2. Και ανοιξας το στομα αὐτου, εδιδαξεν αυτους λεγων·

3. Μακαριοι οἱ πτωχοι τω πνευματι· ὁτι αυτων εστιν ἡ βασιλεια των ουρανων.

5. Μακαριοι οἱ πραεις· ὁτι αυτοι κληρονομησουσι την γην.

4. Μακαριοι οἱ πενθουντες· ὁτι αυτοι παρακληθησονται.

6. Μακαριοι οἱ πεινωντες και διψωντες την δικαιοσυνην· ὁτι αυτοι χορτασθησονται.

2. Et aperuit os suum, et docebat eos dicens:

3. Beati pauperes spiritu: quoniam ipsorum est regnum cœlorum.

5. Beati mites: quoniam ipsi hereditate possidebunt terram.

4. Beati qui lugent: quoniam ipsi consolabuntur.

6. Beati qui esuriunt et sitiunt justitiam: quoniam ipsi saturabuntur.

CLASS II.

Codex Vaticanus.

1. Ιδων δε τους οχλους, ανηβη εις το ορος· και καθισαντος αυτου, προσηλθον [αυτω] οἱ μαθηται αυτου·

2. Και ανοιξας το στομα αυτου, εδιδασκεν αυτους λεγων.

3. Μακαριοι οἱ πτωχοι τω πνευματι· ὁτι αυτων εστιν ἡ βασιλεια των ουρανων.

4. Μακαριοι οἱ πενθουντες· ὁτι αυτοι παρακληθησονται.

5. Μακαριοι οἱ πραεις· ὁτι αυτοι κληρονομησουσι την γην.

6. Μακαριοι οἱ πεινωντες και διψωντες την δικαιοσυνην· ὁτι αυτοι χορτασθησονται.

Versio Vulgata.

1. Videns autem turbas ascendit in montem, et cum sedisset accesserunt ad eum discipuli ejus:

2. Et aperiens os suum, docebat eos dicens:

3. Beati pauperes spiritu: quoniam ipsorum est regnum cœlorum.

4. Beati mites: quoniam ipsi possidebunt terram.

5. Beati qui lugent: quoniam ipsi consolabuntur.

6. Beati qui esuriunt et sitiunt justitiam: quoniam ipsi saturabuntur.

CLASS III.

Codex Moscuensis.

1. Ιδων δε τους οχλους, ανεβη εις το ορος· και καθισαντος αυτου, προσηλθον αυτω οἱ μαθηται αυτου.

2. Και ανοιξας το στομα αυτου, εδιδασκεν αυτους λεγων.

3. Μακαριοι οἱ πτωχοι το πνευματι· ὁτι αυτων εστιν ἡ βασιλεια των ουρανων.

4. Μακαριοι οἱ πενθουντες· ὁτι αυτοι παρακληθησονται.

5. Μακαριοι οἱ πραεις· ὁτι αυτοι κληρονομησουσι την γην.

6. Μακαριοι οἱ πεινωντες και διψωντες την δικαιοσυνην· ὁτι αυτοι χορτασθησονται.

Codex Brixiensis.

1. Videns autem turbas ascendit in montem, et cum sedisset accesserunt ad eum discipuli ejus;

2. Et aperiens os suum, docebat eos dicens:

3. Beati pauperes spiritu: quoniam ipsorum est regnum cœlorum.

4. Beati qui lugent: quoniam ipsi consolabuntur.

5. Beati mansueti: quoniam ipsi hereditabunt terram.

6. Beati qui esuriunt et sitiunt justitiam: quoniam ipsi saturabuntur.

On these different classes of manuscripts in the Greek and Latin, Mr. Nolan remarks, that it must be evident, on the most casual inspection, that the manuscripts in both languages possess the same text, though manifestly of different classes. "They respectively possess that identity in the choice of terms and arrangement of the language, which is irreconcileable with the notion of their having descended from different archetypes. And though these classes, in either language, vary among themselves, yet, as the translation fol-

lows the varieties of the original, the Greek and Latin consequently afford each other mutual confirmation. The different classes of text in the Greek and Latin translation, as thus coinciding, may be regarded as the conspiring testimony of those churches, which were appointed the witnesses and keepers of Holy Writ, to the existence of three species of text in the original and in the translation." [1]

Having thus produced the testimony of the eastern and western churches to the existence of these classes, the learned inquirer proceeds to ascertain the *antiquity* of the classes: which he effects by the Latin translation.

" As the existence of a translation necessarily implies the priority of the original from which it was formed; this testimony may be directly referred to the close of the fourth century. The Vulgate must be clearly referred to that period, as it was then formed by St. Jerome; in its bare existence, of course, the correspondent antiquity of the Greek text, with which it agrees, is directly established. This version is, however, obviously less antient than that of the Verceli or Brescia manuscript; as they are of the old Italic translation, while it properly constitutes the new. In the existence of the antient version, the antiquity of the original text with that which it corresponds is consequently established. The three classes of text, which correspond with the Vulgate and Old Italic Version, must be consequently referred to a period not less remote than the close of the fourth century." [2]

The system of classification being thus carried up as high as the fourth century, Mr. Nolan justifies it by the testimony of Jerome; for this learned father, who lived at that period, asserts the existence of three classes of text in the same age, which respectively prevailed in Egypt, Palestine, and Constantinople. The identity of these classes with the different classes of text which still exist in the Greek original and Latin translation [3], our author then proceeds to establish. And this he effects by means of the manuscripts which have been written, the versions which have been published, and the collations which have been made, in the different countries to which St. Jerome refers his classes; founding every part of his proofs on the testimony of Adler, Birch, Woide, Munter, and other critics who have analysed the text and versions of the New Testament.

The result of this investigation is, that the three classes of text, which are discoverable in the Greek manuscripts, are nearly identical with the three editions, which existed in the age of Jerome; with which they are identified by their coincidence with the Latin translation which existed in the age of that Christian father. Of the *first class*, the *Codex Bezæ* or Cambridge manuscript, is an exemplar: it contains the text which Jerome refers to Egypt, and ascribes to Hesychius. Of the *second class*, the *Codex Vaticanus*, or Vatican manuscript, forms the exemplar, and contains the text which Jerome refers to Palestine, and ascribes to Eusebius; and of the *third class*,

[1] Nolan's Inquiry, p 70. [2] Ibid. pp. 70, 71.

[3] To which is now to be added the Peschito or Old Syriac version. The identity above noticed Mr. Nolan purposes fully to illustrate, in a future edition of his " Inquiry."

the Moscow manuscript, collated by Matthæi, and by him noted with the letter V. and the Harleian manuscript in the British Museum, No. 5684., noted G. by Griesbach, are the exemplars, and contain the text which Jerome attributes to Lucian, and refers to Constantinople. The result of Mr. Nolan's long and elaborate discussion is, that, as the Occidental or Western, Alexandrine, and Byzantine texts (according to Griesbach's system of recensions), respectively coincide with the Egyptian, Palestine, and Byzantine texts of Mr. N., we have only to substitute the term Egyptian for Western, and Palestine for Alexandrine, in order to ascertain the particular text of any manuscript which is to be referred to a peculiar class or edition. "The artifice of this substitution admits of this simple solution: the Egyptian text was imported by Eusebius of Verceli into the West, and the Palestine text republished by Euthalius at Alexandria, the Byzantine text having retained the place in which it was originally published by Lucianus. In a word, a manuscript which harmonises with the Codex Cantabrigiensis, must be referred to the first class, and will contain the text of Egypt. One which harmonises with the Vatican manuscript, must be referred to the second class, and will contain the text of Palestine. And one which harmonises with the Moscow manuscript, must be referred to the third class, and will contain the text of Constantinople.[1]

The advantages resulting from the system of recensions just developed are twofold: — In the first place, it leads not only to a more adequate method of classification, but also to the discovery of a more antient text, by means of the priority of the old Italic Version to the New or Vulgate Latin of Jerome. And, secondly, it coincides with the respective schemes of Dr. Griesbach and of M. Matthæi, and derives support from their different systems. It adopts the three classes of the former, with a slight variation merely in the name of the classes; and, in ascertaining the genuine text, it attaches the same authority to the old Italic translation, which the same distinguished critic has ascribed to that version. It likewise agrees with the scheme of Matthæi, in giving the preference to the Κοινη Εκδοσις, the Greek Vulgate or Byzantine text, over the Palestine and Egyptian; but it supports the authority of this text on firmer grounds than the concurrence of the Greek manuscripts. "Hence," it is observed, that "while it differs from the scheme of M. Matthæi, in building on the Old Italic Version, it differs from that of Dr. Griesbach, in distinguishing the copies of this translation, which are free from the influence of the Vulgate, from those which have been corrected since the times of Eusebius of Verceli, of Jerome, and Cassiodorus. And it affords a more satisfactory mode of disposing of the multitude of various readings, than that suggested by the latter, who refers them to the intentional or accidental corruptions of transcribers; or by that of the former, who ascribes them to the correction of the original Greek by the Latin translation: as it traces them to the influence of the text which was published by Eusebius, at the command of Constantine."

[1] Nolan's Inquiry, pp. 105, 106.

4. Widely different from all the preceding theories is the system of recensions proposed by the learned (Roman Catholic) Professor Hug, of Fribourg, who affirms the existence of three recensions or editions, and divides the history of the sacred text of the New Testament into three periods, viz.

(1.) The *First Period* comprises the text of the New Testament, from the time when its several books were written to the third century. That text, according to the testimony of Clement of Alexandria, Origen, Irenæus, and other Fathers, was early the object of imprudent or rash alterations; although their statements were greatly exaggerated, yet the fact is certain, that such alterations were actually made; and the text, thus altered, was, according to Hug, what is commonly termed ΚΟΙΝΗ ΕΚΔΟΣΙΣ, or the *common edition.* Though almost every where the same, this edition had two forms, a little different, one of which corresponds with Griesbach's Western Recension, and the other with his special Asiatic Instruments, and particularly with the Peschito or Old Syriac version.

(2.) *Second Period.*—The defects of the *common edition* having been perceived about the middle of the third century, three learned men, severally and independently, though nearly simultaneously, undertook the arduous task of purifying the text, and of restoring it to its first form, by the aid of manuscripts, viz. Origen in Palestine, Hesychius in Egypt, where he was a bishop, and Lucian, a priest at Antioch, in Syria. The work of *Hesychius* was generally received in Egypt, and became the source of the Alexandrine family: that of *Lucian*, which was better known, and has sometimes been termed the *Editio Vulgata*, or *Lucianus*, was introduced into divine worship in Syria, in Asia Minor, in Thrace, and at Constantinople; and that of Origen, having been made in his old age, and left for publication by his pupils, was confined within Palestine, where it was soon superseded by the edition of Lucian, and in no long time was entirely lost.

(3.) The *Third Period* of the history of the text of the New Testament embraces the variations made therein, from the threefold recension in the third century, to our own time.[1]

5. The system proposed by Professor Hug has been much and deservedly admired for its ingenuity, and for the solution which it affords to a great number of difficulties. It has, however, been materially modified by Dr. (now Professor) Scholz, a pupil of Hug's, of whose views he is by no means a servile follower.

Scholz has, in fact, proposed two systems of recensions.

(1.) The *first* of these systems was communicated to the public in 1820[2], and was the result of his examination of forty-eight manuscripts in the Royal Library at Paris; seventeen of which he collated entirely and with the utmost care, and nine of them had never before been examined by any person. In the opinion of Scholz, there

[1] Cellérier, Introduction au Nouv. Test. pp. 84—103. Hug's Introd. to the New Testament, vol. i. pp. 134—231.

[2] Curæ Criticæ in Historiam Textus Evangeliorum, Commentationibus Duis exhibitæ a Joh. M. Augustino Scholz. Heidelbergæ, 1820. 4to.

is nothing which indicates the existence of the Origenian Recension; and the labours of Hesychius and of Lucian had no more influence on the history of the text than those of their predecessors. He professes carefully to have examined every thing concerning them in the antient writers of the church; and he states that he has found nothing that could lead him to form a different idea. But, among the various instruments or manuscripts which he has compared, he thinks he has discovered vestiges of four distinct families; viz. two *African* or rather *Egyptian*, one of which corresponds with the Alexandrine Recension of Griesbach, and the other, with his Occidental Recension; and two *Asiatic*, one of which is particularly deserving of that name, and corresponds with the special Asiatic instruments of Griesbach, and the other under the appellation of *Byzantine*, is the *Constantinopolitan* Recension. To these he added a fifth recension, which he denominated the *Cyprian*, because it contains that text which is exhibited in the *Codex Cyprius*, a manuscript of the eighth century brought from the isle of Cyprus (whence it derives its name), which is described in a subsequent page. By a comparison of the readings of the Codex Cyprius with the received text, and with the Alexandrine and Constantinopolitan Recensions in nearly one hundred instances, Professor Scholz has shown, that it very frequently coincides with the two last, sometimes agreeing with both, sometimes following the one or the other of them, and sometimes holding a mean between them. In many instances it harmonises with but few manuscripts; and in some cases its readings are peculiar to itself. On these accounts, he is of opinion that the Codex Cyprius exhibits a family which has sprung from a collation of various manuscripts, some of which owe their origin to Egypt, others to Asia, and others to Cyprus.

The origin and history of the four African and Asiatic families above mentioned, are investigated at considerable length by Professor Scholz, who proceeds to form an estimate of their respective critical merits. In the two African families he finds an extremely corrupted text; but the two Asiatic families are very superior to them, approaching much nearer to the original purity of the antient text: and (which is a necessary consequence) they differ very little from each other; they present a text much more fixed, more uniform, and more generally approved.

It is proper to add that, subsequently to Scholz's publication of the preceding theory of recensions, Professor Hug, with a candour and modesty which reflect the highest honour upon him, announced that his pupil's labours had led him to entertain some doubts concerning his own system; and that he shall wait for the appearance of the critical edition of the New Testament which Scholz is preparing, before he offers any reply to his theory.

(2.) The theory of Prof. Scholz has been materially modified in consequence of the results obtained by him in his Biblical Researches in various parts of Europe and in Palestine; and in which he goes far towards overturning the bases of the systems of recensions generally adopted in Germany. Of these details he has pub-

lished an interesting account (in German[1]), which does not admit of abridgment. It may, however, suffice here to state that from the differences which are sufficiently perceptible in the manuscripts and editions of the Greek Text of the New Testament, he concludes that these instruments naturally divide themselves into TWO great classes, which are constantly the same throughout the books of the New Testament. To the first of these classes belong all the editions and those numerous manuscripts, which were written within the limits of the patriarchate of Constantinople, or which were destined for liturgical use: the second class comprises certain manuscripts written in the south of France, in Sicily, Egypt, and elsewhere. Transcribed, unquestionably, from copies which were valuable on account of their age and beauty, they were intended only to preserve the contents of those copies: but, as they presented a different text from that which was generally received, they could not be employed in divine service: hence they were for the most part negligently written, with an incorrect orthography, and on leaves of vellum of different sizes and qualities. To this class, Prof. Scholz gives the appellation of *Alexandrinê*, because its text originated in Alexandria. The other class he terms the *Constantinopolitan*, because its text was written within the precincts of the patriarchate of Constantinople: and he has endeavoured to show, by the actual collation of several hundred manuscripts (which is further confirmed by an induction of historical particulars), that the Constantinopolitan text is almost always faithful to the text now actually received, while the Alexandrine text varies from it in almost every verse. There are extant other manuscripts, which belong sometimes to one class, and sometimes to the other, and which also have some peculiar varieties: but repeated examinations of them enable him to state that they do not possess sufficient characters to constitute them distinct classes.

In the subsequent part of his Biblico-Critical Travels, Professor Scholz proceeds to discuss the use of the terms, *recensio* and *textus recensus*, introduced by Griesbach, and formerly adopted by himself; which terms he is of opinion are now no longer applicable. According to Scholz, the Constantinopolitan text *never* underwent any general revision; and the Alexandrine text, which was corrupted in the three first centuries, has since that time remained without any further alteration.

Although Prof. Scholz's system of classing manuscripts seems, at first view, to contradict those of his predecessors in this department of sacred criticism, yet this contradiction is only apparent — not real: for he actually recognises the same facts as other critics, he only denies the importance of some, and explains others in a different way. With respect to the results, however, there is no difference. The grand, the final result of the principle of families, viz. the possibility

[1] Biblische Critische Reise, &c. *i. e.* Biblico-Critical Travels in France, Switzerland, Italy, Palestine, and the Archipelago, in 1818–1821. pp. 163—182. Leipzig, 1823. 8vo. There is an interesting account of these Travels in the Bibliothèque Universelle (Littérature) for 1823, tom. xxiv. pp. 335—355.

and certainty of the integrity of the sacred text is expressed more distinctly by Scholz than by any of his predecessors. Further, though not free from objections, this system appears generally to offer more than any other, a remarkable character of simplicity and universality: it is less complicated, and also possesses a greater degree of probability, than those of Griesbach and Hug, and it is supported by researches which are truly learned and laborious. Although the absolute certainty of Scholz's system can only be determined by the appearance of the critical edition of the Greek New Testament, which he is preparing for publication; yet he is allowed to have done much towards demonstrating the great pre-eminence of the Asiatic or Constantinopolitan text over the African or Alexandrine text, and consequently the real merit of the present received text of the New Testament. But, whatever may be the result of Scholz's projected edition, (and towards which *six hundred manuscripts*, unknown to Griesbach, have lent their aid,) the critical labours of Dr. Griesbach will not cease to possess high claims to the grateful attention of every student of sacred literature.

As a general and correct index to the great body of Greek manuscripts, they are an invaluable treasure to the scholar, and a necessary acquisition to the divine: at the same time, his collection of various readings is admirably calculated to satisfy our minds on a point of the highest moment, — the integrity of the Christian Records. Through the long interval of seventeen hundred years, — amidst the collision of parties, — the opposition of enemies, — and the desolations of time, — they remain the same as holy men read them in the primitive ages of Christianity. A very minute examination of manuscripts, versions, and fathers, proves the *inviolability* of the Christian Scriptures. "They all coincide in exhibiting the same Gospels, Acts, and Epistles; and among all the copies of them which have been preserved, there is not one which dissents from the rest either in the doctrines or precepts, which constitute Christianity. They ALL contain the same doctrines and precepts. For the knowledge of this fact, we are indebted to such men as Griesbach, whose zealous and persevering labours to put us in possession of it intitle them to our grateful remembrance. To the superficial, and to the novice, in theology, the long periods of life, and the patient investigation, which have been applied to critical investigation, may appear as mere waste, or, at the best, as only amusing employment: but to the serious inquirer, who, from his own conviction, can declare that he is not following cunningly devised fables, the time, the talents, and the learning, which have been devoted to critical collation, will be accounted as well expended, for the result which they have accomplished. The *real* theologian is satisfied from his own examination, that the accumulation of many thousands of various readings, obtained at the expense of immense critical labour, does not affect a single sentiment in the whole New Testament. And thus is criticism, — which some despise, and others neglect, — found to be one of those undecaying columns, by which the imperishable structure of Christian Truth is supported."[1]

[1] Eclectic Review, vol. v. part i. p. 189.

VI. From the coincidence observed between many Greek manuscripts and the Vulgate, or some other Latin version, a suspicion arose in the minds of several eminent critics, that the Greek text had been altered throughout to the Latin; and it has been asserted that at the council of Florence, (held in 1439 with the view of establishing an union between the Greek and Latin churches,) a resolution was formed, that the Greeks should alter their manuscripts from the Latin. This has been termed by the learned, *Fœdus cum Græcis.* The suspicion, concerning the altering of the Greek text, seems to have been first suggested by Erasmus, but it does not appear that he supposed the alterations were made before the fifteenth century: so that the charge of *Latinising* the manuscripts did not (at least in his notion of it) extend to the original writers of the manuscript, or as they are called, the writers *a primâ manu;* since it affected only the writers *a secundâ manu,* or subsequent interpolators. The accusation was adopted and extended by Father Simon and Dr. Mill, and especially by Wetstein. Bengel expressed some doubts concerning it; and it was formally questioned by Semler, Griesbach, and Woide. The reasonings of the two last-mentioned critics convinced Michaelis (who had formerly agreed with Erasmus) that the charge of Latinising was unfounded; and in the fourth edition of his Introduction to the New Testament (the edition translated by Bishop Marsh), with a candour of which there are too few examples, Michaelis totally abandoned his first opinion, and expressed his opinion that the pretended agreement in the *Fœdus cum Græcis* is a mere conjecture of Erasmus, to which he had recourse as a refuge in a matter of controversy. Carrying the proof to its utmost length, it only shows that the Latin translations and the Greek copies were made from the same exemplars; which rather proves the antiquity of the Latin translations, than the corruption of the Greek copies. It is further worthy of remark, that Jerome corrected the Latin from the Greek, a circumstance which is known in every part of the Western Church. Now, as Michaelis justly observes, when it was known that the learned father had made the Greek text the basis of his alterations in the Latin translation, it is scarcely to be imagined that the transcribers of the Western Church would alter the Greek by the Latin; and it is still less probable, that those of the Eastern Church would act in this manner.[1]

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§ 2. ACCOUNT OF GREEK MANUSCRIPTS, CONTAINING THE OLD AND NEW TESTAMENTS.

I. *The Alexandrian Manuscript.* — II. *The Vatican Manuscript.*

OF the few manuscripts known to be extant, which contain the Greek Scriptures, (that is, the Old Testament, according to the Septuagint Version, and the New Testament,) there are two which pre-eminently demand the attention of the biblical student for their

[1] Michaelis's Introduction, vol. ii. part i. pp. 163—173. Butler's Horæ Biblicæ, vol. i. p. 1 5.

antiquity and intrinsic value, viz. The Alexandrian manuscript, which is preserved in the British Museum, and the Vatican manuscript, deposited in the library of the Vatican Palace at Rome.

I. The CODEX ALEXANDRINUS, or Alexandrian Manuscript, which is noted by the letter A. in Wetstein's and Griesbach's critical editions of the New Testament, consists of four folio volumes; the three first contain the whole of the Old Testament, together with the apocryphal books, and the fourth comprises the New Testament, the first epistle of Clement to the Corinthians, and the apocryphal Psalms ascribed to Solomon. In the New Testament there is wanting the beginning as far as Matt. xxv. 6. ο νυμφιος ερχεται; likewise from John vi. 50. to viii. 52. and from 2 Cor. iv. 13. to xii. 7. The Psalms are preceded by the epistle of Athanasius to Marcellinus, and followed by a catalogue, containing those which are to be used in prayer for each hour, both of the day and of the night; also by fourteen hymns, partly apocryphal, partly biblical, the eleventh of which is the hymn of the Virgin Mary, usually termed the Magnificat, (Luke i. 46—55.) and here intitled προσευχη Μαριας της Θεοτοκου, or, *the prayer of Mary the mother of God:* the arguments of Eusebius are annexed to the Psalms, and his canons to the Gospels. This manuscript is now preserved in the British Museum, where it was deposited in 1753. It was sent as a present to King Charles I. from Cyrillus Lucaris, a native of Crete, and patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior, in the year 1628. Cyrillus brought it with him from Alexandria, where, probably, it was written. In a schedule annexed to it, he gives this account; that it was written, according to tradition, by Thecla, a noble Egyptian lady, about thirteen hundred years ago, a little after the council of Nice. He adds, that the name of Thecla, at the end of the book, was erased; but that this was the case with other books of the Christians, after Christianity was extinguished in Egypt by the Mohammedans: and that recent tradition records the fact of the laceration and erasure of Thecla's name. The proprietor of this manuscript, before it came into the hands of Cyrillus Lucaris, had written an Arabic subscription, expressing that this book was said to have been written with the pen of Thecla the Martyr.

Various disputes have arisen with regard to the place whence it was brought, and where it was written, to its antiquity, and of course to its real value. Some critics have bestowed upon it the highest commendation, whilst it has been equally depreciated by others. Of its most strenuous adversaries, Wetstein seems to have been the principal. The place from which it was sent to England was, without doubt, Alexandria, and hence it has been called *Codex Alexandrinus.* As to the place where it was written, there is a considerable difference of opinion. Matthæus Muttis, who was a contemporary, friend, and deacon of Cyrillus, and who afterwards instructed in the Greek language John Rudolph Wetstein, uncle of the celebrated editor of the Greek Testament, bears testimony, in a letter written to Martin Bogdan, a physician in Berne, dated January 14. 1664, that it had been brought from one of the twenty-two monasteries in Mount Athos, which the Turks never destroyed, but allowed to continue

upon the payment of tribute. Dr. Woide endeavours to weaken the evidence of Muttis, and to render the testimony of the elder Wetstein suspicious: but Spohn[1] shows that the objections of Woide are ungrounded. Allowing their reality, we cannot infer that Cyrillus found this manuscript in Alexandria. Before he went to Alexandria he spent some time on Mount Athos, the repository and manufactory of manuscripts of the New Testament, whence a great number have been brought into the West of Europe, and a still greater number has been sent to Moscow. It is therefore probable, independently of the evidence of Muttis, that Cyrillus procured it there either by purchase or by present, took it with him to Alexandria, and brought it thence on his return to Constantinople. But the question recurs, where was this copy written? The Arabic subscription above cited, clearly proves, that it had been in Egypt at some period or other, before it fell into the hands of Cyrillus. This subscription shows that it once belonged to an Egyptian, or that during some time it was preserved in Egypt, where Arabic has been spoken since the seventh century. Besides, it is well known that a great number of manuscripts of the Greek Bible have been written in Egypt. Woide has also pointed out a remarkable coincidence between the Codex Alexandrinus and the writings of the Copts. Michaelis alleges another circumstance as a probable argument of its having been written in Egypt. In Ezekiel xxvii. 18. both in the Hebrew and Greek text, the Tyrians are said to have fetched their wine from Chelbon, or, according to Bochart, Chalybon. But as Chalybon, though celebrated for its wine, was unknown to the writer of this manuscript, he has altered it by a fanciful conjecture to οινον εκ χεβρων, wine from Hebron. This alteration was probably made by an Egyptian copyist, because Egypt was formerly supplied with wine from Hebron. The subscription before mentioned ascribes the writing of it to Thecla, an Egyptian lady of high rank, who could not have been, as Michaelis supposes, the martyress Thecla, placed in the time of St. Paul: but Woide replies, that a distinction must be made between *Thecla martyr*, and *Thecla* proto-martyr. With regard to these subscriptions we may observe, with Bishop Marsh, that the true state of the case appears to be as follows: "Some centuries after the Codex Alexandrinus had been written, and the Greek subscriptions, and perhaps those other parts where it is more defective, already lost, it fell into the hands of a Christian inhabitant of Egypt, who, not finding the usual Greek subscription of the copyist, added in Arabic, his native language, the tradition, either true or false, which had been preserved in the family or families to which the manuscript had belonged, 'Memorant hunc codicem scriptum esse calamo Theclæ martyris.' In the 17th century, when oral tradition respecting this manuscript had probably ceased, it became the property of Cyrillus Lucaris: but whether in Alexandria, or Mount Athos, is of no importance to the present inquiry. On examining the manuscript, he finds that the Greek subscription

[1] Caroli Godofredi Woidii Notitia Codicis Alexandrini, cum variis ejus lectionibus omnibus. Recudendum curavit, notasque adjecit Gottlieb Leberecht Spohn, pp. 10—13. (8vo. Lipsiæ, 1790.)

is lost, but that there is a tradition recorded in Arabic by a former proprietor, which simply related that it was written by one Thecla a martyress, which is what he means by 'memoria et traditio recens.' Taking therefore upon trust, that one Thecla a martyress was really the copyist, he consults the annals of the church to discover in what age and country a person of this name and character existed; finds that an Egyptian lady of rank, called Thecla, suffered martyrdom between the time of holding the council of Nicæa and the close of the fourth century; and concludes, without further ceremony, that she was the very identical copyist. Not satisfied with this discovery, he attempts to account for the loss of the Greek subscription, and ascribes it to the malice of the Saracens; being weak enough to believe that the enemies of Christianity would exert their vengeance on the name of a poor transcriber, and leave the four folio volumes themselves unhurt." Dr. Woide, who transcribed and published this manuscript, and must be better acquainted with it than any other person, asserts, that it was written by two different copyists; for he observed a difference in the ink, and, which is of greater moment, even in the strokes of the letters. The conjecture of Oudin, adopted by Wetstein, that the manuscript was written by an Acœmet is, in the judgment of Michaelis, worthy of attention [1]; and he adds, that this conjecture does not contradict the account that Thecla was the copyist, since there were not only monks but nuns of this order.

The antiquity of this manuscript has also been the subject of controversy. Grabe and Schulze think that it might have been written before the end of the fourth century, which, says Michaelis, is the very utmost period that can be allowed, because it contains the epistles of Athanasius. Oudin places it in the tenth century. Wetstein refers it to the fifth, and supposes that it was one of the manuscripts collected at Alexandria in 615, for the Syriac version. Dr. Semler refers it to the seventh century. Montfaucon [2] is of opinion, that neither the Codex Alexandrinus, nor any Greek manuscript, can be said with great probability to be much prior to the sixth century. Michaelis apprehends, that this manuscript was written after Arabic was become the native language of the Egyptians, that is, one, or rather two centuries after Alexandria was taken by the Saracens, which happened in the year 640, because the transcriber frequently confounds M and B, which is often done in the Arabic: and he concludes, that it is not more antient than the eighth century. Woide, after a great display of learning, with which he examines the evidence for the antiquity of the Codex Alexandrinus, concludes, that it was written between the middle and the end of the fourth

[1] The Acœmets were a class of monks in the antient church, who flourished, particularly in the East, during the fifth century. They were so called, because they had divine service performed, without interruption, in their churches. They divided themselves into three bodies, each of which officiated in turn, and relieved the others, so that their churches were never silent, either night or day. Wetstein adopts the opinion of Casimir Oudin, that the Codex Alexandrinus was written by an Acœmet, because it contains a catalogue of the psalms that were to be sung at every hour both of the day and night. Proleg. in Nov. Test. vol. i. p. 10.

[2] Palæog. Græc. p. 185.

century. It cannot be allowed a greater antiquity, because it has not only the τιτλοι or κεφαλαια majora, but the κεφαλαια minora, or Ammonian sections, accompanied with the references to the canons of Eusebius. Woide's arguments have been objected to by Spohn.[1] Some of the principal arguments advanced by those who refer this manuscript to the fourth or fifth centuries are the following: the epistles of Saint Paul are not divided into chapters like the gospels, though this division took place so early as 396, when to each chapter was prefixed a superscription. The Codex Alexandrinus has the epistles of Clement of Rome; but these were forbidden to be read in the churches, by the council of Laodicea, in 364, and that of Carthage, in 419. Hence Schulze has inferred, that it was written before the year 364; and he produces a new argument for its antiquity, deduced from the last of the fourteen hymns found in it after the psalms, which is superscribed υμνος εθινος, and is called the grand doxology; for this hymn has not the clause αγιος ο θεος, αγιος ισχυρος, αγιος αθανατος, ελεησον ημας, which was used between the years 434 and 446; and therefore the manuscript must have been written before this time. Wetstein thinks that it must have been written before the time of Jerome, because the Greek text of this manuscript was altered from the old Italic. He adds, that the transcriber was ignorant that the Arabs were called Hagarenes, because he has written (1 Chron. v. 20.) αγοραιοι for Αγαραιοι. Others allege that αγοραιοι is a mere erratum: because Αγαραιων occurs in the preceding verse, Αγαριτης in 1 Chron. xxvii. 31. and Αγαρηνοι in Psal. lxxxii. 7. These arguments, says Michaelis, afford no certainty, because the Codex Alexandrinus must have been copied from a still more antient manuscript; and if this were faithfully copied, the arguments apply rather to this than to the Alexandrian manuscript itself. It is the hand-writing alone, or the formation of the letters, with the want of accents, which can lead to any probable decision. The arguments alleged to prove that it is not so antient as the fourth century, are the following. Dr. Semler thinks, that the epistle of Athanasius, on the value and excellency of the Psalms, would hardly have been prefixed to them during his life. But it ought to be recollected, that Athanasius had many warm and strenuous advocates. From this epistle Oudin has attempted to deduce an argument, that the manuscript was written in the tenth century. This epistle, he says, is spurious, and could not have been forged during the life of Athanasius, and the tenth century was fertile in spurious productions. Again, the Virgin Mary, in the superscription of the Song of the Blessed Virgin, is styled θεοτοκος, a name which Wetstein says betrays the fifth century. Further, from the probable conjecture, that this manuscript was written by one of the order of the Accœmetæ, Oudin concludes against its antiquity; but Wetstein contents himself with asserting, that it could not have been written before the fifth century, because Alexander, who founded this order, lived about the year 420. From this statement, pursued more at large,

[1] Pp. 42—109. of his edition of Woide's Notitia Codicis Alexandrini.

Michaelis deduces a reason for paying less regard to the Codex Alexandrinus than many eminent critics have done, and for the preference that is due, in many respects, to antient versions, before any single manuscript, because the antiquity of the former, which is in general greater than that of the latter, can be determined with more precision.

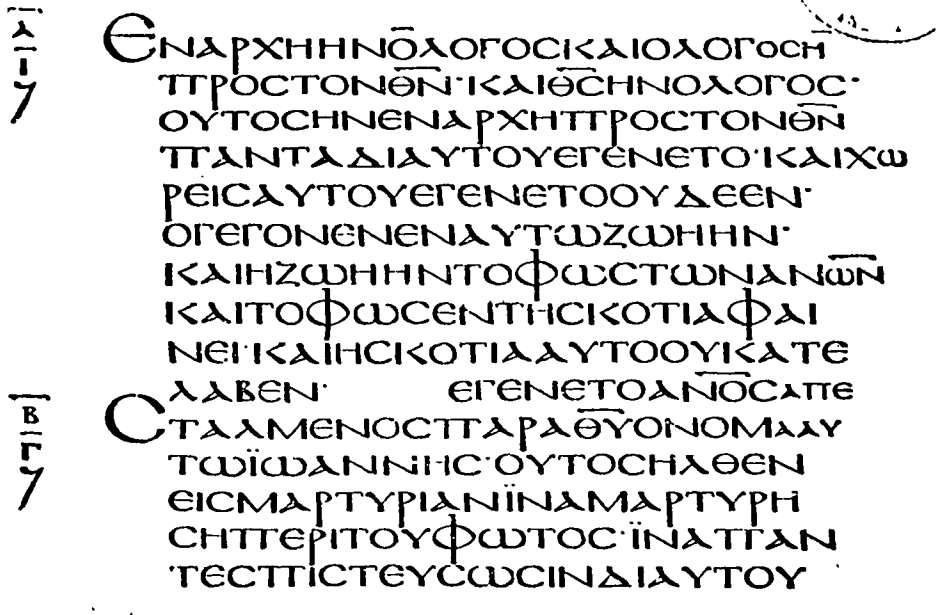
The value of this manuscript has been differently appreciated by different writers. Wetstein, though he denotes it by A, the first letter of the alphabet, is no great admirer of it, nor does Michaelis estimate it highly, either on account of its internal excellence or the value of its readings. The principal charge which has been produced against the Alexandrian manuscript, and which has been strongly urged by Wetstein, is its having been altered from the Latin version. It is incredible, says Michaelis, who once agreed in opinion with Wetstein, but found occasion to alter his sentiments, that a transcriber who lived in Egypt, should have altered the Greek text from a Latin version, because Egypt belonged to the Greek diocese, and Latin was not understood there. On this subject Woide has eminently displayed his critical abilities, and ably defended the Greek manuscripts in general, and the Codex Alexandrinus in particular, from the charge of having been corrupted from the Latin. Griesbach concurs with Woide [1], and both have contributed to confirm Michaelis in his new opinion. If this manuscript has been corrupted from a version, it is more reasonable to suspect the Coptic, the version of the country in which it was written. Between this manuscript and both the Coptic and Syriac versions, there is a remarkable coincidence. Griesbach has observed, that this manuscript follows three different editions: the Byzantine in the Gospels, the Western edition in the Acts of the Apostles, and the Catholic epistles, which form the middle division of this manuscript, and the Alexandrine in the epistles of Saint Paul. The transcriber, if this assertion be true, must have copied the three parts of the Greek Testament from three different manuscripts of three different editions. It is observable, that the readings of the Codex Alexandrinus coincide very frequently not only with the Coptic and the old Syriac, but with the new Syriac and the Ethiopic; and this circumstance favours the hypothesis, that this manuscript was written in Egypt, because the new Syriac version having been collated with Egyptian manuscripts of the Greek Testament, and the Ethiopic version being taken immediately from them, have necessarily the readings of the Alexandrine edition.

The Alexandrian manuscript is written in uncial or capital letters, without any accents or marks of aspiration, but with a few abbreviations nearly similar to those already noticed [2], and also with some others which are described by Dr. Woide [3], who has likewise explained the various points and spaces occurring in this manuscript.

[1] In his "Symbolæ Criticæ," vol. i. pp. 110—117. [2] See pp. 98, 99. *supra*.
[3] In the Preface to his fac-simile of the Alexandrian manuscript of the New Testament, §§ 27—34.

A fac-simile of the Codex Alexandrinus, containing the New Testament, was published in folio by the late Dr. Woide, assistant librarian of the British Museum, with types cast for the purpose, line for line,-without intervals between the words, precisely as in the original.[1] The following specimen will convey to the reader an idea of this most precious manuscript.

John i. 1—7.



For this stereotype specimen we are indebted to the Rev. H. Baber, one of the librarians of the British Museum, who kindly favoured us with the use of the Alexandrian types, with which he printed the Codex Alexandrinus.[2] For the gratification of the English reader, the following extract is subjoined, comprising the first seven verses of Saint John's Gospel, rendered rather more literally than the idiom of our language will admit, in order to convey an exact idea of the original Greek (above given) of the Alexandrian manuscript.

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[1] See a notice of Dr. Woide's publication, in the Appendix to this volume, p. 19.

[2] See an account of this magnificent publication in the Appendix to this volume, pp. 38, 39. — The reader, who may be desirous of further information concerning the Alexandrian manuscript, is referred to Dr. Grabe's prolegomena to his edition of the Greek Septuagint, and also to the prolegomena of Dr. Woide already cited, and to those of Dr. Mill and Wetstein, prefixed to their editions of the New Testament. See also Michaelis's Introduction to the New Testament, vol. ii. part i. pp. 186—209., and Bishop Marsh's notes in part ii. pp. 648—660., and Hug's Introduction to the New Test. vol. i. pp. 268—273. Dr. Lardner has given the table of contents of this manuscript in his Credibility of the Gospel History, part ii. chap. 147. (Works, 8vo. vol. v. pp. 253—256.; 4to. vol. iv. pp. 44—46.)

John i. 1—7.

INTHEBEGINNINGWASTHEWORDANDTHEWORDWAS
WITHG̅D̅ANDG̅DWASTHEWORD·
HEWASINTHEBEGINNINGWITHG̅D̅
ALLWEREMADEBYHIMANDWITH
OUTHIMWASMADENOTONE*THING*·
THATWASMADEINHIMLIFEWAS·
ANDTHELIFEWASTHELIGHTOFM̅N̅
ANDTHELIGHTINDARKNESSSHIN
ETHANDTHEDARKNESSDIDNOTITCOMPRE
HEND· THEREWASAM̅N̅SE

NTFROMGODWHOSENAME*WAS*
IŌHN·THIS*PERSON*CAME
ASAWITNESSTHATHEMIGHTTESTI
FYCONCERNINGTHELIGHTTHATA
LLMIGHTBELIEVETHROUGHHIM·

II. The Codex Vaticanus, No. 1209., which Wetstein and Griesbach have both noted with the letter B, contests the palm of antiquity with the Alexandrian manuscript. No fac-simile of it has ever been published. The Roman edition of the Septuagint, printed in 1590, professes to exhibit the text of this manuscript; and in the preface to that edition it is stated to have been written before the year 387, *i. e.* towards the close of the fourth century: Montfaucon and Blanchini refer it to the fifth or sixth century, and Dupin to the seventh century. Professor Hug has endeavoured to show that it was written in the early part of the fourth century; but, from the omission of the Eusebian κεφαλαια and τιτλοι, Bishop Marsh concludes with great probability that it was written before the close of the fifth century. The Vatican manuscript is written on parchment or vellum, in uncial or capital letters, in three columns on each page, all of which are of the same size, except at the beginning of a book, and without any divisions of chapters, verses, or words, but with accents and spirits. The shape of the letters, and colour of the ink, prove that it was written throughout by one and the same careful copyist. The abbreviations are few, being confined chiefly to those words which are in general abbreviated, such as Θ̅C̅, K̅C̅, I̅C̅, X̅C̅, for Θεος, Κυριος, Ιησους, Χριστος, *God*, *Lord*, *Jesus*, *Christ*. Originally this manuscript contained the entire Greek Bible, including both the Old and New Testaments; in which respect it resembles none so much as the Codex Alexandrinus, though no two manuscripts vary more in their readings. The Old Testament wants the first forty-six chapters of Genesis, and thirty-two psalms, viz. from Psal. cv. to cxxxvii. inclusive; and the New Testament wants the latter part of the epistle to the Hebrews, viz. all after chapter ix. verse 14. and also Saint Paul's other epistles to Timothy, Titus, and Philemon, and the whole Book of Revelation. It appears, however, that this last book, as well as the latter part of the epistle to the Hebrews, has

been supplied by a modern hand in the fifteenth century, and, it is said, from some manuscript that had formerly belonged to Cardinal Bessarion. In many places the faded letters have also been retouched by a modern but careful hand: and when the person who made these amendments (whom Michaelis pronounces to have been a man of learning) found various readings in other manuscripts he has introduced them into the Codex Vaticanus, but has still preserved the original text; and in some few instances he has ventured to erase with a penknife. Various defects, both in orthography and language, indicate that this manuscript was executed by an Egyptian copyist. Instead of συλλημψη, &c. he has written συλλημψη, λημψεσθε, λημφθησεται, which occurs only in Coptic or Græco-coptic MSS. He has also written εἶπαν for εἶπον, as may be seen in the celebrated Rosetta inscription; εἶδαν, ἔπεσαν, εισηλθαν, ἀνειλατο, and διεμαρτυρατο, as in the inscription of the Theban Memnon; and ἐωρακαν and γεγονα, as the Alexandrians wrote according to the testimony of Sextus Empiricus. These peculiarities show that the Codex Vaticanus exhibits the Egyptian text, subsequent to the third century, according to the Alexandrine Recension of Griesbach, and the Hesychian Recension of Hug.

It has been supposed that this manuscript was collated by the editors of the Complutensian Polyglott, and even that this edition was almost entirely taken from it: but Bishop Marsh has shown by actual comparison that this was not the case.

The Vatican manuscript has been repeatedly collated by various eminent critics, from whose extracts Wetstein collected numerous various readings: but the latest and best collation is that by Professor Birch, of Copenhagen, in 1781. Although the antiquity of the Vatican manuscript is indisputable, it is by no means easy to determine between its comparative value and that of the Alexandrian manuscript; nor is there any absolute and universal standard by which their several excellencies may be estimated. With regard to the Old Testament, if any Greek manuscript were *now extant, containing an exact* copy of the several books as they were originally translated, such manuscript would be perfect, and, consequently, the most valuable. The nearer any copy comes to this perfection, the more valuable it must be, and *vice versâ*. In its present state the Hebrew Text cannot determine fully the value of these MSS. in their relation to one another; and yet as that text receives great assistance from both, it proves that both deserve our highest regard. It is worthy of remark, that neither of them has the asterisks of Origen, though both of them were transcribed in the fifth century; which, Dr. Kennicott observes [1], is one proof that they were not taken either mediately or immediately from the Hexapla. The Vatican and Alexandrian manuscripts differ from each other in the Old Testament chiefly in this;—that, as they contain books, which have been corrected by different persons, upon different principles; and as they differ greatly in some places in their interpolations,—so they contain many words which were either derived from different Greek ver-

[1] Diss. ii. pp. 413—415.

sions, or else were translated by one or both of the transcribers themselves from the Hebrew text, which was consulted by them at the time of transcribing.

On the ground of its internal excellence, Michaelis preferred the Vatican manuscript (for the New Testament) to the Codex Alexandrinus. If, however, that manuscript be most respectable which comes the nearest to Origen's Hexaplar copy of the Septuagint, the Alexandrian manuscript seems to claim that merit in preference to its rival: but if it be thought a matter of superior honour to approach nearer the old Greek version, uncorrected by Origen, that merit seems to be due to the Vatican.[1]

The accompanying plate exhibits a specimen of the Vatican manuscript from a fac-simile traced in the year 1704 for Dr. Grabe, editor of the celebrated edition of the Septuagint, which is noticed in a subsequent part of this work. The author has reason to believe that it is *the most faithful* fac-simile ever executed of this MS. It was made by signor Zacagni, at that time principal keeper of the Vatican library, and is now preserved among Dr. Grabe's manuscripts in the Bodleian library at Oxford. This fac-simile has been most carefully and accurately copied, under the direction of the Rev. Dr. Bandinel, the keeper of that noble repository of literature, to whom the author now offers his acknowledgments for his kind assistance on this occasion. The passage represented in our engraving contains the first three verses of the first chapter of the prophet Ezekiel, of which the following is a literal English version:

IEZEKIEL.

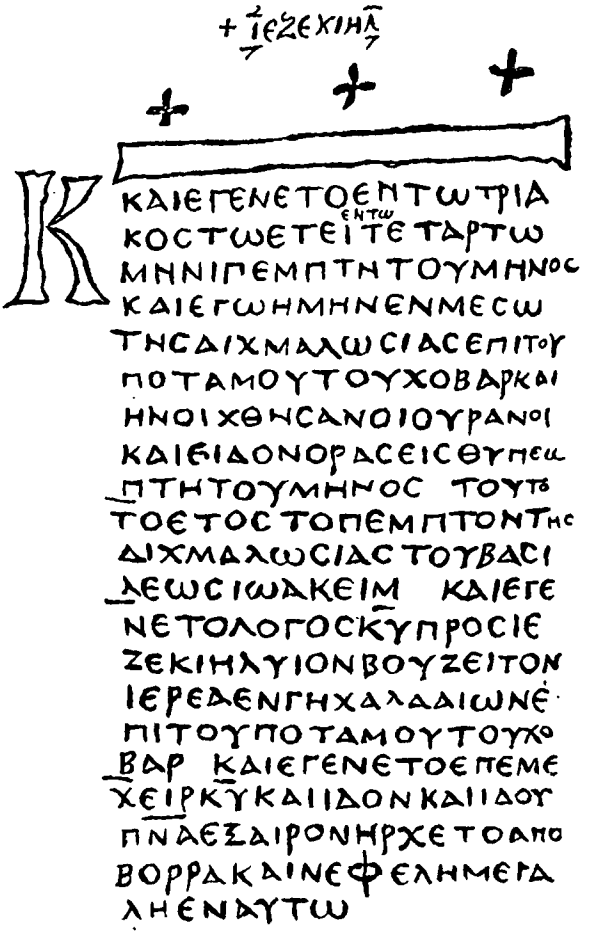
\+ + +

NOWITCAMETOPASSINTHETHIR
INTHE
TIETHYEARFOURTH
MONTHONTHEFIFTHOFTHEMONTH
WHENIWASINTHEMIDST
OFTHECAPTIVESBYTHE
RIVERCHOBARAND
THEHEAVENSWEREOPENED
ANDISAWTHEVISIONSOFGDONTHEFI
FTHOFTHEMONTHTHIS
WASTHEFIFTHYEAROFTHE
CAPTIVITYOFTHEKI
NGJOACHIM ANDCA
METHEWORDOFTHELD̄TOE
ZEKIELTHESONOFBUZITHE
PRIESTINTHELANDOFTHECHALDEESB
YTHERIVERCHo
BARANDUPONMEWAS
THEHANDOFTHELD̄ANDILOOKEDANDLO
AWHIRLW̄NDCAMEOUTOF
THENORTHANDAGREATCLOUD
WITHIT

[1] Signor Zacagni's Letter to Dr. Grabe, dated Rome, Nov. 29. 1704, in Dr. Kennicott's Diss. ii. pp. 408—411. Michaelis, vol. ii. part i. pp. 341—350. Part ii. pp. 810—820. Hug's Introd. to the New Test. vol. i. pp. 262—272.

+ ΙΕΖΕΧΙΗΛ

ΚΑΙΕΓΕΝΕΤΟΕΝΤΩΤΡΙΑ
ΚΟΣΤΩΕΤΕΙΤΕΤΑΡΤΩ
ΜΗΝΙΠΕΜΠΤΗΤΟΥΜΗΝΟΣ
ΚΑΙΕΓΩΗΜΗΝΕΝΜΕΣΩ
ΤΗΣΔΙΧΜΑΛΩΣΙΑΣΕΠΙΤΟΥ
ΠΟΤΑΜΟΥΤΟΥΧΟΒΑΡΚΑΙ
ΗΝΟΙΧΘΗΣΑΝΟΙΟΥΡΑΝΟΙ
ΚΑΙΕΙΔΟΝΟΡΑΣΕΙΣΘΥΠΕΩ
ΠΤΗΤΟΥΜΗΝΟΣ ΤΟΥΤΟ
ΤΟΕΤΟΣΤΟΠΕΜΠΤΟΝΤΗΣ
ΔΙΧΜΑΛΩΣΙΑΣΤΟΥΒΑΣΙ
ΛΕΩΣΙΩΑΚΕΙΜ ΚΑΙΕΓΕ
ΝΕΤΟΛΟΓΟΣΚΥΠΡΟΣΙΕ
ΖΕΚΙΗΛΥΙΟΝΒΟΥΖΕΙΤΟΝ
ΙΕΡΕΑΕΝΓΗΧΑΛΔΑΙΩΝΕ
ΠΙΤΟΥΠΟΤΑΜΟΥΤΟΥΧΟ
ΒΑΡ ΚΑΙΕΓΕΝΕΤΟΕΠΕΜΕ
ΧΕΙΡΚΥΚΑΙΙΔΟΝΚΑΙΙΔΟΥ
ΠΝΑΕΞΑΙΡΟΝΗΡΧΕΤΟΑΠΟ
ΒΟΡΡΑΚΑΙΝΕΦΕΛΗΜΕΓΑ
ΛΗΕΝΑΥΤΩ



FAC-SIMILE of Ezekiel c. I. v. 1, 2, 3, of the CODEX VATICANUS made in the year 1704 by Sig.r Zacagni for D.r Grabe, and preserved among his Manuscripts in the BODLEIAN LIBRARY.

No fac-simile edition (like that of the Alexandrian New Testament edited by Dr. Woide, and of the Old Testament by the Rev. H. H. Baber) has ever been executed of the precious Vatican manuscript. During the pontificate of Pius VI. the Abate Spoletti contemplated the publication of it, for which purpose he delivered a memorial to the Pope. No *public* permission was ever given: and though the Pontiff's private judgment was not unfavourable to the undertaking, yet, as his indulgence would have been no security against the vengeance of the inquisition, Spoletti was obliged to abandon his design.[1] It is, however, but just to add, that no obstacles were thrown in the way of the collation of manuscripts in the Vatican, for Dr. Holmes's critical edition of the Septuagint version, of which some account will be found in pp. 37, 38. of the Appendix to this volume.

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§ 3. ACCOUNT OF MANUSCRIPTS (ENTIRE OR IN PART) CONTAINING THE SEPTUAGINT OR GREEK VERSION OF THE OLD TESTAMENT.

I. *The Codex Cottonianus.* — II. *The Codex Sarravianus.* — III. *The Codex Colbertinus.* — IV. *The Codex Cæsareus, Argenteus, or Argenteo-Purpureus.* — V. *The Codex Ambrosianus.* — VI. *The Codex Coislinianus.* — VII. *The Codex Basiliano-Vaticanus.* — VIII. *The Codex Turicensis.*

IT is not precisely known what number of manuscripts of the Greek version of the Old Testament are extant. The highest number of those collated by the late Rev. Dr. Holmes, for his splendid edition of this version, is one hundred and thirty-five. *Nine* of them are described, as being written in uncial characters, and as having furnished him with the most important of the various readings, with which his first volume is enriched: besides these he has noticed *sixty-three* others, written in cursive or small characters, and which have likewise furnished him with various lections. Of these manuscripts the following are more particularly worthy of notice, on account of their rarity and value.[2]

I. The CODEX COTTONIANUS is not only the most antient but the most correct manuscript that is extant. It was originally brought from Philippi by two Greek bishops, who presented it to King Henry VIII. whom they informed that tradition reported it to have been the identical copy, which had belonged to the celebrated Origen, who lived in the former half of the third century. Queen Elizabeth gave it to Sir John Fortescue, her preceptor in Greek, who, desirous of preserving it for posterity, placed it in the Cottonian library. This precious manuscript was almost destroyed by the calamitous fire which consumed Cotton House at Westminster, in the year 1731. Eighteen fragments are all that now remain, and of these, both the leaves, and consequently the writing in a just proportion, are con-

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[1] Michaelis, vol. ii. part i. p. 181., part ii. pp. 644, 645.

[2] Our descriptions are chiefly abridged from Dr. Holmes's Præfatio ad Pentateuchum, cap. ii. prefixed to the first volume of his critical edition of the Septuagint version published at Oxford, in 1798, folio.

tracted into a less compass; so that what were large are now small capitals. These fragments are at present deposited in the British Museum.[1]

In its original state, the Codex Cottonianus contained one hundred and sixty-five leaves, in the quarto size; it is written on vellum, in uncial characters, the line running along the whole width of the page, and each line consisting, in general, of twenty-seven, rarely of thirty letters. These letters are almost every where of the same length, excepting that at the end of a line they are occasionally somewhat less, and in some instances are interlined or written over the line. Like all other very antient manuscripts, it has no accents or spirits, nor any distinction of words, verses, or chapters. The words are, for the most part, written at full length, with the exception of the well known and frequent abbreviations of $\overline{\text{KC}}$, $\overline{\text{KN}}$, $\overline{\Theta\text{C}}$, $\overline{\Theta\text{N}}$, for Κυριος and Κυριον, *Lord*, and Θεος, Θεον, *God*. Certain consonants, vowels, and diphthongs are also interchanged.[2] The coherence of the Greek Text is very close, except where it is divided by the interposition of the very curious paintings or illuminations with which this manuscript is decorated. These pictures were two hundred and fifty in number, and consist of compositions within square frames, of one or of several figures, in general not exceeding two inches in height; and these frames, which are four inches square, are occasionally divided into two compartments. The heads are perhaps too large, but the attitudes and draperies have considerable merit: and they are by competent judges preferred to the miniatures that adorn the Vienna manuscript, which is noticed in pp. 128, 129. *infra*. Twenty-one fragments of these illuminations were engraved, in 1744, on two large folio plates, at the expense of the Society of Antiquaries of London. It is observed by Mr. Planta, the present principal librarian of the British Museum, that more fragments must have been preserved than the eighteen which now remain; because none of those engraved are now to be met with.[3] On an examination of the Codex Cottonianus, with a view to take a fac-simile of some one of its fragments for this work, they were found in a nearly pulverised and carbonised state, so that no accurate copy could be made. The annexed engraving therefore is copied from that of the Antiquarian Society.[4] The subject on the right-hand of Plate II. is Jacob delivering his son Benjamin to his brethren, that they may go a second time into Egypt, and buy corn for himself and his family. The passage of Genesis, which it is intended to illustrate, is ch. xliii. 13, 14., of which the following is a representation in ordinary Greek characters; the words preserved being in capital letters.

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[1] Catalogus Bibliothecæ Cottonianæ, p. 365. (folio, 1802.) Casley's Catalogue of MSS. in the King's library, pp. viii. ix.

[2] These permutations were a fruitful source of errors in manuscripts. Some instances of them are given *infra*, Chap. V. § III.

[3] Catalogus Bibliothecæ Cottonianæ, p. 365.

[4] Vetusta Monumenta, quæ ad Rerum Britannicarum Memoriam Conservandam Societas Antiquariorum sumptu suo edenda curavit. Londini, 1747, folio, tom. i. Pl. *LXVII.* No. VI. et VII.

ΤΡΕΦΕΤΟΓΑΡΤΑΕΝΤΕΡΑ
ΤΩΑΔΕΛΦΩΑΥΤΟΥ·ΚΑΙΕΖΗ
ΕΙCΕΛΘΩΝΔΕΕΙCΤΟΤΑΜΕΙ
ΝΕΚΕΙ·ΚΑΙΝΙΨΑΜΕΝΟCΤΟ
ΞΕΛΘΩΝΕΝΕΚΡΑΤΕΥCΑΤΟ
ΚΑΙΤΟΝΑΔΕΛΦΟΝΥΜΩ
CΤΑΝΤΕCΚΑΤΑΒΗΓΕΤΤΡΟC
ΤΤΟΝ.ΟΔΕΘΟCΜΟΥΛΩΗ
ΤΙΟΝΤΟΥΑΝΘΡΩΠΟΥ·ΚΑΙ
ΑΔΕΛΦΟΝΥΜΩΝΤΟΝ
ΑΜΕΙΝ·ΕΓΩΜΕΝΓΑΡΚΑΘ
ΜΑΙΗΤΕΚΝΩΜΑΙ'
ΕΞΗΛΘΕΝΔΕΒΑCΙΛΕΥCCΟΔΟΜΩΝ
FAC SIMILE
of the Codex Cottonianus of the Book of Genesis.
H. Mutlow sc.

ΚΑΙΤΟΝΑΔΕΛΦΟΝ̈ΤΜΩν λαβετε και αγα
ΣΤΑΝΤΕΣΚΑΤΑΒΗΤΕΠΡΟΣ τον ανθρω
ΠΟΝ·ΟΔΕΘΣΜΟΤΑΩΗ υμιν χαριν εναν
ΤΙΟΝΤΟΥΑΝΘΡΩΠΟΥ·ΚΑΙ αποστειλαι τον
ΑΔΕΛΦΟΝ̈ΤΜΩΝΤΟΝ ἕνα και τον Βενι
ΑΜΕΙΝ·ΕΓΩΜΕΝΓΑΡΚΑΘαπερ ἡ τεκνω
ΜΑΙΗΤΕΚΝΩΜΑΙ.

In English, thus:

ALSOYOURBROTHER take, and a
RISEGOAGAINUNTOthe ma
N·ANDMAYGODGIVE you favour be
FORETHEMANTHAT he may send back
YOURBROTHER and Benj
AMIN·ASFORMEAS I have been be
REAVEDOFCHILDRENIAM bereaved.

The subject on the left-hand of the same plate is Joseph's interview with his brethren in his own house, on their return into Egypt. It illustrates Genesis xliii. 30, 31., and is as follows:

ʼ ταραχθη δε Ιωσηφ· συνεσ
ΤΡΕΦΕΤΟΓΑΡΤΑΕΝΤΕΡΑ αυτου
ΤΩΑΔΕΛΦΩΑΥΤΟΥ·ΚΑΙΕΖΗτει κλαυσαι·
ΕΙΣΕΛΘΩΝΔΕΕΙΣΤΟΤΑΜΕΙον εκλαυσ
ΕΝΕΚΕΙ·ΚΑΙΝΙΨΑΜΕΝΟΣΤΟ προσωπον
εΞΕΛΘΩΝΕΝΕΚΡΑΤΕΤΣΑΤΟ·και ἐιπε
Παραθετε ἀρτους.

In English, thus:

And Joseph was discomposed·
FORhisBOWELSYEARNED
TOWARDSHISBROTHER·ANDheSOUGht *where* to weep·
ANDENTERINGINTOHISCHAMBer, he we
PTTHERE·ANDWHENHEHADWASHED his face, *and*
cOMEFORTHHERESTRAINED himself· and said
set on bread.

The larger Greek characters at the foot of Plate I. are copied from the third plate of Mr. Astle's work on the Origin of Writing: they exhibit the four first words of Gen. xiv. 17. of the same size as in the Codex Cottonianus Geneseωs, before the calamitous fire above noticed. The loss of the consumed parts of this precious manuscript would have been irreparable, had not extracts of its various readings been made by different learned men, which have been preserved to the present time. Thus the collations of it by Archbishop Usher and Patrick Young, in the middle of the seventeenth century, are printed in the sixth volume of Bishop Walton's Polyglott Edition of the Bible. Archbishop Usher's autograph collation is deposited in the Bodleian Library, among the other MSS. of that distinguished prelate. The principal various readings, noted by Dr. Gale, towards the close of the same century, are entered in the margin of an Aldine edition of the Greek Version, which subsequently belonged to the

late Dr. Kennicott. But the most valuable collation is that made in the year 1703, by Dr. Grabe, who was deeply skilled in palæography, and bequeathed by him to the Bodleian Library, whence the late Rev. Dr. Owen published it at London, in 1778, in an octavo volume. Dr. Holmes has chiefly followed Grabe's extract of various readings, in his critical edition of the Septuagint, but he has occasionally availed himself of Archbishop Usher's collation. [1]

The Codex Cottonianus is the most antient manuscript of any part of the Old Testament that is extant. It is acknowledged to have been written towards the end of the *fourth*, or in the *beginning of the fifth* century; and it seldom agrees with any manuscript or printed edition, except the Codex Alexandrinus, which has been described in pp. 116—122. of the present volume. There are, according to Dr. Holmes, at least twenty instances in which this manuscript expresses the meaning of the *original* Hebrew more accurately than any other exemplars.

II. III. The Codices SARRAVIANUS (now in the Public Library of the Academy at Leyden), and COLBERTINUS, (formerly numbered 3084. among the Colbert MSS., but at present deposited in the Royal Library at Paris,) are distinct parts of the same manuscript, and contain the Pentateuch, and the books of Joshua and Judges. The Codex Sarravianus is defective in those very leaves, viz. seven in Exodus, thirteen in Leviticus, and two in Numbers, which are found in the Colbertine manuscript; the writing of which, as well as the texture of the vellum, and other peculiarities, agree so closely with those of the Codex Sarravianus, as to demonstrate their perfect identity. These manuscripts are neatly written on thin vellum, in uncial letters, with which some round characters are intermixed, the ink of which is beginning to turn yellow. The contractions or abbreviations, permutations of letters, &c. are the same which are found in the Codex Cottonianus. These two Codices, as they are termed, may be referred to the fifth or sixth century. To some paragraphs of the book of Leviticus, titles or heads have been prefixed, evidently by a later hand.

IV. The CODEX CÆSAREUS (which is also frequently called the CODEX ARGENTEUS, and CODEX ARGENTEO-PURPUREUS, because it is written in *silver letters* on *purple vellum*,) is preserved in the Imperial Library at Vienna. The letters are beautiful but thick, partly round and partly square. In size, it approximates to the quarto form: it consists of twenty-six leaves only, the first twenty-four of which contain a fragment of the book of Genesis, viz. from chapter iii. 4. to chap. viii. 24.: the two last contain a fragment of St. Luke's Gospel, viz. chapter xxiv. verses 21—49. In Wetstein's critical edition of the Greek New Testament, these two leaves are denoted by the letter N. The first twenty-four leaves are ornamented with

[1] Another collation was made by the eminent critic, Crusius, who highly commended the Codex Cottonianus in two dissertations published by him at Gottingen in 1744 and 1745. Crusius's collation subsequently fell into the hands of Breitinger, the editor of the beautiful edition of the Septuagint published at Zurich in 1730—1733. It is not at present known what has become of this collation.

forty-eight curious miniature paintings, which Lambecius refers to the age of Constantine; but, from the shape of the letters, this manuscript is rather to be assigned to the end of the fifth or the beginning of the sixth century. In these pictures, the divine prescience and providence are represented by a hand proceeding out of a cloud: and they exhibit interesting specimens of the habits, customs, and amusements of those early times.[1] From the occurrence of the words κιτωνας (*κitōnas*) instead of χιτωνας (*cHitōnas*), and Αβιμελεκ (*AbimeleK*) instead of Αβιμελεχ (*AbimeleCH*), Dr. Holmes is of opinion that this manuscript was written by dictation. Vowels, consonants, &c. are interchanged in the same manner as in the Codex Cottonianus, and similar abbreviations are likewise found in it. In some of its readings the Codex Cæsareus resembles the Alexandrian manuscript. In his letter to the Bishop of Durham, published in 1795, and containing a specimen of his proposed new edition of the Septuagint version with various lections[2], Dr. Holmes printed the *entire text* of this MS. which had been collated and revised for him by Professor Alter, of Vienna; and he also gave an engraved fac-simile of the whole of its seventh page. From this fac-simile our specimen is copied in Plate 5. No. 2. It is the seventeenth verse of the fourteenth chapter of the book of Genesis, and runs thus in ordinary Greek characters.

ΕΞΗΛΘΕΝΔΕ·Β.ΪΣΙΔΕΤΣΣΟΔΟΜΩΝΕΙΣΣΤΝ
ΑΝΤΗΣΙΝΑΤΤΩΜΕΤΑΤΟΑΝΑΣΤΡΕΨΑΙΑΤΤΟ
ΑΠΟΤΗΣΚΟΠΗΣΤΩΝΒΑΣΙΛΕΩΝ·ΕΙΣΤΗΝ
ΚΟΙΛΑΔΑΤΗΝΣΑΤΗ:

In English, thus, as nearly as the idiom of our language will allow:

ANDTHEKINGOFSODOMWENTOUT·TOME
ETHIMAFTERHISRETURN
FROMTHESLAUGHTEROFTHEKINGS·TOTHE
VALLEYOFSAVE:

V. The Codex Ambrosianus derives its name from the Ambrosian Library at Milan, where it is preserved: it is probably as old as the seventh century. This manuscript is a large square quarto (by Montfaucon erroneously termed a folio), written in three columns in a

[1] The whole forty-eight embellishments are engraven in the third volume of Lambecius's Commentariorum de augustissima bibliotheca Cæsarea-Vindobonensi, libri viii. (Vindobonæ, 1665—1679, folio, 8 vols.) They are also republished in Nesselius's Breviarum et Supplementum Commentariorum Bibliothecæ Cæsareæ-Vindobonensis (Vindobonæ, 6 parts, in 2 vols. folio), vol. i. pp. 55—102.: and again in the third book or volume of Kollarius's second edition of Lambecius's Commentarii (Vindobonæ, 1766—1782, 8 vols. folio). Montfaucon's fac-simile of the characters (Palæographia Græca, p. 194.) has been made familiar to English readers by a portion of it, which has been copied by Mr. Astle (on the Origin of Writing, plate iii. p. 70.): but his engraver is said by Dr. Dibdin (Bibliographical Decameron, vol. i. p. xliv.) to have deviated from the original, and to have executed the fac-simile in too heavy a manner. Dr. D has himself given a most beautiful fac simile of one of the pictures of this MS. in the third volume of his Bibliographical and Antiquarian Tour in France and Germany.

[2] Honorabili et admodum Reverendo, Shute Barrington, LL. D. Episcopo Dunelmensi, Epistola, complexa Genesin ex Codice Purpureo-Argenteo Cæsareo-Vindobonensi expressam, et Testamenti Veteris Græci, Versionis Septuaginta-viralis cum Variis Lectionibus denuo edendi, Specimen. Dedit Robertus Holmes, S. T. P. e Collegio Novo, et nuperrime Publicus in Academia Oxoniensi Poetices Prælector. Oxonii, MDCCXCV. folio.

round uncial character. The accents and spirits however have evidently been added by a later hand.

VI. The CODEX COISLINIANUS originally belonged to M. Seguier, Chancellor of France in the middle of the seventeenth century, a munificent collector of biblical manuscripts, from whom it passed, by hereditary succession, to the Duc de Coislin. From his library it was transferred into that of the monastery of Saint Germain-Des-Prez, and thence into the Royal Library at Paris, where it now is. According to Montfaucon, by whom it is particularly described [1], it is in quarto, and was written in a beautiful round uncial character, in the *sixth*, or at the latest in the *seventh* century. But the accents and spirits have been added by a comparatively recent hand. It consists of two hundred and twenty-six leaves of vellum, and formerly contained the *octateuch*, (that is the five books of Moses, and those of Joshua, Judges, and Ruth,) the two books of Samuel and the two books of Kings; but it is now considerably mutilated by the injuries of time. The copyist was totally ignorant of Hebrew, as is evident from the following inscription, which he has placed at the beginning of the book of Genesis: — Βαρησεθ παρα Εβραιοις, οπερ εστιν ερμενευομενον, λογοι ημερων, — that is, Βαρησεθ *in Hebrew, which being interpreted is* (or means) *the Words of Days*, or the *history of the days*, i.e the history of the six days' work of creation. This word Βαρησεθ (*Barēseth*) is no other than the Hebrew word בראשית (BERESHITH) *in the beginning*, which is the first word in the book of Genesis. Montfaucon further observed that this manuscript contained readings very similar to those of the Codex Alexandrinus; and his remark is confirmed by Dr. Holmes, so far as respects the Pentateuch.

VII. The CODEX BASILIANO-VATICANUS is the last of the MSS. in uncial characters collated by Dr. H. It formerly belonged to a monastery in Calabria, whence it was transferred by Pietro Memniti, superior of the monks of the order of Saint Basil at Rome into the library of his monastery; and thence it passed into the papal library of the Vatican, where it is now numbered 2,106. It is written on vellum, in oblong leaning uncial characters; and according to Montfaucon was executed in the ninth century. Dr. Holmes considers it to be a manuscript of considerable value and importance, which, though in many respects it corresponds with the other MSS. collated by him, yet contains some valuable lections which are no where else to be found. On this account it is to be regretted that the Codex Basiliano-Vaticanus is imperfect both at the beginning and end.

VIII. The CODEX TURICENSIS is numbered 262 in Mr. Parson's catalogue of MSS. collated for the book of Psalms, in his continuation of the magnificent edition of the Septuagint commenced by the late Rev. Dr. Holmes. It is a quarto manuscript of the book of Psalms, the writing of which proves it to have been executed at least in the eleventh century, if not much earlier; and consists of two hundred and twenty-two leaves of extremely thin purple vellum; and the silver characters and golden initial letters are in many parts so de-

[1] Bibliotheca Coisliniana, olim Seguieriana, folio, Paris, 1732.

cayed by the consuming hand of time, as to be with difficulty legible. The portions of the psalms wanting in this MS. are Psal. i.—xxv.; xxx. 1.—xxxvi. 20.; xli. 5.—xliii. 2.; lviii. 13.—lix. 4.; lxiv. 11. lxxi. 4.; xcii. 3.—xciii. 7.; and xcvi. 12.—xcvii. 8. Several of the antient ecclesiastical hymns, which form part of this MS., are also mutilated. It is, however, consolatory to know that those portions of the psalms which are deficient in the Codices Alexandrinus and Vaticanus, may be supplied from the Codex Turicensis [1]: and this circumstance, it should seem, occasioned the generally accurate traveller, Mr. Coxe (whose error has been implicitly copied by succeeding writers) to state that the MS. here described once formed part of the Codex Vaticanus.[2]

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§ 4. ACCOUNT OF THE PRINCIPAL MANUSCRIPTS CONTAINING THE NEW TESTAMENT ENTIRE OR IN PART.

I. *The Codex Cottonianus.* (*Titus C. XV.*) — II. *The Codex Bezæ, or Cantabrigiensis.* — III. *The Codex Ephremi.* — IV. *The Codex Claromontanus.* — V. *The Codex Argenteus.* — *MSS. of the Gothic Version discovered by signor Maï.* — VI. *The Codex Rescriptus of St. Matthew's Gospel in Trinity College, Dublin.* — VII. *The Codex Laudianus*, 3. — VIII. *The Codex Coislinianus.* — IX. *The Codex Boernerianus.* — X. *The Codex Cyprius.* — XI. *The Codex Basileensis E.* — XII. *The Codex San-Germanensis.* — XIII. *The Codex Augiensis.* — XIV. *The Codex Harleianus*, 5598. — XV. *The Codex Regius or Stephani η.* — XVI. *The Codex Uffenbachianus.* — XVII. *The Codices Manners-Suttoniani.* — XVIII. *The Codices Mosquenses.* — XIX. *The Codex Brixiensis.* — XX. *Other MSS. written in small characters and deserving of especial notice, viz.* 1. *The Codex Basileensis*, 1. — 2. *The Codex Berolinensis.* — 3. *The Codex Corsendoncensis.* — 4. *The Codex Montfortianus.* — 5. *The Codex Meermannianus.* — 6. *The Codex Regius*, 50.—7. *The Codex Leicestrensis.*—8. *The Codex Vindobonensis.*— 9. *The Codex Ebnerianus.* — 10. *The Codex Ottobonianus.* — XXI. *Notice of the Collations of the Barberini and Velesian Manuscripts.*

THE autographs, or manuscripts of the New Testament, which were written either by the apostles themselves, or by amanuenses under their immediate inspection [3], have long since perished; and we have no information whatever concerning their history. The pretended autograph of St. Mark's Gospel at Venice is now known to be nothing more than a copy of the Latin version [4], and no existing manuscripts of the New Testament can be traced higher than the fourth century; and most of them are of still later date. Some contain the whole of the New Testament; others comprise particular

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[1] The preceding description of the Codex Turicensis is abridged from Professor Breitinger's scarce tract, addressed to Cardinal Quirini, and intitled "De antiquissimo Turicensis Bibliothecæ Græco Psalmorum Libro, Epistola. Turici. 1748," 4to.

[2] See Coxe's Travels in Switzerland, in Pinkerton's Collection of Voyages and Travels, vol. vi. p. 672. 4to.

[3] Saint Paul dictated most of his epistles to amanuenses; but, to prevent the circulation of spurious letters, he wrote the concluding benediction with his own hand. Compare Rom. xvi. 22. Gal. vi. 11. and 2 Thess. iii. 17, 18. with 1 Cor. xvi. 21.

[4] See Vol. IV. Part II. Ch. II. Sect. III. § V. *infra*.

books or fragments of books; and there are several which contain, not whole books arranged according to their usual order, but detached portions or lessons (ἀναγνώσεις), appointed to be read on certain days in the public service of the Christian church; from which again whole books have been put together. These are called *Lectionaria*, and are of two sorts: 1. *Evangelisteria*, containing lessons from the four Gospels; and, 2. *Apostolos*, comprising lessons from the Acts and Epistles, and sometimes only the Epistles themselves. When a manuscript contains both parts, Michaelis says that it is called *Apostolo-Evangelion*. Forty-six Evangelisteria were collated by Griesbach for the four Gospels of his edition of the New Testament; and seven Lectionaria or Apostoli, for the Acts and Epistles.[1] Some manuscripts, again, have not only the Greek text, but are accompanied with a version, which is either interlined, or in a parallel column; these are called *Codices Bilingues*. The greatest number is in Greek and Latin; and the Latin version is, in general, one of those which existed before the time of Jerome. As there are extant Syriac-Arabic and Gothic-Latin manuscripts, Michaelis thinks it probable that there formerly existed Greek-Syriac, Greek-Gothic, and other manuscripts of that kind, in which the original and some version were written together.[2] Where a transcriber, instead of copying from one and the same antient manuscript, selects from several those readings, which appear to him to be the best, the manuscript so transcribed is termed a *Codex Criticus*.

Besides the Alexandrian and Vatican manuscripts which have been already described, the following are the principal manuscripts of the New Testament, of every description, which are more peculiarly worthy of notice.

I. The Codex Cottonianus (Titus C. XV.), preserved in the Cottonian Library in the British Museum, is a most precious fragment of the four Gospels, written in silver letters on a faded purple ground. It is one of the oldest (if not the most antient) manuscript of any part of the New Testament that is extant; and contains,

(1.) Part of Saint Matthew's Gospel, beginning at Chapter XXVI. v. 57. and ending with v. 65. of the same Chapter.

(2.) Part of the same Gospel, beginning at Chapter XXVII. v. 26. and ending with v. 34. of the same Chapter.

(3.) Part of Saint John's Gospel, beginning at Chapter XIV. v. 2. and ending with v. 10. of the same Chapter.

(4.) Part of the same Gospel, beginning at Chapter XV. v. 15. and ending with v. 22. of the same Chapter.

In the accompanying Plate 3. No. 1. we have given a fac-simile of John xiv. 6. from this manuscript, of which the following is a

[1] Griesbach, Proleg. ad Nov. Test. tom. i. pp. cxix.—cxxii. In the second volume of his Symbolæ Criticæ, (pp. 3—30.) Dr. G. has described eleven important Evangelisteria, which had either been not collated before, or were newly examined and collated by himself. Michaelis, vol. ii. part i. pp. 161—163. part ii. 639, 640. The Rev. Dr. Dibdin has described a superb Evangelisterium, and has given fac-similes of its ornaments, in the first volume of his Bibliographical Decameron, pp. xcii.—xciv. This precious manuscript is supposed to have been written at the close of the eleventh, or early in the thirteenth century. The illuminations are executed with singular beauty and delicacy.

[2] Introduction to the New Test. vol. ii. part. i. p. 164.

FAC SIMILES,

1. Of the Codex Cottonianus (Titus CXV.)

John XIV. 6.

ΛΕΓΕΙΑΥΤΩΟΙ͞Ο
ΕΓΩΕΙΜΕΙΉΟ
ΔΟΣΚΑΙΉΑΛΗ
ΘΙΆΚΑΙΉΖΩΉ
ΟΥΔΙΣΕΡΧΕΤΑΙ
ΠΡΟΣΤΟΝΠ͞ΡΑ
ΕΙΜΗΔΙΕΜΟΥ

2. Of the Codex Harleianus.

N.º 5598 *John 1. 18.*

Ο͞Ν ΟΥ͞ΔΕΙΣΈΩ
ΡΑΚΕ ΠΏΠΟΤΕ
ΟΜΟΝΟΓΕΝῊΣΥ͞Σ·
ΟῺΝΈΙΣΤῸΝΚΟΛ
ΠΟΝΤΟΥ̂Π͞ΡΣ·ΕΚΕΙ
ΝΟΣΕ̂ΞΗΓΉΣΑΤΟ

3. Of the Codex Cyprius.

ΟΨῈΔῈΣΑΒΒΑΤΩΝ·ΤΗ̂ΕΠΙΦΩΣΚΟΥΣΗΕΙΣΜΙΑΝ
ΣΑΒΒΑΤΩΝ·Η̂ΛΘΕΝΜΑΡΙΑΗ̂ΜΑΓΔΑΛΗΝΗ̂·

Fac Simile of the Codex Bezæ a MS. of the Four Gospels and Acts of the Apostles, preserved in the University Library at Cambridge.

Matt. Chap. V. v. 1. 2. 3.

κδ :ΙΔΩΝΔΕΤΟΥCΟΧΛΟΥC·ΑΝΕΒΗCΕΙCΤΟΟΡΟC
ΚΑΙΚΑΘΙCΑΝΤΟCΑΥΤΟΥ·ΠΡΟCΗΛΘΟΝΑΥΤΩ
κε : ΟΙΜΑΘΗΤΑΙΑΥΤΟΥ·ΚΑΙΑΝΟΙΞΑCΤΟCΤΟΜΑΥΤΟΥ
ΕΔΙΔΑΣΕΝΑΥ·ΤΟΥCΛΕΓΩΝ
κς :ΜΑΚΑΡΙΟΙΟΙΠΤΩΧΟΙΤΩΙΤΝΙ·ΟΤΙΑΥΤΩΝΕCΤΙΝ
ΗΒΑCΙΛΕΙΑΤΩΝΟΥΡΑΝΩΝ

ΥΙΔΕΝCΑΥΤΕΑΝΤΥΡΒΑC·ΑCΚΕΝΔΙΤΙΝΑΟΝΤΕΑ
ΕΤCΕΔΕΝΤΕΟ·ΑΚΕCCΕΡΥΝΤΑΔΕΥΤΑ
ΔΙCΚΙΡΥΛΙΕΙΥC·ΕΤΑΡΕΡΙΕΝCΟCCΥΥΤΑ
ΔΟCΥΙΤΕΟCΔΙCΕΝC
ΒΕΑΤΙΡΑΥΡΕΡΕCCΠΥ·ΟΥΟΝΙΑΑΥΙΡCΟΡΥΑΕCΤ
ΡΕCΝΥΑΥCΑΕΛΟΡΥΑ

representation in ordinary Greek characters, with the corresponding literal English version.

ΛΕΓΕΙΑΥΤΩΟΙΣ	SAITHUNTOHIMJs
ΕΓΩΕΙΜΕΙΗΟ	IAMTHEW
ΔΟΣΚΑΙΗΑΛΙΙ	AYANDTHETRU
ΘΙΑΚΑΙΗΖΩΗ	THANDTHELIFE
ΟΥΔΙΣΕΡΧΕΤΑΙ	NOMANCOMETH
ΠΡΟΣΤΟΝΠΤΡΑ	UNTOTHEFTHR
ΕΙΜΗΔΙΕΜΟΥ	BUTBYME

The words ΙΗΣΟΥΣ (*Jesus*), ΘΕΟΣ (*God*), ΚΥΡΙΟΣ (*Lord*), ΥΙΟΣ (*Son*), and ΣΩΤΗΡ (*Saviour*), are written in letters of gold; the three first with contractions similar to those in the Codex Alexandrinus, and Codex Bezæ. This precious fragment is acknowledged to have been executed at the end of the fourth, or at the latest in the beginning of the fifth century.

II. The CODEX BEZÆ, also called the CODEX CANTABRIGIENSIS, is a Greek and Latin manuscript, containing the four Gospels and the Acts of the Apostles. It is deposited in the public library of the university of Cambridge, to which it was presented by the celebrated Theodore Beza, in the year 1581. Of this manuscript, which is written on vellum, in quarto, without accents or marks of aspiration, or spaces between the words, the accompanying fac-simile will convey an idea. It represents the first three verses of the fifth chapter of Saint Matthew's Gospel, which are copied from Dr. Kipling's fac-simile edition of the Codex Bezæ, published at Cambridge in 1793, of which an account is given in pp. 20, 21. of the Appendix to this volume. We have placed the Latin *under* the Greek, in order to bring the whole within the compass of an octavo page. The following is a literal English version of this fac-simile.

Matt. V. 1—3.

ANDSEEINGTHEMULTITUDESHEWENTUPINTOAMOUNTAIN
ANDWHENHEWASSETDOWN·CAMETOHIM
HISDISCIPLES·ANDOPENINGHISMOUTH
HETAUGHTTHEMSAYING

BLESSED*ARE*THEPOORINSPT:FORTHEIRSIS
THEKINGDOMOFHEAVEN.

Sixty-six leaves of this manuscript are much torn and mutilated, and ten of them have been supplied by a later transcriber.

The Codex Bezæ is noted with the letter D. by Wetstein and Griesbach. In the Greek it is defective, from the beginning to Matt. i. 20., and in the Latin to Matt. i. 12. In the Latin it has likewise the following chasms, viz. Matt. vi. 20.—ix. 2.; Matt. xxvii. 1—12.; John i. 16.—ii. 26.; Acts viii. 29.—x. 14.; xxii. 10—20.;

† Contracted for SPIRIT. The Greek is ΠΝΙ, ΠΝΕΥΜΑΤΙ; and the Latin SPU, for SPIRITU.

and from xxii. 29. to the end. The Gospels are arranged in the usual order of the Latin manuscripts, Matthew, John, Luke, Mark. It has a considerable number of corrections, some of which have been noticed by Dr. Griesbach; and some of the pages, containing Matt. iii. 8—16. John xviii. 13.—xx. 13. and Mark xv. to the end. are written by a later hand, which Wetstein refers to the tenth century, but Griesbach to the twelfth. The Latin version is that which was in use before the time of Jerome, and is usually called the Old Italic or Ante-Hieronymian version. In the margin of the Greek part of the manuscript there are inserted the Ammonian sections, evidently by a later hand; and the words αρχη, τελος, και λεγε, ωδε σληκε, are occasionally interspersed, indicating the beginning and end of the Αναγνωσματα, or lessons read in the church. The subjects discussed in the Gospels are sometimes written in the margin, sometimes at the top of the page. But all these notations are manifestly the work of several persons and of different ages. The date of this manuscript has been much contested. Those critics who give it the least antiquity, assign it to the sixth or seventh century. Wetstein supposed it to be of the fifth century. Michaelis was of opinion, that of all the manuscripts now extant, this is the most antient. Dr. Kipling, the editor of the Cambridge fac-simile, thought it much older than the Alexandrian manuscript, and that it must have been written in the second century. On comparing it with Greek inscriptions of different ages, Bishop Marsh is of opinion that it cannot have been written later than the sixth century, and that it may have been written even two or three centuries earlier: and he finally considers it prior to all the manuscripts extant, except the Codex Vaticanus, and refers it to the fifth century, which, perhaps, is the true date, if an opinion may be hazarded where so much uncertainty prevails.

Wetstein was of opinion, from *eleven* coincidences which he thought he had discovered, that this was the identical manuscript collated at Alexandria in 616, for the Philoxenian or later Syriac version of the New Testament; but this is a groundless supposition. It is, however, worthy of remark, that many of the readings by which the Codex Bezæ is distinguished are found in the Syriac, Coptic, Sahidic, and in the margin of the Philoxenian-Syriac version. As the readings of this manuscript frequently agree with the Latin versions before the time of St. Jerome, and with the Vulgate or present Latin translation, Wetstein was of opinion that the Greek text was altered from the Latin version, or, in other words, that the writer of the Codex Bezæ departed from the lections of the Greek manuscript or manuscripts whence he copied, and introduced in their stead, from some Latin version, readings which were warranted by no Greek manuscript. This charge Semler, Michaelis, Griesbach, and Bishop Marsh have endeavoured to refute; and their verdict has been generally received. Matthæi, however, revived the charge of Wetstein, and considered the text as extremely corrupt, and suspected that some Latin monk, who was but indifferently skilled in Greek, wrote in the margin of his New Testament various passages from the Greek and Latin fathers, which seemed to refer to parti-

cular passages. He further thought that this monk had noted the differences occurring in some Greek and Latin manuscripts of the New Testament, and added parallel passages of Scripture: and that from this *farrago* either the monk himself, or some other person, manufactured his text (whether foolishly or fraudulently is uncertain), of which the Codex Bezæ is a copy. But this *suspicion* of Matthæi has been little regarded in Germany, where he incurred the antipathy of the most eminent biblical critics, by vilifying the sources of various readings from which he had it not in his power to draw, when he began to publish his edition of the New Testament; giving to the Codex Bezæ, the Codex Claromontanus (noticed in pp. 137, 138. *infra*), and other manuscripts of unquestionable antiquity, the appellation of *Editio Scurrilis.*[1] Bishop Middleton considers the judgment of Michaelis as approximating very near to the truth, and has given a collation of numerous passages of the received text with the Codex Bezæ; and the result of his examination, which does not admit of abridgment, is, that the Codex Bezæ, though a most venerable remain of antiquity, is not to be considered, in a critical view, as of much authority. He accounts for the goodness of its readings, considered with regard to the *sense*, by the natural supposition of the great antiquity of the manuscript, which was the basis of the Codex Bezæ; but while its latinising is admitted, he contends that we have no reason to infer that its readings, considered in the same light, are therefore faulty. The learned prelate concludes with subscribing to the opinion of Matthæi somewhat modified. He believes that no fraud was intended; but only that the critical possessor of the basis filled its margin with glosses and readings chiefly from the Latin, being a Christian of the Western Church; and that the whole collection of Latin passages was translated into Greek, and substituted in the text by some one who had a high opinion of their value, and who was better skilled in caligraphy than in the Greek and Latin languages.[2] The arguments and evidences adduced by Bishop Middleton, we believe, are by many, at least in England, considered so conclusive, that, though the antiquity of the manuscript is fully admitted, yet it must be deemed a latinising manuscript, and, consequently, is of comparatively little *critical* value.

At the time Beza presented this manuscript to the university of Cambridge, it had been in his possession about nineteen years; and in his letter to that learned body he says, that it was found in the monastery of Saint Irenæus at Lyons, where it had lain concealed for a long time. But how it came there, and in what place it was written, are questions concerning which nothing certain is known. The most generally received opinion is, that it was written in the west of Europe.

The Cambridge manuscript has been repeatedly collated by critical editors of the New Testament. Robert Stephens made extracts from it, though with no great accuracy, under the title of Codex β, for his edition of the Greek Testament, of 1550; as Beza also did

[1] Bp. Marsh's Lectures, part ii. pp. 30, 31.

[2] Bishop Middleton on the Greek Article, pp. 677—698., first edition.

for his own edition published in 1582. Since it was sent to the university of Cambridge, it has been more accurately collated by Junius, whose extracts were used by Curcellæus and Father Morin. A fourth and more accurate collation of it was made, at the instigation of Archbishop Usher, and the extracts were inserted in the sixth volume of the London Polyglott, edited by Bishop Walton. Dr. Mill collated it a fifth and sixth time; but that his extracts are frequently defective, and sometimes erroneous, appears from comparing them with Wetstein's New Testament, and from a new collation which was made, about the year 1733, by Mr. Dickenson of Saint John's College; which is now preserved in the library of Jesus' College, where it is marked O, Θ, 2. Wetstein's extracts are also very incorrect, as appears from comparing them with the manuscript itself. [1]

A splendid fac-simile of the Codex Bezæ was published by the Rev. Dr. Kipling at Cambridge, under the patronage and at the expense of the university, in 1793, in 2 vols. atlas folio. Dr. Harwood regulated the text of the Gospels and Acts, in his edition of the Greek Testament, chiefly according to the readings of the Codex Bezæ; which was so highly valued by the learned but eccentric divine, Whiston, that in his "Primitive New Testament in English," (8vo. Stamford and London, 1745,) he has translated the four Gospels and Acts literally from this manuscript. Dr. A. Clarke, in his Commentary on the New Testament, has paid very particular attention to the readings of the Codex Bezæ.

III. The Codex Ephremi, or Codex Regius, 1905., (at present 9.) by Wetstein and Griesbach noted with the letter C., is an invaluable Codex Rescriptus, written on vellum, and is of very high antiquity. The first part of this manuscript contains several Greek works of Ephrem the Syrian, written over some more antient writings which had been erased, though the traces are still visible, and in most places legible. These more antient writings were the entire Greek Bible. In the New Testament, there are very numerous chasms, which are specified by Wetstein, from whom they have been copied by Michaelis and Griesbach. The text is not divided into columns; the uncial characters are larger than those of the Codex Alexandrinus, without accents, and the words are not divided. There are large initial letters at the beginning of each section; and the text is sometimes divided into articles, not much larger than our verses. A small cross indicates the end of a division; a full point below a letter is equivalent to a comma, and in the middle to a semi-colon. The Gospels follow the divisons of Ammonius, and also have the τιτλοι, *à primâ manu*; the sections of the epistles sometimes agree with the αναγνωσεις or lessons occurring in the MSS. which are known to have been written in Egypt. The titles and subscriptions to the several books are very brief, without any of the additions which are sometimes found in the Codex Alexandrinus. The Codex Ephremi exhibits the text of the Alexan-

[1] Millii Prolegomena, §§ 1268—1273. Griesbach, Symbolæ Criticæ, tom. i. pp. lv.—lxiv. Michaelis, vol. iii. part i. pp. 228—242. and part ii. pp. 679—721. Hug's Introd. vol. i. pp. 275—278.

drine Recension in its greatest purity, and numerous other indications of its Egyptian origin. In this manuscript the disputed verse, John v. 4., is written, not in the text, but as a marginal scholion. Wetstein conjectured, that this was one of the manuscripts that were collated at Alexandria in 616 with the new Syriac version; but of this there is no evidence. From a marginal note to Heb. viii. 7. the same critic also argued, that it was written before the institution of the feast of the Virgin Mary; that is, before the year 542. But his arguments are not considered as wholly decisive by Michaelis, who only asserts its great antiquity in general terms. Bishop Marsh pronounces it to be at least as antient as the seventh century; and Professor Hug considers it to be even older than the Codex Alexandrinus. The readings of the Codex Ephremi, like those of all other very antient manuscripts, are in favour of the Latin; but there is no satisfactory evidence that it has been corrupted from the Latin version. It has been altered by a critical collator, who, according to Griesbach, must have lived many years after the time when the manuscript was written, and who probably erased many of the antient readings. Kuster was the first who procured extracts from this manuscript for his edition of Dr. Mill's Greek Testament. Wetstein has collated it with very great accuracy; and the numerous readings he has quoted from it greatly enhance the value of his edition.[1]

IV. The Codex Claromontanus, or Regius 2245., is a Greek-Latin manuscript of St. Paul's Epistles, found in the monastery of Clermont, in the diocese of Beauvais, and used by Beza, together with the Codex Cantabrigiensis, in preparing his edition of the New Testament. It follows the Western Recension, and is noted D. by Wetstein and Griesbach in the second volumes of their respective editions of the Greek Testament. Sabatier supposes it to have been written in the sixth century; Montfaucon places it in the seventh century; Griesbach thinks it was written in *the sixth or seventh* century, and Hug, in the eighth century. This manuscript is written on vellum in uncial characters, and with accents and marks of aspiration added by another hand, but of great antiquity. As it contains the Epistle to the Hebrews, which has been added by a later hand, it is supposed to have been written in the west of Europe. Dr. Mill contended that the Codex Claromontanus was the second part of the Codex Bezæ; but this opinion has been confuted by Wetstein, who has shown that the former is by no means connected with the latter, as appears from the difference of their form, their orthography, and the nature of the vellum on which they are written. Bishop Marsh adds, on the authority of a gentleman who had examined both manuscripts, that the Codex Claromontanus contains only *twenty-one* lines in each page, while the Cambridge manuscript contains *thirty-three* lines in a page; the abbreviations in the two manu-

[1] Wetstenii Nov. Test. tom. i. Proleg. pp. 27, 28. Griesbach's Symb. Crit. tom. i. pp. i.—liv. and Nov. Test. tom. i. pp. ci. cii. Michaelis, vol. ii. part i. pp. 258—260. part ii. pp. 737, 738. Hug's Introduction, vol. i. pp. 271—273. See also the Palæographia Græca of Montfaucon (pp. 213, 214.) who has given a fac-simile of this manuscript, which Professor Hug says is not equal to the elegance of this codex.

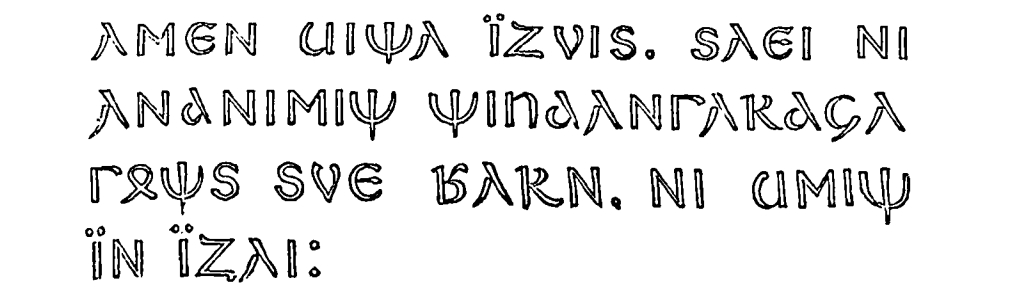
scripts are also different. The Codex Claromontanus, like other Greek-Latin manuscripts, has been accused of having a Greek Text, that has been altered from the Latin; but this charge has been satisfactorily refuted by Dr. Semler. The *migrations* of this manuscript are somewhat remarkable. From the hands of Beza it went into the Putean library, which derived its name from the family of De Puy. Jacques De Puy, who was librarian to the king of France, and died in 1656, bequeathed it, together with his other manuscripts, to the Royal Library at Paris, where it is now preserved, and at present is marked 107. According to the accounts of Wetstein and Sabatier, thirty-six leaves were cut out of it at the beginning of the last century, (it is supposed by John Aymon, a notorious literary thief of that time,) and were sold in England; but they were sent back by the Earl of Oxford in 1729. The manuscript, therefore, is once more complete, as the covering only is wanting in which the stolen sheets had been enclosed, which is kept in the British Museum, and filled with the letters that passed on the occasion, as a monument of this infamous theft.[1]

V. The Codex Argenteus is a manuscript containing the four Gospels, in the Gothic version of Ulphilas[2], which is preserved in the university of Upsal. It is written on vellum, and has received the name of *Argenteus* from its silver letters; it is of a quarto size, and the vellum leaves are stained with a violet colour; and on this ground the letters, which are all *uncial* or capitals, were afterwards painted in silver, except the initial characters and a few other passages, which are in gold. The cover and back of the volume are of silver embossed. From the deep impression of the strokes, Ihre, Michaelis, and Hug are of opinion, that the letters were either imprinted with a warm iron, cut with a graver, or cast for the purpose, and afterwards coloured; but Mr. Coxe, (with whom the late eminent traveller Dr. E. D. Clarke seems to coincide,) after a very minute examination, was convinced that each letter was painted, and not formed in the manner supposed by those critics. Most of the silver letters have become green by time, but the golden letters are still in good preservation. We have no knowledge of this important manuscript prior to the discovery of it in the abbey of Werden in Westphalia, whence it was taken to Prague. In the year 1648, when that city was stormed by the Swedes, it fell into the hands of a Swedish count, who presented it to his sovereign, queen Christina. After remaining some time in her library, during the confusion which preceded her abdication of the throne of Sweden, it suddenly and unaccountably disappeared, and was again brought to light in the Netherlands. Some have supposed that the celebrated Isaac Vossius received it as a present from the Queen; others, that he brought it away by stealth. After his death, however, it was purchased for six hundred dollars by count Magnus Gabriel de la Gardie, who presented it to the university of Upsal, where it

[1] Michaelis, vol. ii. part i. pp. 244—248. part ii. pp. 724—728. Griesbach, Symbolæ Criticæ, tom. i. pp. lv.—lxiv. Hug, vol. i. pp. 280—282.

[2] See an account of this version, *supra*, pp. 75, 76.

at present remains. The following cut is a faithful fac-simile of the characters of the Codex Argenteus: it was traced from the manuscript itself for the late Dr. E. D. Clarke, and is the most correct fac-simile known to be extant. It corresponds with our version of Luke xviii. 17. *Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.* It is worthy of remark, that, in the Codex Argenetus, the well known old Saxon or Gothic word *Barn*, is used to signify the original word Παιδιὸν, *a little child.*



Concerning the age of this venerable manuscript, critics are by no means agreed. Some of the zealous advocates for its antiquity have maintained that it is the very copy which Ulphilas wrote with his own hand. The librarian by whom it was exhibited to Dr. Clarke stated it to have been completed about the end of the fourth century, by a bishop of Thrace, in the Gothic language used at that time in Mœsia. This brings its age very nearly, if not quite, to the time when Ulphilas lived: but it is not likely—indeed it is utterly improbable—that the only copy of the Gothic translation of the Gospels, which is now extant, should be precisely the original. What proves that this cannot be the identical MS. of *Ulphilas, is the fact,* that several various readings have been discovered in the margin, a circumstance which clearly shows that it must have been written at a time when several transcripts had been already made.

Some fragments of the Gothic version of St. Paul's Epistle to the Romans were discovered by M. Knittel, in the year 1756, in a Codex Rescriptus belonging to the library of the Duke of Brunswick at Wolfenbüttel: they were published by him in 1762, and reprinted in 1763, in 4to., at Upsal, with notes by Ihre. The Brunswick manuscript contains the version of Ulphilas in one column, and a Latin translation in the other: it is on vellum, and is supposed to be of the sixth century. In the eighth or ninth century, the *Origines Isidori Hispalensis* were written over the translation of Ulphilas; but the ink had become so exceedingly pale as not to admit of deciphering the original manuscript without great difficulty.[1]

In the year 1817, a most important discovery was made among the Codices Rescripti, in the Ambrosian library at Milan, by signor

[1] Michaelis, vol. ii. pp. 130—153. 631—635. Semler, pp. 70—72. Viser, Hermeneut. Nov. Test. vol. ii. part iii. pp. 56—58. Schoell, Histoire Abrégé de la Littérature Grecque, tom. ii. p. 191. Hug, vol. i. pp. 488—498. Coxe's Travels in Russia, &c. vol. iv. pp. 173—180. edit. 1802. Dr. E. D. Clarke's Travels, vol. vi. pp. 183, 184. 4to.

Angelo Maï, who is at present keeper of the manuscript-department of the Vatican library. While this indefatigable explorer of antient literature was examining two Codices Rescripti in the Ambrosian library, he was surprised with the discovery of some Gothic writing in one of them; which on further investigation proved to be fragments of the books of Kings, Ezra, and Nehemiah. The discovery thus auspiciously made, stimulated him to further inquiries, which were rewarded with the discovery of *four* other Codices Rescripti containing portions of the Gothic version. He now associated in his researches, signor Carolo Ottavio Castillionei; and to their joint labours we are indebted for a specimen and account[1] of these manuscripts, from which the following particulars are abridged.

The *first* of these five Gothic MSS. (which is noted S. 36.) consists of 204 quarto pages on vellum; the later writing contains the homilies of Gregory the Great on the Prophecies of Ezekiel, which from their characters must have been executed before the eighth century. Beneath this, in a more antient Gothic hand, are contained the Epistles of St. Paul to the Romans, 1st and 2d Corinthians, Ephesians, Philippians, Colossians, 1st and 2d of Timothy, Titus, and Philemon, together with a fragment of the Gothic Calendar. The Epistles to the Romans, Corinthians, Ephesians, and to Timothy, are very nearly entire, and form the chief part of this MS.: of the other Epistles, considerable fragments only remain. The titles of the Epistles may be traced at the heads of the pages where they commence. This MS. appears to have been written by two different copyists, one of whom wrote more beautifully and correctly than the other: and various readings may be traced in some of the margins written in a smaller hand. Entire leaves have been turned upside down by the *rescriber* of this MS. A fac-simile specimen of this manuscript is given in the accompanying Plate 5. No. 1. It represents the commencement of Paul's Epistles to the Ephesians, and may be thus rendered: *The Epistle of Paul to the Ephesians beginneth. Paul, an apostle of Jesus Christ according to the will of God, to the saints who are at Ephesus.*

The *second* MS. also, in quarto, and noted S. 45., contains 156 pages of thinner vellum, the Latin writing on which is of the eighth or ninth century, and comprises Jerome's exposition of Isaiah. Under this has been discovered, (though with some difficulty, on account of the thickness of the Latin characters and the blackness of the ink,) the Gothic version of Saint Paul's two Epistles to the Corinthians, the Galatians, Ephesians, Philippians, Colossians, the two Epistles to the Thessalonians and to Titus. What is deficient in the preceding MS. is found in this, which has some various readings peculiar to itself, and therefore is an independent codex.

In the *third* manuscript, noted G. 82., a quarto Latin volume, containing the plays of Plautus, and part of Seneca's Tragedies of Medea and Œdipus, signor Maï discovered fragments of the Books of Kings, Ezra, and Nehemiah. This discovery is peculiarly valuable, as not the smallest portion of the Gothic version of the Old Testament was known to be in existence; and, further, as it furnishes a complete refutation of the idle tale repeated by Gibbon after preceding writers, viz. that Ulphilas prudently suppressed the four Books of Kings, as they might tend to irritate the fierce and sanguinary spirit of his countrymen.[2] The date of the

[1] Ulphilæ Partium Ineditarum, in Ambrosianis Palimpsestis ab Angelo Maio repertarum, Specimen, conjunctis curis ejusdem Maii et Caroli Octavii Castillionæi editum, Mediolani, Regiis Typis, M. DCCC. XIX. 4to. [2] Decline and Fall, vol. vi. p. 269.

ROYAL ASIATIC

FAC SIMILES.

1. Of a Codex Rescriptus of the Gothic Version of Saint Pauls Epistles — Discovered in the Ambrosian Library at Milan.

2. Of the Codex Cæsareus of the Book of Genesis at Vienna.

Latin writing of this MS. which Maï deciphered with great difficulty, is not specified; but, on comparing his specimen of it with other engraved specimens, we are inclined to refer it to the eighth or ninth century.

The *fourth* specimen (noted I. 61.) consists of a single sheet in small quarto, containing four pages of part of Saint John's Gospel in Latin, under which are found the very fragments of the twenty-fifth, twenty-sixth, and twenty-seventh chapters of Matthew's Gospel, which are wanting in the celebrated manuscript of the Gothic Gospels preserved at Upsal, and usually known by the appellation of the *Codex Argenteus*.

The *fifth* and last manuscript, (noted G. 117.) which has preserved some remains of Gothic literature, is a volume of the proceedings of the Council of Chalcedon; under the later writing have been discovered some fragments of antient authors, whose names Signor Maï has not specified; and also a fragment of a Gothic Homily, rich in biblical quotations, and the style of which he thinks shows that it was translated from some one of the fathers of the Greek church. The characters of this MS. bear a close resemblance to those of the Codex Argenteus, at Upsal, which was executed in the sixth century.

The manuscripts above described are written in broad and thick characters, without any division of words or of chapters, but with contractions of proper names, similar to those found in antient Greek MSS. Some sections, however, have been discovered, which are indicated by numeral marks or larger spaces, and sometimes by large letters. The Gothic writing is referred to the sixth century.

The portions of the Gothic version of the Old and New Testament, printed by signors Maï and Castillionei, are, I. Nehemiah, chap. v. verses 13—18. chap. vi. 14—19. and vii. 1—3. II. A Fragment of Saint Matthew's Gospel, containing chap. xxv. 38—46. xxvi. 1—3., 65—75. and xxvii. 1.: this fragment contains the *whole of the passages* which are wanting in the Upsal MS. of the four Gospels. III. Part of St. Paul's Epistle to the Philippians, chap. ii. 22—30. and iii. 1—16. IV. Saint Paul's Epistle to Titus, chap. i. 1—16. ii. 1.; and V. verses 11—23. of his Epistle to Philemon. The Gothic text is exhibited on the left-hand page, and on the right-hand page the editors have given a literal Latin translation of it, together with the Greek original. These are succeeded by fragments of a Gothic Homily, and Calendar, with Latin translations, Gothic alphabet, and a glossary of new Gothic words which they have discovered in the passages which they have printed.

VI. A very valuable Codex Rescriptus was discovered nearly thirty years since by the (late) Rev. Dr. Barrett, senior fellow of Trinity College, Dublin. While he was examining different books in the library of that college, he accidentally met with a very antient Greek manuscript, on certain leaves of which he observed a two-fold writing, one antient and the other comparatively recent, transcribed over the former. The original writing on these leaves had been greatly defaced, either by the injuries of time, or by art: on close examination he found, that this antient writing consisted of the three following fragments:—the Prophet Isaiah, the Evangelist Saint Matthew, and certain orations of Gregory Nazianzen. The fragment, containing Saint Matthew's Gospel, Dr. Barrett carefully tran-

FAC SIMILES.

1. Of the Codex Cottonianus (Titus C.XV.)

John XIV. 6.

ΛΕΓΕΙΑΥΤΩΟΙ͞Ο
ΕΓΩΕΙΜΕΙΉΟ
ΔΟΣΚΑΙΉΑΛΗ
ΘΙΆΚΑΙΉΖΩΉ
ΟΥΔΙΣΕΡΧΕΤΑΙ
ΠΡΟΣΤΟΝ ΠΡ͞Α
ΕΙΜΗΔΙΕΜΟΥ

2. Of the Codex Harleianus.

N.° 5598 *John I. 18.*

Ο͞Ν ΟΥ͞ΔΕΙΣΈΩ
ΡΑΚΕΠΏΠΟΤΕ
ΟΜΟΝΟΓΕΝΗΣΥ͞Σ
ΟΩ͞ΝΕΙΣΤΟΝΚΟΛ
ΠΟΝΤΟΥΠΡ͞Σ ΕΚΕΙ
ΝΟΣΕΞΗΓΉΣΑΤΟ

3. Of the Codex Cyprius.

ΟΨΕ ΔΕ ΣΑΒΒΑΤΩΝ ΤΗ ΕΠΙΦΩΣΚΟΥΣΗΕΙΣΜΙΑΝ
ΣΑΒΒΑΤΩΝ ΗΛΘΕΝ ΜΑΡΙΑΗ ΜΑΓΔΑΛΗΝΗ

scribed; and the whole has been accurately engraved in fac-simile by the order and at the expense of the University, thus presenting to the reader a perfect resemblance of the original.[1] The accompanying engraving is copied from Dr. B.'s first plate. It represents the 18th and 19th verses of the first chapter of Saint Matthew's Gospel. We have subjoined the same verses in ordinary Greek types, with a literal version in parallel columns.

V. 18. ΤΟΥΔΕΙΥΧΥΗΓΕΝΕΣΙΣΟΥ	V. 18. NOWTHEBIRTHOFJSCHTTH
ΤΩΣΗΝ·ΜΝΗΣΤΕΥΘΕΙ	USWAS·BEINGESPOU
ΣΗΣΥΗΣΜΗΤΡΟΣΑΥΤΟ...	SEDHIISMOTHER
ΜΑΡΙΑΣΥΩΙΩΣΗΦΠΡΙΝ	MARYTOJOSEPHBEFORE
ΣΥΝΕΛΘΕΙΝΑΥΤΟΥΣΕΥ	THEYCAMETOGETHERSHEWAS
ΡΗΘΗΕΝΓΑΣΤΡΙΕΧΟΥΣΑ·	FOUNDWITHCHILD
ΕΚΠΝΣΑΓΙΟΥ	BYTHEHOLYSPT·
V. 19. ΙΩΣΗΦΔΕΟΑΝΗΡΑΥΤΗΣ	V. 19. JOSEPHTHENHERHUSBAND
ΔΙΚΑΙΟΣΩΝΚΑΙΜΗΘΕΛ...	BEINGAJUSTMANANDNOTWILL...
ΑΥΤΗΝΔΕΙΓΜΑΤΕΙΣΑΙ	TOMAKEHERAPUBLICEXAMPLE
ΕΒΟΥΛΗΘΗΑΑΘΡΑΑΠΟΛΥ	WASMINDEDPRIVILYTOPUT
ΣΑΙΑΥΤΗΝ.	HERAWAY.

Of the original writing of this manuscript, which Dr. Barrett calls the *Codex Vetus*, only sixty-four leaves remain, in a very mutilated state: each page contains one column; and the columns in general consist of twenty-one lines, and sometimes (though rarely) of twenty-two or twenty-three; the lines are nearly of equal lengths, and consist, ordinarily, of eighteen or twenty square letters, written on vellum originally of a *purple* colour, but without any points. From these two circumstances, as well as from the division of the text, the orthography, mode of pointing, abbreviations, and from some other considerations, Dr. Barrett, with great probability, fixes its age to the sixth century. This manuscript follows the Alexandrian Recension. The *Codex Recens*, or later writing (which contains several tracts of some Greek fathers), he attributes to a scribe of the thirteenth century: about which time it became a general practice to erase antient writings, and insert others in their place.[2]

VII. The *Codex*[3] *Laudianus* 3., as it is noted by Dr. Mill, but noted by the letter E by Wetstein, and * E by Griesbach, is a Greek-Latin manuscript of the Acts of the Apostles, in which the Latin text is one of those versions which differ from Jerome's edition, having been altered from the particular Greek text of this manuscript. It is defective from chap. xxvi. 29. to xxviii. 26.

This manuscript is erroneously supposed to have been the identical book used by the venerable Bede in the seventh century, because it

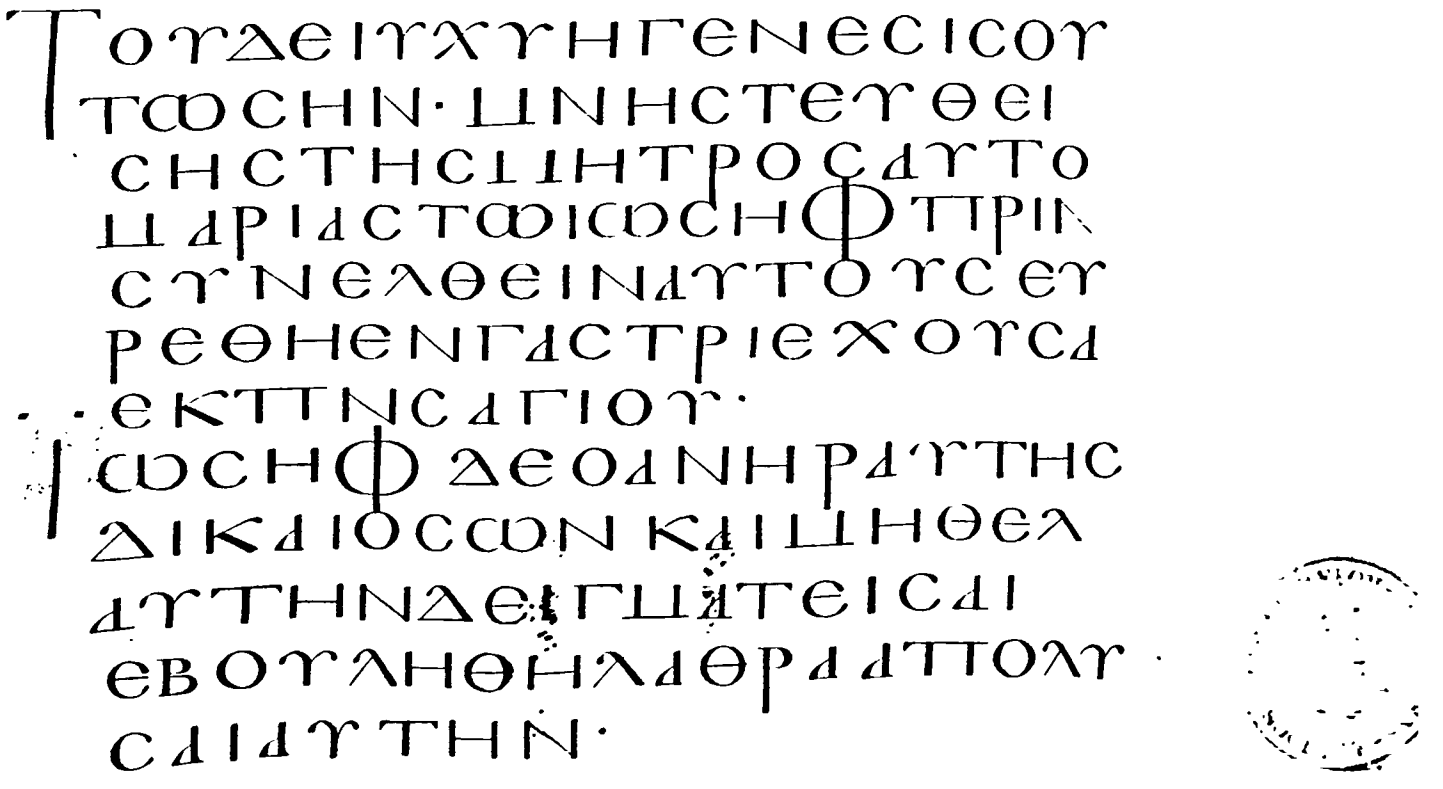
[1] The title of this interesting (and comparatively little known) publication is as follows: "Evangelium Secundum Matthæum ex Codice Rescripto in Bibliotheca Collegii SSæ. Trinitatis juxta Dublin: Descriptum Opera et Studio Johannis Barrett, S. T. P. MDCCCI." 4to.

[2] Dr. Barrett's Prolegomena, pp. 2—9.

[3] So called from Archbishop Laud, who gave this, among many other precious manuscripts, to the University of Oxford. It is now preserved in the Bodleian Library, F. 82. No. 1119.

Fac-simile of a Codex Rescriptus of Saint Matthew's Gospel in the Library of Trinity College, Dublin.

Matt. Chap. I. v. 18. 19.



Two Similes of a Cell of the Acts of the Apostles preserved in the Bodleian Library at Oxford.

Acts. Chap. VII. v. 2.

ADILLE AIT	ΟΔΕΕΦΗ
UIRI	ΑΝΔΡΕϹ
FRATRES	ΑΔΕΛΦΟΙ
ET PATRES	ΚΛΙΠΑΤΕΡΕϹ
AUDITE	ΑΚΟΥϹΑΤΕ
DEUS	ΟΘϹ̄
GLORIAE	ΤΗϹΔΟΞΗϹ
UISUS EST	ΩΦΘΗ
PATRI	ΤΩΠΡΙ
NOSTRO	ΗΜΩΝ
ABRAHAE	ΑΒΡΑΑΜ

has all those irregular readings which, in his Commentaries on the Acts, he says were in *his* book; and no other manuscript is now found to have them. There is an extraordinary coincidence between it and the old Syriac version of the Acts of the Apostles. Wetstein conjectures, from an edict of a Sardinian prince, Flavius Pancratius, written at the end of this manuscript, and from several other circumstances, that it was written in Sardinia in the seventh century. To this conjecture Michaelis is disposed to accede, though Dr. Woide supposed it to have been written in the East, because its orthography has several properties observable in the Codex Alexandrinus. But as these peculiarities are also found in other very antient manuscripts, Bishop Marsh considers them as insufficient to warrant the inference, especially when we reflect on the great improbability that a *Greek* manuscript written in the *East* should be accompanied with a Latin translation. It will be seen from the annexed fac-simile [1], which represents the chief part of Acts vii. 2., that this Latin translation, contrary to the usual arrangement of the Greek-Latin manuscripts, occupies the first column of the page. Only one word (or at the utmost, two or three words, and that but seldom,) is written in a line, and in uncial or capital letters; and they are so written that each Latin word is always opposite to the correspondent Greek word. Hence it is evident, that the manuscript was written for the use of a person who was not well skilled in both languages; and as the Latin occupies the first column, this circumstance is an additional evidence that it was written in the West of Europe, where Latin only was spoken. For the satisfaction of the English reader, the verse in question is subjoined in common Roman and Greek capitals, with the corresponding literal English in a third column.

AD ILLE AIT	ΟΔΕ ΕΦΗ	AND HE SAID
UIRI	ΑΝΔΡΕΣ	MEN
FRATRES	ΑΔΕΛΦΟΙ	BRETHREN
ET PATRES	ΚΑΙ ΠΑΤΕΡΕΣ	AND FATHERS
AUDITE	ΑΚΟΥΣΑΤΕ	HEARKEN
DEUS	Ο $\overline{\Theta\Sigma}$	THE $\overline{GD}$
GLORIÆ	ΤΗΣ ΔΟΞΗΣ	OF GLORY
UISUS EST	ΩΦΘΗ	APPEARED
PATRI	ΤΩΠΡΙ	UNTO THE FTHER
NOSTRO	ΗΜΩΝ	OF US
ABRAHAE.	ΑΒΡΑΑΜ.	ABRAHAM.

With regard to the date of this manuscript;—Mr. Astle refers it to the beginning of the fifth century; Griesbach to the seventh or eighth; and Mr. Hearne to the eighth century. But from the shape of the letters and other circumstances, Bishop Marsh pronounces it to be less antient than the Codex Bezæ, which was written in the fifth century. Probably the end of the sixth or the former part of the seventh century may be assigned as the date of the Codex Laudi-

[1] It is copied from Mr. Astle's work on the Origin of Writing, Plate iv.

anus 3. This manuscript is of great value: Michaelis pronounces it to be indispensable to every man who would examine the important question, whether the Codices Græco-Latini have been corrupted from the Latin, and adds, that it was this manuscript which convinced him that this charge is without foundation.[1]

VIII. The CODEX COISLINIANUS, H. of Griesbach's notation is a very beautiful MS. of the sixth century, containing fragments of St. Paul's Epistles: it is written in uncial characters, with accents; and was formerly kept at mount Athos, where it was applied, as old parchment, to the binding of other books, in the year 1218; as appears in a note of the book to the binding of which it was applied.[2]

IX. The CODEX BOERNERIANUS derives its name from Dr. C. F. Boerner, to whom it formerly belonged, and is now deposited in the royal library at Dresden. It is noted by the letter G. 2. by Wetstein and Griesbach. It contains St. Paul's Epistles, with the exception of that to the Hebrews, which was formerly rejected by the church of Rome; and is written in Greek and Latin, the Latin or old Ante-Hieronymian version being interlined between the Greek, and written over the text, of which it is a translation. Semler supposed that the Latin was written since the Greek; but Professor Matthæi, who published a copy of this manuscript, suggests that the uniformity of the hand-writing, and similarity in the colour of the ink, evince that both the Greek and Latin texts proceeded from the same transcriber. It frequently agrees with the Codex Claromontanus (described in pp. 137, 138. *supra*), and with the Codex Augiensis, of which a notice is given in p. 147. *infra*. The time when this manuscript was written has not been determined with precision. That it is antient, appears (says Michaelis) from the form of the characters, and the absence of accents and marks of aspiration. It seems to have been written in an age when the transition was making from uncial to small characters; and from the correspondence of the letters *r*, *s*, and *t*, in the Latin version to that form which is found in the Anglo-Saxon alphabet, Bishop Marsh infers, that this manuscript was written in the west of Europe, and probably between the eighth and tenth centuries. Kuster, who first collated this manuscript, supposed it to be *British*; Doederlein, Irish. The learned reviewer of Matthæi's edition of this manuscript, in the Jena Literary Gazette, decides that it could only be written in Germany or France; because in the margin many passages are noted *contra* γοδδισχαλκον, apparently because they are contradictory to the opinion of Gottschalk, a celebrated monk, who disputed concerning predestination in the ninth century, but whose tenets excited little attention except in those two countries. The writer in question thinks it probable that this manuscript was written by Johannes Scotus, who lived at the court of Charles the Bald, king of France, and was the most celebrated opponent of

[1] Griesbach, Symb. Crit. tom. ii. pp. 181—183. Michaelis, vol. ii. part i. pp. 269—274. part ii. pp. 747, 748. Mr. Woide, Præfat. ad Cod. Alexandr. pp. xxvi.—xxviii. §§ 76—81. Astle on the Origin of Writing, p. 76. 2d edit. The Greek and Latin text of the Codex Laudianus was printed at Oxford in 8vo. in 1715, by the celebrated antiquary, Thomas Hearne, with a specimen of the original characters.

[2] Hug's Introduction, vol. i. p. 288.

Gottschalk. The manuscript, however, could not have been written later than the ninth century, for in the beginning of the tenth, Gottschalk's dispute had lost all its importance. Griesbach and Hug accordingly refer the Codex Boernerianus to the ninth or tenth century. There is a transcript of this MS. in the library of Trinity College, Cambridge, among the books and manuscripts that were left by Dr. Bentley, who probably procured it for his intended edition of the Greek Testament. Professor Matthæi published a copy of this manuscript at Meissen in Saxony, in 1791, in quarto, which was reprinted at the same place in 1818, also in quarto. [1]

X. The Codex Cyprius, or Colbertinus, 5149., noted K. in the first volume of Wetstein's and Griesbach's editions of the Greek Testament, is a copy of the four Gospels, brought from the island of Cyprus in the year 1637; and now deposited in the Royal Library at Paris, where it is at present numbered 33. This manuscript was first collated by Father Simon [2], whose extracts of various readings were inserted by Dr. Mill in his critical edition of the New Testament. [3] Wetstein charged this manuscript with latinising, but without sufficient evidence. Michaelis deemed it to be of great value, and expressed a wish for a more accurate collation of it. That wish was not realised until the year 1819, when Dr. J. M. A. Scholz, of Heidelberg, being at Paris, subjected this manuscript to a very rigorous critical examination, the results of which he communicated to the public in his *Curæ Criticæ in Historiam Textus Evangeliorum* (4to. Heidelbergæ, 1820): from this work the following particulars are abridged.

This manuscript is written on vellum, in an oblong quarto size, and in excellent preservation. The uncial characters are not round, as in most antient manuscripts, but leaning; they exhibit evident marks of haste and sometimes of carelessness in the transcriber, and they present the same abbreviations as occur in the Alexandrian, Vatican, and other manuscripts. In a few instances, accents are absent, but frequently they are incorrectly placed; the spirits (asper and lenis) are often interchanged; and the permutations of vowels and consonants are very numerous. Thus we meet with καικρυμμενω for κεκρυμμενω (Matt. xiii. 44.); ελθει for ελθη (Mark iv. 22.); ραββει for ραββι (Matt. xxiii. 7. xxvi. 25. 49, &c.); οκοδομητο for ωκοδομητο (Luke iv. 29.); τουτω for τουτο (Luke viii. 9.); Δαδδαιον for Θαδδαιον; εκαδευδον for εκαθευδον (Matt. xxv. 5.); Ναζαρεθ for Ναζαρετ (Mark i. 9.) &c. From the confused and irregular manner in which the accents and spirits are placed, Dr. Scholz conjectures that the Codex Cyprius was transcribed from a more antient copy that was nearly destitute of those distinctions. Some of the permutations are unquestionably errors of the transcriber, but the greater part of them, he is of opinion, must be referred to the orthography and pronun-

[1] Kuster's preface to his edition of Mill's Greek Testament, *sub finem*. Michaelis, vol. ii. part i. pp. 225—227. part ii. pp. 672—677. Jena Algemeine Litteratur Zeitung, as abridged in the Analytical Review for 1793, vol. xvii. p. 231. Hug's Introduction, vol. i. pp. 283—286.

[2] Histoire Critique du Texte du Nouveau Testament, ch. x. p. 104.

[3] Nov. Test. Millii et Kusteri Prolegom. p. 162.

ciation which (it is well known) were peculiar to the Alexandrians. To this manuscript are prefixed a *synaxarium* or epitome of the lives of the Saints, who are venerated by the Greek church, and a *menologium* or martyrology, together with the canons of Eusebius: to each of the three last Gospels is also prefixed an index of the κεφαλαια or larger chapters. The numbers of the Ammonian sections and larger chapters [1], are marked in the inner margin; and the numbers of the other chapters, together with the titles, are placed either at the top or at the bottom of the page. The Gospel of St. Matthew comprises 359 Ammonian sections, and 68 chapters; that of St. Mark, 241 sections, and 48 chapters; that of St. Luke, 342 sections and 83 chapters; and the Gospel of St. John, 232 sections, and 19 chapters. The celebrated passage in John viii. 1—11., concerning the woman who had been taken in adultery, constitutes a distinct chapter. From the occasional notation of certain days, on which particular portions were to be read, as well as from the prefixing of the synaxarium and menologium, Dr. Scholz considers this manuscript as having originally been written, and constantly used, for ecclesiastical purposes.

A considerable difference of opinion prevails, respecting the age of the Codex Cyprius. Simon referred it to the tenth century: Hug, to the ninth century; Dr. Mill thought it still later; Montfaucon assigned it to the eighth century, and with his opinion Dr. Scholz coincides, from the general resemblance of the writing to that of other manuscripts of the same date. Specimens of its characters have been given by Montfaucon [2], Blanchini [3], and Dr. Scholz.[4] Our fac-simile in Plate 3. No. 3.[5] is copied from the last-mentioned writer: it contains part of the first verse of the twenty-eighth chapter of St. Matthew's Gospel, in English thus:

INTHEENDOFTHESABBATH'ASITBEGANTODAWNTOWARDSTHEFIRST*DAY* OFTHEWEEK'CAMEMARYMAGDALENE.

This manuscript is of considerable importance in a critical point of view, particularly as it affords great weight to the readings of the best and most antient MSS., antient versions, and the fathers.[6]

XI. The Codex Basileensis, B. VI. 21., noted by Dr. Mill, B. 1., by Bengel, Bas. *α*, and by Wetstein and Griesbach, E., is a manu-

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1 See an account of these divisions in pp. 169, 170. *infra.*

2 Palæographia Græca, p. 232.

3 Evangeliarium Quadruplex, Part I. p. 492. plate 3. from that page.

4 At the end of his Curæ Criticæ in Historiam Textus Evangeliorum. In pp. 80—90. Dr. Scholz has given the *first entire* collation ever published, of the Various Readings contained in the Codex Cyprius.

5 This plate faces page 132. *supra.*

6 Dr. Scholz (Cur. Crit. pp. 63—65.) has given several instances of such readings, one only of which we have room to notice. In John vii. 8. the Codex Cyprius reads *ουκ αναβαινω*, which in later manuscripts is altered to *ουπω αναβαινω*, because the celebrated antagonist of Christianity, Porphyry, had used it as a ground of objection. With the Codex Cyprius agree the Cambridge Manuscript, the Codices Regii, 14. (33. of Griesbach's notation,) and 55. 117. of Griesbach), several of the Moscow manuscripts cited by Matthæi, the Memphitic and Ethiopic versions, together with several of the Ante-Hieronymian versions, and, among the fathers, Jerome, Augustine, Cyril, Chrysostom, and Epiphanius. This reading alone proves that the Codex Cyprius has *not* been altered from the Latin, as Wetstein asserted without any authority.

script of the four Gospels, written in uncial letters, in the eighth or (more probably) ninth century. It is mutilated in Luke i. 69. — ii. 4., iii. 4—15., xii. 58.—xiii. 12., xv. 8—20.; and xxiv. 47. to the end of the Gospels: but the chasms in Luke i. 69. — ii. 4., xii. 58. — xiii. 12., and xv. 8—20. have been filled up by a later hand. This manuscript was not used by Erasmus; but it was collated by Samuel Battier for Dr. Mill, who highly valued it; by Iselin, for Bengel's edition of the New Testament; and by Wetstein, who has given its readings in his edition.[1]

XII. The CODEX SAN-GERMANENSIS (noted E. 2. in the second volume of Wetstein's edition of the New Testament) is a Greek-Latin manuscript of St. Paul's Epistles, written in the seventh century, in uncial letters, and with accents and marks of aspiration, *à primâ manu.* It has been generally supposed to be a mere copy of the Codex Claromontanus (described in pp. 137. *supra*); but this opinion is questioned by Dr. Semler, in his critical examination of this manuscript, who has produced many examples, from which it appears that if the transcriber of it actually had the Clermont MS. before him, he must at least have selected various readings from other manuscripts. Bishop Marsh, therefore, considers the San-Germanensis as a kind of *Codex Eclecticus*, in writing which the Clermont MS. was principally but not at all times consulted. The manuscript now under consideration takes its name from the monastery of St. Germain-des-Prez, in Paris, in whose library it was formerly preserved. Dr. Mill first procured extracts from it, for his edition of the New Testament, where it is noted by the abbreviation Ger. for Germanensis. By Wetstein, it is noted E 2., and by Griesbach E.

According to Montfaucon, there is also extant another more antient Codex San-Germanensis of St. Paul's Epistles, which has never been collated. It is a fragment, containing only thirteen leaves; and is supposed to be as antient as the fifth century.[2]

XIII. The CODEX AUGIENSIS is a Greek-Latin manuscript of St. Paul's Epistles; it derives its name from the monastery of Augia major, at Rheinau, to which it belonged in the fifteenth century. After passing through various hands, it was purchased by the celebrated critic, Dr. Richard Bentley, in 1718; and in 1787, on the death of the younger Bentley, it was deposited in the library of Trinity College, Cambridge. This manuscript is defective from the beginning to Rom. iii. 8., and the epistle to the Hebrews is found only in the Latin version. Hug assigns it to the latter half of the ninth, or to the tenth century, and Michaelis to the ninth century, which (Bishop Marsh remarks) is the utmost that can be allowed to its antiquity. The Greek text is written in uncial letters without accents, and the Latin in Anglo-Saxon characters: it has been col-

[1] Marsh's Michaelis, vol. ii. part i. pp. 217, 218. Hug's Introd. vol. i. pp. 289 —294.

[2] Michaelis, vol. ii. part i. p. 314. part ii. pp. 784, 785.; Hug, vol. i. p. 282. Montfaucon's Bibliotheca Bibliothecarum, tom. ii. p. 1041. In his Palæographia Græca, he has given a fac-simile of the Greek and Latin characters of the Codex San-Germanensis. Another fac-simile of them is given by Blanchini, in his Evangeliarium Quadruplex, vol. i. in the last of the Plates annexed to p. 533.

lated by Wetstein, who has noted the Codex Augiensis with the letter F. in the second part of his edition of the New Testament. In many respects it coincides with the Codex Boernerianus, and belongs to the Western Recension. The words Χριστος (*Christ*), and Ιησους (*Jesus*) are not abbreviated by $\overline{\text{XC}}$ and $\overline{\text{IC}}$, as in the common manuscripts, but by $\overline{\text{XPC}}$ and $\overline{\text{IHC}}$, as in the Codex Bezæ.[1]

XIV. The Codex Harleianus, No. 5598., is a most splendid Evangeliarium, or collection of lessons from the four Gospels, unknown to Dr. Griesbach; it is written on vellum, in uncial Greek letters, which are gilt on the first leaf, and coloured and ornamented throughout the rest of the book. It consists of seven hundred and forty-eight pages; and according to an inscription on the last page, was written by one Constantine, a presbyter, A. D. 995. To several of the longer sections, titles are prefixed in larger characters. The passages of the Gospels are noted in the margin, as they occur, by a later hand, and between pages 726. and 729., there are inserted ten leaves of paper, containing the series of Lessons or Extracts from the Gospels, which are supposed to have been written by Dr. Covell, who was chaplain to the British Embassy at Constantinople A. D. 1670—1677, and was a diligent collector of MSS. In Plate 3. No. 2. is given a fac-simile[2] of the third page of this precious manuscript. It represents the eighteenth verse of the first chapter of Saint John's Gospel. We have annexed the same passage in ordinary Greek types, together with a literal English Version, in parallel columns.

$\overline{\Theta\text{N}}$ΟΥΔΕΙΣΕΩ	$\overline{\text{G}}\overline{\text{D}}$NOMANHATHSE
ΡΑΚΕΠΩΠΟΤΕ·	ENATANYTIME.
‘ΟΜΟΝΟΓΕΝΗΣ$\overline{\Upsilon\Sigma}$	THEONLYBEGOTTEN$\overline{\text{SN}}$
‘ΟΩΝΕΙΣΤΟΝΚΟΛ	WHOISINTHEBO
ΠΟΝΤΟΥ$\overline{\Pi\text{P}}$ΣΕΚΕΙ	SOMOFTHE$\overline{\text{FHR}}$H
ΝΟΣΕΞΗΓΗΣΑΤΟ·	EHATHMADEHIMKNOWN.

The lines of this venerable MS. are not all of equal length, some containing ten, others ten or more letters in each line. The same contractions of $\overline{\Theta\Sigma}$ for Θεος (*God*), $\overline{\Pi\text{P}}$ for Πατηρ (*Father*), $\overline{\Upsilon\Sigma}$ for Υιος (*a son*), &c. which occur in all the most antient Greek manuscripts, are also to be seen in this evangeliarium. As it has *never* yet been collated, it is highly worthy of the attention of future editors of the New Testament.

XV. The Codex Regius, 2861., at present 62 η, (or the eighth of the manuscripts collated by Robert Stephens,) is a quarto manuscript, on vellum, of the ninth century, and written in uncial letters of an oblong form. The accents are frequently wanting, and are often wrongly placed, even when they are inserted, from which circumstance Griesbach thinks that this manuscript was transcribed from another very antient one, which had no accents. Each page

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[1] Michaelis, vol. ii. part i. pp. 210, 211. part ii. pp. 664, 665. Hug, vol. i. pp, 286—288.

[2] This plate faces page 132. *supra*.

is divided into two columns, and the words follow, for the most part, without any intervals between them. The iota subscriptum, and postscriptum, are uniformly wanting: the usual abbreviations occur, and the letters AY and OY are sometimes written with contractions, as in the Codex Coislinianus 1. (a manuscript of the eighth century); and not seldom a letter is dropped in the middle of a word:—Thus, we read in it παραβλη for παραβολη, κλησεται for κληθησεται, κατρωμενος for καταρωμενος, &c. &c. Errors in orthography appear in every page, and also permutations of vowels and consonants. This manuscript contains the four Gospels, with the following chasms, viz. Matt. iv. 21.—v. 14. and xxviii. 17. to the end of the Gospel; Mark x. 17—30. and xv. 10—20.; and John xxi. 15. to the end. The τιτλοι and the Ammonian sections with reference to the canons of Eusebius are written in the Codex Regius *à primâ manu*. It is noted L. by Wetstein, and also by Griesbach[1], who has given a very complete and accurate collation of its various readings in his Symbolæ Criticæ. This manuscript harmonises with the Alexandrine or Western Recension.

XVI. The Codex Uffenbachianus 2., (1. of Bengel's notation, and No. 53. of Wetstein's and Griesbach's catalogues of manuscripts,) is a fragment of the Epistle to the Hebrews, consisting of two leaves: it is at present preserved in the public library at Hamburgh. Having been very imperfectly described by Maius, Wetstein, and Bengel, Dr. H. P. C. Henke rendered an important service to biblical literature by subjecting it to a minute critical examination, the result of which he published at Helmstadt, in 1800, in a quarto tract, with a fac-simile of the writing.[2] According to this writer, the Codex Uffenbachianus originally consisted of one ternion, or six leaves, of which the four middle ones are lost. It is wholly written in *red* uncial characters, slightly differing from the square form observable in the most antient manuscripts. The accents and notes of aspiration are carefully marked, but the iota subscriptum nowhere occurs: nor are any stops or minor marks of distinction to be seen, except the full stop, which is promiscuously placed at the bottom, in the middle, or at the top of a page, to serve as a comma, a colon, or a full point. The note of interrogation occurs only once, viz. in Heb. iii. 17. after the word ρημω; but there are scarcely any abbreviations beside those which we have already noticed as existing in the Alexandrian and other antient manuscripts. It is remarkable, that the first verse of the second chapter is wanting in this manuscript, which is characterised by some peculiar readings. M. von Uffenbach, who was its first *known* possessor, referred it to the seventh or eight century. Wetstein asserted it to have been written in the eleventh century; but, on comparing it with the specimens of manuscripts engraved by Montfaucon and Blanchini, we are of opinion with Dr. Henke, that

[1] Griesbach's Symbolæ Criticæ, tom. i. pp. lxvi.—cxli. Michaelis, vol. ii. part i. pp. 304—306. part ii. pp. 778, 779. Hug, vol. i. p. 294.

[2] Dr. Henke's publication and fac-simile are reprinted by Pott and Ruperti, in their Sylloge Commentationum Theologicarum, vol. ii. pp. 1—32. Helmstadt, 1801; from which our account of the Codex Uffenbachianus is abridged.

it was executed in the ninth century. In its readings, the Codex Uffenbachianus sometimes approximates to the Alexandrine, and sometimes to the Western Recension.

XVII. The CODICES MANNERS-SUTTONIANI are a choice collection of manuscripts, in the archiepiscopal library at Lambeth, which have been purchased, and presented to that library by his Grace the present Archbishop. They are principally the collection made by the Rev. J. D. Carlyle, Professor of Arabic in the university of Cambridge, during his travels in the East, with a view to a critical edition of the New Testament, with various readings; which however was never undertaken, in consequence of his lamented decease.[1] Of these manuscripts (which are chiefly of the New Testament) the following are particularly worthy of notice, on account of the harvest of various lections which they may be expected to afford.

1. No. 1175 is a manuscript of the four Gospels, written on vellum, in quarto, towards the end of the eleventh or at the beginning of the twelfth century. The two first verses of the first chapter of Saint Matthew's Gospel are wanting. At the end of this manuscript, on a single leaf, there are part of the last verse of the seventh chapter of Saint John's Gospel and the first eleven verses of the eighth chapter.

2. No. 1176 is another manuscript of the four Gospels, on vellum, in quarto, written in the twelfth century. On the first leaf there are some figures painted and gilt, which have nearly disappeared from age. This is followed by the chapters of the four Gospels.

3. No. 1177 is a manuscript of the four Gospels, on vellum, of the twelfth century, which is very much mutilated in the beginning.

4. No. 1178 contains the four Gospels, most beautifully written on vellum, in quarto, in the tenth century. The first seven verses and part of the eighth verse of the first chapter of Saint Matthew's Gospel are wanting.

5. No. 1179 contains the four Gospels, mutilated at the beginning and end. It is on vellum, in quarto, of the twelfth century.

6—8. Nos. 1182, 1183, and 1185, are manuscripts, containing the Acts of the Apostles, the Catholic Epistles, and the whole of Saint Paul's Epistles. They are all written in quarto and on paper. No. 1182 is of the twelfth century: the conclusion of St. John's First Epistle, and the subsequent part of this manuscript to the end, have been added by a later hand. No. 1183 is of the fourteenth century. No. 1185 is of the fifteenth century, and is mutilated at the end.

9. No. 1186 is a quarto manuscript on vellum, written in the eleventh century, and contains the Epistles of Saint Paul and the Apocalypse. It is unfortunately mutilated at the beginning and end. It commences with Rom. xvi. 15. .... παν (that is, Ολυμπαν) και τους συν αυτοις παντας αγιους,— .... *pas* (that is, *Olympas*) *and all the saints which are with them:* and it ends with the words, επι τω θρονω λεγοντες Αμην, — *on the throne, saying, Amen.* Rev. xix. 4. The Rev. H. J. Todd has given a fac-simile of this precious manuscript in his catalogue of the manuscripts in the archiepiscopal library at Lambeth.

[1] Six of these precious MSS. having been reclaimed by the Patriarch of Jerusalem, as having been lent only to Professor Carlyle; they were returned to him in 1817, by his Grace the ARCHBISHOP OF CANTERBURY. Full particulars relative to this transaction, so honourable to the noble and munificent character of the Primate of all England, may be seen in the Rev. H. J. Todd's "Account of Greek Manuscripts, chiefly Biblical, which had been in the possession of the late Professor Carlyle, the greater part of which are now deposited in the Archiepiscopal Library at Lambeth Palace." London. [1818.] 8vo.

10—12. Nos. 1187—1189 are lectionaries from the four Gospels, written on vellum in the thirteenth century.

13. No. 1190 is a manuscript on vellum written with singular neatness, in the thirteenth century. Formerly it contained the Acts of the Apostles, and the Catholic Epistles, together with the whole of Saint Paul's Epistles. It is sadly mutilated and torn, both in the middle and at the end.

14. No. 1191 is a lectionary, from the Acts of the Apostles and the Epistles. It is on vellum, in quarto, of the thirteenth century. It is mutilated both at the beginning and end. All the preceding manuscripts were brought by Professor Carlyle from the Greek islands.

15—17. Nos. 1194, 1195, and 1196 are lectionaries from the Acts of the Apostles and Epistles. They are on vellum, in quarto, and were written in the thirteenth century. No. 1194 is mutilated at the end: the writing of this manuscript is singularly neat, and many of the letters are gilt. No. 1195 is also mutilated at the beginning, and No. 1196 at the end.

18. No. 1192 is a very beautiful manuscript of the four Gospels, in quarto, written on vellum in the thirteenth century.

19. No. 1193 is a lectionary from the four Gospels, also written on vellum, in the thirteenth century. It is mutilated at the end. The six last manuscripts, Nos. 1191—1196 were brought from Syria.[1]

XVIII. The Codices Mosquenses, or Moscow manuscripts, are fifty-five in number. They were discovered by M. Matthæi, while he was a professor in that city, principally in the library belonging to the Holy Synod; and were collated by him with great accuracy. The principal various readings, derived from them, are printed in his edition of the Greek Testament, of which a notice is given in p. 18. of the Appendix to this volume. Though these MSS. are not of the highest antiquity, yet they are far from being modern, since some of them were written in the eighth, several in the tenth or eleventh, and many in the twelfth century. As the Russian is a daughter of the Greek church, Michaelis remarks that the Moscow manuscripts very frequently contain the readings of the Byzantine *recension*, though he has observed many readings that were usual not only in the west of Europe, but also in Egypt. Of the Codices Mosquenses, there are three, which Matthæi designates by the letters V. H. and B., and to which he gives a high character for antiquity, correctness, and agreement: they are all written in uncial characters. The manuscript V. contains the four Gospels; from John vii. 39. to the end is the writing of the twelve or thirteenth century: the preceding part is of the eighth century. It is written with accents, and is regularly pointed throughout. B. is an Evangeliarium or collection of the four Gospels, of the same date: H. is also an Evangeliarium, and, in the judgment of Matthæi, the most antient manuscript known to be extant in Europe. V. and H. were principally followed by him in forming the text of his edition of the New Testament.[2]

XIX. The Codex Brixiensis or Brixianus is a precious manu-

[1] Catalogue of the MSS. in the Archiepiscopal Library, at Lambeth, by the Rev. H. J. Todd, pp. 261, 262. folio, London, 1812.

[2] Michaelis, vol. ii. part i. pp. 288, 289. part ii. pp. 763—767. In Beck's Monogrammata Hermeneutices Librorum Novi Testamenti (pp. 67—71. 98.) and Griesbach's second edition of the Greek Testament (pp. cxxiii—cxxvi.), there are lists of the Moscow manuscripts. Prof. Matthæi has also given notices of them with occasional fac-similes, in the different volumes of his edition of the Greek Testament.

script of the Old Italic (Latin) Version executed in the eighth century, preserved at Brescia, in Lombardy. It is an oblong quarto, written in uncial characters, on purple vellum, which in the lapse of time has faded to a bluish tinge. The letters were written with ink, and subsequently silvered over. The initial words of each Gospel have been traced with gold, vestiges of which are still visible. The letters O. and V., T. and D., are frequently interchanged, and especially the letters B. and V. To the Gospels are prefixed the Eusebian Canons.[1] The Codex Brixiensis is very frequently referred to by Mr. Nolan in his "Inquiry into the Integrity of the Greek Vulgate or received Text of the New Testament," on account of its antiquity and importance, in vindicating the integrity of that text. It is printed by Blanchini in his Evangeliarum Quadruplex.

XX. Besides the preceding manuscripts, which (with few exceptions) are written in square or uncial characters, there are many others written in *small letters*, which are quoted by Griesbach and other critics, by Arabic numerals, 1, 2, 3, &c.; and which, though not equal in point of antiquity with several of those in uncial letters, are nevertheless of great value and importance, and frequently exhibit readings not inferior to those contained in the foregoing manuscripts. Of this description are the following; viz.

1. The Codex Basileensis, (noted by Bengel Bas. γ, and by Wetstein and Griesbach 1, throughout their editions,) contains the whole of the New Testament, except the Revelation, and is written on vellum with accents. On account of the subscriptions and pictures which are found in it, (one of which appears to be a portrait of the emperor Leo, surnamed the Wise, and his son Constantine Porphyrogennetus,) Wetstein conjectures that it was written in their time, that is, in the tenth century. Michaelis and Griesbach have acceded to this opinion. Erasmus, who made use of it for his edition of the Greek Testament, supposed it to be a latinising manuscript, and his supposition was subsequently adopted by Wetstein; but Michaelis has vindicated it from this charge, and asserts that it is intitled to very great esteem. According to Hug, the text of the Gospels is very different from the text of the other parts of the book.[2]

2. The Codex Berolinensis is a quarto manuscript, on vellum, of the tenth century, preserved in the Royal Library at Berlin. It contains the following fragments; viz. Matt. i. 1—21.; vi. 12—32.; and xxii. 6. to the end of that Gospel; Mark i. 1—5. 29.; ix. 21.—xiii. 12.; Luke viii. 27. to the end of the Gospel; John i. 1.—ix. 21. and xx. 15. to the end of the Gospel. The various readings comprised in this manuscript were published by M. Pappelbaum, archdeacon of Berlin, in his description of it; whence they have been inserted by M. Dermout in his Collectanea Critica in Novum Testamentum[3], and by Dr. Schulz (who numbers it 239) in his third edition of Griesbach's Greek Testament.

3. The Codex Corsendoncensis, which is in the Imperial Li-

[1] Blanchini Evangeliarum Quadruplex, tom. i. Prolegomena, pp. 1—40.
[2] Hug, vol. i. pp. 297, 298.
[3] Dermout, Collectanea Critica, p. 22.

brary at Vienna, is noted 3 by Wetstein and Griesbach. It was used by Erasmus for his second edition, and contains the whole of the New Testament, except the book of Revelation. It appears to have been written in the twelfth century, and by an ignorant transcriber, who has inserted marginal notes into the text. Wetstein charges it with being altered from the Latin.

4. The CODEX MONTFORTIANUS or MONTFORTII, also called DUBLINENSIS (61 of Griesbach), is a manuscript containing the whole of the New Testament, preserved in the library of Trinity College, Dublin, to which it was presented by Archbishop Usher. It derives its name of Montfortianus from having belonged to Dr. Montfort, previously to coming into Usher's possession. It has acquired much celebrity as being supposed to be the only manuscript which has the much-contested clause in 1 John v. 7, 8, and is the same which was cited by Erasmus under the title of *Codex Britannicus*, who inserted the disputed passage in the third edition of his Greek Testament on its authority. It is written in small Greek characters on thick glazed paper, in duodecimo, and without folios. Dr. A. Clarke (to whom we are indebted for the fac-simile which is given in a subsequent part of this work [1]) is of opinion that it was most probably written in the *thirteenth* century, from the similarity of its writing to that of other manuscripts of the same time. He has no doubt but it existed before the invention of printing, and is inclined to think it the work of an unknown bold critic, who formed a text from one or more manuscripts in conjunction with the Latin Vulgate, and who was by no means sparing of his own conjectural emendations, as it possesses various readings which exist in no manuscript yet discovered. But how far the writer has in any place faithfully copied the text of any particular antient manuscript, is more than can be determined. In the early part of the last century Mr. Martin claimed for this manuscript so early a date as the eleventh century. But Bishop Marsh, after Griesbach, contends that it is at least as modern as the fifteenth or sixteenth century. The Codex Montfortianus, he observes, "made its appearance about the year 1520: and that the manuscript had just been written, when it first appeared, is highly probable, because it appeared at a critical juncture, and its appearance answered a particular purpose." [2] But, whether written for the occasion or not, it could not have been written *very long* before the sixteenth century;

[1] See Vol. IV. Part II. Chap. IV. Sect. V. § VI. *infra*.

[2] "Erasmus had published two editions of the Greek Testament, one in 1516, the other in 1519, both of which were without the words, that begin with εν τω ουρανω and end with εν τη γη, in the disputed clause in 1 John v. 7, 8. This *omission*, as it was called by those who paid more deference to the Latin translation than to the Greek original, exposed Erasmus to much censure, though, in fact, the complaint was for *non-addition*. Erasmus, therefore, very properly answered; 'Addendi de meo, quod Græcis deest, provinciam non susceperam.' He promised, however, that though he could not insert in a Greek edition what he had never found in a Greek manuscript, he would insert the passage in his next edition, if in the mean time a Greek MS. could be discovered which had the passage. In less than a year after that declaration, Erasmus was informed, that there was a Greek MS. in England which contained the passage. At the same time a copy of the passage, as contained in that MS., was communicated to Erasmus: and Erasmus, as he had promised, inserted that copy in his next edition, which was published in 1522."

for this manuscript has the Latin chapters, though the κεφαλαια of Eusebius are likewise noted. Now the *Latin* chapters were foreign to the usage of the *Greek* Church, before the introduction of printed editions, in which the Latin chapters were adopted, as well for the Greek as for the Latin Testament. Whatever Greek manuscripts therefore were written with Latin Chapters, were written in the *West* of Europe, where the Latin Chapters were in use. They were written by the Greeks, or by the descendants of those Greeks, who fled into the West of Europe, after the taking of Constantinople, and who then began to divide their manuscripts according to the usage of the country, in which they fixed their abode.[1] The Dublin manuscript, therefore, if not written for the purpose to which it was applied in the third edition of Erasmus[2], could hardly have been written more than fifty years before. And how widely those critics have erred in their conjectures, who have supposed that it was written so early as the twelfth century, appears from the fact that the Latin Chapters were not *invented* till the 13th century.[3] But the influence of the Church of Rome in the composition of the Dublin manuscript, is most conspicuous in the *text* of that manuscript, which is a servile imitation of the Latin Vulgate. It will be sufficient to mention how it follows the Vulgate at the place in question. It not only agrees with the Vulgate, in the insertion of the seventh verse: it follows the Vulgate also at the end of the sixth verse, having χριστος, where all other Greek manuscripts have πνευμα: and in the eighth verse it omits the final clause which had *never* been omitted in the Greek manuscripts, and was not omitted even in the *Latin* manuscripts before the thirteenth century.[4] Such is the character of that solitary manuscript, which is opposed to the united evidence of all former manuscripts, including the Codex Vaticanus, and the Codex Alexandrinus."[5] Upon the whole, it does not appear that the date of the Codex Montfortianus *can* be earlier than the close of the fifteenth century. The uncollated parts of this manuscript were collated by the late Rev. Dr. Barrett, of Trinity College, Dublin, with Wetstein's edition of the Greek Testament; beginning with Rom. ii. and ending with the Apocalypse, including also a collation of the Acts of the Apostles, from chap. xxii. 27. to chap. xxviii. 2. This collation, comprising thirty-five pages, forms the third part of his fac-simile edition of the Codex Rescriptus of St. Matthew's Gospel.

5. The CODEX MEERMANNIANUS derives its name from its former

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1 "There are three Greek manuscripts with the Latin Chapters in the University Library at Cambridge, marked Hh. 6. 12. Kk. 5. 35. and Ll. 2. 13. That which is marked Ll. 2. 13., and is evidently the oldest of the three, was written at Paris by Jerom of Sparta, for the use and at the expence of a person called Bodet, as appears from the subscription to it. Now Jerom of Sparta died at the beginning of the sixteenth century."

2 "The third edition of Erasmus has 1 John v. 7. *precisely* in the words of the Dublin MS."

3 See p. 168. *infra*.

4 "Here there is an additional proof, respecting the age of the Dublin MS."

5 Bishop Marsh's Lectures, Part VI. pp. 23—26. See also his letters to Mr. Archdeacon Travis, (Leipzig, 1795, 8vo) Pref. pp. xvii. xviii. xxiii. in the notes. Michaelis vol. ii. part i. pp. 284—287. part ii. pp. 755—759. Dr. A. Clarke's Succession of Sacred Literature, pp. 86—92.

possessor M. Meerman, at the sale of whose library it was purchased by a private individual, but has since been deposited in the Library of the University of Leyden. It was written towards the close of the twelfth century, and contains the four Gospels, Acts, and all the Epistles; but it is defective in Acts i. 1—14. xxi. 14.—xxii. 28. Rom. i. — vii. 13. 1 John iv. 20. to the end; the second and third Epistles of John, and the Epistle of Jude. This manuscript was first collated by M. Dermout, in his Collecthnea Critica in Novum Testamentum; and the various readings discovered by him are incorporated by Dr. Schulz in his edition of Griesbach's Greek Testament, where it is numbered 246. [1]

6. The CODEX REGIUS, formerly 2244.[2] at present 50., (noted Paris. 6. by Kuster, 13. by Wetstein, and *13. by Griesbach,) is a manuscript of the four Gospels in the Royal Library at Paris. Though not more antient, probably, than the thirteenth century, it is pronounced by Michaelis to be of very great importance: it has the following chasms, which were first discovered by Griesbach, viz. Matt. i. 1.—ii. 21.; xxvi. 33—53.; xxvii. 26.—xxviii. 10.; Mark i. 2. to the end of the chapter; and John xxi. 2. to the end of the Gospel. The various readings from this manuscript given by Kuster and Wetstein are very inaccurate. Matt. xiii. xiv. and xv. were the only three chapters actually collated by Griesbach, who expresses a wish that the whole manuscript might be completely and exactly collated, especially the latter chapters of the Gospels of Luke and John. In consequence of this manuscript harmonising in a very eminent manner with the quotations of Origen, he refers it to the Alexandrine edition, though he says it has a certain mixture of the Western.[2]

7. The CODEX LEICESTRENSIS derives its name from being the property of the Corporation of Leicester [3]: it is a manuscript of the whole New Testament, written by a modern hand, partly on paper, and partly on vellum, chiefly the former, and is referred by Wetstein and Griesbach to the fourteenth century. It is noted by Dr. Mill by the letter L., in the first part of Wetstein's New Testament Codex, 69.; in the second, 37.; in the third, 31.; and in the fourth, 14.; and by Griesbach, 69. The book of Acts is inserted between the epistle to the Hebrews and that of Saint James. This manuscript is defective from the beginning as far as Matt. xviii. 15., and has also the following chasms, viz. Acts x. 45.—xiv. 7. Jude 7. to the end of that Epistle, and it concludes with part of Rev. xix. It has many peculiar

[1] Dermout, Collectanea Critica in N. T. Pars I. p. 14.

[2] Michaelis, vol. i. part i. pp. 302, 303. — Griesbach's Symbolæ Criticæ, vol. i. pp. cliv. —clxiv. Nov. Test. vol. i. p. cv.

[3] In a critique on the second edition of this work, in the Eclectic Review for January, 1822, (vol. xvii. N. S. p. 83.) it is stated, that when the writer of that article made enquiry respecting the Codex Leicestrensis, it was no longer to be found in the Library of the Town Hall at Leicester. Anxious, for the interest of sacred literature, to ascertain the *real* fact, the author of the present work requested Mr. Combe (an eminent bookseller at that place, to whom he thus gladly makes his acknowledgments,) to make the requisite investigation. The result of Mr. Combe's critical researches is, that *the Codex Leicestrensis is still carefully preserved.* Mr. C. further collated the author's account of it (which had been drawn up from the notices of Wetstein and Michaelis,) with the manuscript itself, and this collation has enabled him to make the description above given *more complete* as well as *more correct.*

readings; and in those which are not confined to it, this manuscript chiefly agrees with D. or the Codex Cantabrigiensis: it also harmonises in a very eminent manner with the old Syriac version; and, what further proves its value, several readings, which Dr. Mill found in it alone, have been confirmed by other manuscripts that belong to totally different countries. The Codex Leicestrensis was first collated by him, and afterwards more accurately by Mr. Jackson, the learned editor of Novatian's works, whose extracts were used by Wetstein. There is another and still more accurate transcript of Mr. J.'s collation in his copy of Mill's edition of the Greek Testament, which is now preserved in the library of Jesus College, Cambridge, where it is marked O, Θ, 1.[1]

8. The CODEX VINDOBONENSIS, Lambecii 31. (124. of Griesbach,) is a manuscript of the four Gospels, written in the eleventh or twelfth century: it has been collated by Treschow, Birch, and Alter. It is of very great importance, and agrees with the Codex Cantabrigiensis in not less than eighty unusual readings; with the Codex Ephremi in upwards of thirty-five; with the Codex Regius 2861., or Stephani η, in fifty; with the Codex Basileensis in more than fifty, and has several which are found in that manuscript alone; with the Codex Regius 2244[2], in sixty unusual readings; and with the Codex Colbertinus 2844., in twenty-two.[2]

9. The CODEX EBNERIANUS is a very neat manuscript of the New Testament in quarto, formerly in the possession of Hieronymus Ebner Von Eschenbach of that city, from whom its appellation is derived: it is now the property of the University of Oxford, and is deposited among the other precious manuscripts preserved in the Bodleian Library. The Codex Ebnerianus contains 425 leaves of vellum, and was written in the year 1391. The whole of the New Testament is comprised in this volume, excepting the Book of Revelation: each page contains 27 lines, at equal distances, excepting those in which the different books commence, or which are decorated with illuminations. Besides the New Testament, the Eusebian Canons are introduced, together with the lessons for particular festivals, and a menologium used in the Greek church, &c. The book is bound in massy silver covers, in the centre of which the Redeemer of the World is represented sitting on a throne, and in the act of pronouncing a blessing. Above his head is the following inscription, in square letters, exhibiting the style in which the capitals are written: —Δεσποτα ευλογησον τον δουλον σου ελαχιστον Ιερονυμον Ιουλιελμον και την οικιαν αυτου. "Lord, bless the least of thy servants, Hieronymus Gulielmus, and his family." Of the style of writing adopted in the body of the manuscript, the annexed engraving will afford a correct

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[1] Michaelis, vol. ii. part. i. pp. 355—357. part ii. pp. 749, 750. Bp. Marsh adds, "This copy of Mill's Greek Testament, with Jackson's marginal readings, is a treasure of sacred criticism, which deserves to be communicated to the public. It contains the result of all his labours in that branch of literature; it supplies many of the defects of Mill, and corrects many of his errors: and, besides quotations from manuscripts and antient versions, it contains a copious collection of readings from many of the fathers, which have hitherto been very imperfectly collated, or wholly neglected." Ibid. p. 750.

[2] Michaelis, vol. ii. part ii. p. 870.

ROYAL ASIATIC

Plate VIII.

ἀρχῇ ἦν ὁ λόγος. Καὶ ὁ λόγος ἦν πρὸς τὸν θν
καὶ θς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς
τὸν θν. πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς
αὐτοῦ ἐγένετο οὐδὲ ἕν. ὃ γέγονεν ἐν αὐτῷ
ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκο
τία αὐτὸ οὐ κατέλαβεν. ἐγένετο ἄνθρωπος
ἀπεσταλμένος παρὰ θυ. ὄνομα αὐτῷ ἰω
ἀννης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μ
μαρτυρήσῃ περὶ τοῦ φωτός· ἵνα πάν
τες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος
ὁ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φω
τός. ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει
πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.
ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐ
γένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

Fac-simile of the CODEX EBNERIANUS, *a Manuscript executed* A.D. 1391.

idea, and at the same time exemplify the abbreviations frequent in Greek manuscripts of the 12th and 13th centuries. Our specimen comprises the ten first verses of the first chapter of Saint John's Gospel; the abbreviations, though very numerous, being uniformly the same, do not interpose any material difficulty to the easy perusal of the manuscript. Wetstein, though he has admitted it into his catalogue, has made use of it only in the eighteenth chapter of Saint John's Gospel; Michaelis has classed it among the uncollated manuscripts of the New Testament.[1] It is to be hoped that some learned member of the University of Oxford will publish a collation of *all* the various readings which may be found in this manuscript.

10. The CODEX OTTOBONIANUS 298. is one of the manuscripts preserved in the Vatican Library, and was written in the fifteenth century. It contains the Acts and Apostolic Epistles, and was collated by Dr. Scholz for his intended critical edition of the New Testament. It is here noticed on account of its containing the disputed clause in 1 John v. 7, 8., in the following manner: οι μαρτυρουντες απο του ούρανο πατηρ λογος και πνευμα αγιον και οι τρεις εις το ἑν εισι και τρεις εἰσιν οι μαρτυρουντες απο της γης, το πνευμα, &c. &c. This manuscript has been altered in many places, in order to make it harmonise with the Latin Vulgate[2]; on this account, as well as its late date, it can be of little value in sacred criticism, except where it corroborates the readings of MSS. of better authority and of earlier date. Its principal readings are given by M. Dermout in his Collectanea Critica in Novum Testamentum.

XXI. The limits assigned to this work forbid any further detail respecting the other manuscripts of the New Testament. Referring the reader, therefore, to the elaborate volumes of Michaelis, who has given a catalogue raisonné of two hundred and ninety-two manuscripts, to which his annotator Bishop Marsh has added one *hundred and seventy-seven*[3], we proceed briefly to notice two collations of manuscripts, which in the seventeenth century produced a warm contest between biblical critics of different denominations.

1. In 1673, Pierre POUSSINES (Petrus Possinus), a learned Jesuit,

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[1] See Wetstein's N. T. Proleg. p. 58. Bp. Marsh's Michaelis, vol. ii. part i. p. 258. De Murr's Memorabilia Bibliothecæ Norimb. part ii. pp. 100—131. where the Codex Ebnerianus is minutely described and illustrated with thirteen plates of illuminations, &c. which are very curious in an antiquarian point of view. Our engraving is copied from one of De Murr's fac-similes.

[2] Scholz, Biblische Critische Reise, p. 105.

[3] Michaelis, vol. ii. part i. pp. 135—361. part ii. pp. 649—835. Professor Beck, in his Monogrammata Hermeneutices Librorum Novi Fœderis, (part i. pp. 42—100.) has given a catalogue of all the manuscripts (394 in number) which are *certainly* known to have been collated, exclusive of Lectionaria, Euchologia, or prayer books of the Greek church, and Menologia or Martyrologies. In pp. 91—93. he has specified, by numbers referring to his own catalogue, what manuscripts are written in uncial letters; what contain the entire New Testament, and how many contain the greater part, or particular books of the New Testament. It seems to be precisely that sort of catalogue which Michaelis recommends biblical students to make, in order that they may be enabled (when consulting Mill or Wetstein) to judge of the proportion of manuscripts which are in favour of a reading to those which decide against it. The total number of manuscripts collated by Griesbach for his edition of the New Testament, was *three hundred and fifty-five*. He has given a list of them in his Prolegomena, tom. i. pp. ci.—cxxvi. and also critical accounts of the most important manuscripts in the two volumes of his Symbolæ Criticæ.

published[1] extracts from twenty-two manuscripts, which, he said, were in the library of Cardinal Barberini at Rome, and had been collated by order of Pope Urban VIII., by John Matthæus Caryophilus. Dr. Mill inserted these extracts among his various readings; but as it was not known for a long time what had become of the Barberini manuscripts, and as the readings of the Barberini collation are for the most part in favour of the Latin Vulgate version, Wetstein, Semler, and other Protestant divines, accused Poussines of a literary fraud. Of this, however, he was acquitted by Isaac Vossius, who found the manuscript of Caryophilus in the Barberini Library; and the imputation against the veracity of that eminent Greek scholar has been completely destroyed by M. Birch, a learned Danish divine, who recognised in the Vatican Library six of the manuscripts from which Caryophilus had made extracts.[2]

2. Another Jesuit, John Louis De la Cerda, inserted in his *Adversaria Sacra*, which appeared at Lyons in 1696, a collation of sixteen manuscripts (eight of which were borrowed from the library of the king of Spain) which had been made by Pedro Faxardo, Marquis of Velez. From these manuscripts, the marquis inserted various readings in his copy of the Greek Testament, but without specifying what manuscripts in particular, or even how many in general, were in favour of each quoted reading. The remarkable agreement between the Velesian readings and those of the Vulgate excited the suspicions of Mariana (who communicated them to De la Cerda) that Velez had made use only of interpolated manuscripts, that had been corrected agreeably to the Latin Vulgate, subsequently to the council of Florence. However this may be, the collation of Velez will never be of any utility in the criticism of the New Testament, unless the identical manuscripts, which he made use of, should hereafter be discovered in any Spanish library. But such a discovery must be considered as hopeless after the laborious and careful researches made by Bishop Marsh, relative to this collation of Velez, who (he has proved to demonstration) did NOT collate one single Greek or Latin manuscript, but took his various lections from Robert Stephens's edition of the *Latin* Vulgate, published at Paris in 1540; that the object which the marquis had in view, in framing this collection of readings, was to support, not the Vulgate in general, but the text of this edition in particular, wherever it varied from the text of Stephens's *Greek* Testament printed in 1550; and that with this view he translated into Greek the readings of the former, which varied from the latter, except where Stephens's Greek margin supplied him with the readings which he wanted, where he had only to transcribe, and not to translate.[3]

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[1] At the end of his Catena Patrum Græcorum in Marcum. Poussines prefixed to these extracts the title of *Collationes Græci Contextus omnium Librorum Novi Testamenti juxta editionem Antverpensem regiam, cum xxii Antiquis Codicibus Manuscriptis. Ex Bibliotheca Barberini.*

[2] Michaelis, vol. ii. part i. pp. 212—216. part ii. pp. 666, 667. Birch, Quatuor Evangelia, Prolegom. p. 36. Ejusdem, Variæ Lectiones ad Text. iv. Evangel. Proleg. p. xlii. Hafniæ, 1801, 8vo.

[3] Michaelis, vol. ii. part i. pp. 351—354. part ii. pp. 824, 825. Mr. (now Bishop)

CHAPTER IV.

ON THE DIVISIONS AND MARKS OF DISTINCTION OCCURRING IN MANUSCRIPTS AND PRINTED EDITIONS OF THE SCRIPTURES.

SECTION I.

ON THE DIVISIONS AND MARKS OF DISTINCTION OCCURRING IN THE OLD TESTAMENT.

I. *Different Appellations given to the Scriptures.*—II. *General Divisions of the Canonical Books.*—III. *Particularly of the Old Testament.*—1. *The Law.*—2. *The Prophets.*—3. *The Cetubim or Hagiographa.*—IV. *Account of the Masora.*—V. *Modern Divisions of the Books of the Old Testament.*—*Chapters and Verses.*

I. THE collection of writings, which is regarded by Christians as the sole standard of their faith and practice, has been distinguished, at various periods, by different appellations. Thus, it is frequently termed the Scriptures, the Sacred or Holy Scriptures, and sometimes the Canonical Scriptures. This collection is called *The Scriptures*, as being the most important of all *Writings*;—the *Holy* or *Sacred Scriptures*, because they were composed by persons divinely inspired; and the *Canonical Scriptures*, either because they are a rule of faith and practice to those who receive them; or because, when the number and authenticity of these books were ascertained, lists of them were inserted in the ecclesiastical *canons* or catalogues, in order to distinguish them from such books as were *apocryphal* or of uncertain authority, and unquestionably not of divine origin. But the most usual appellation is that of the BIBLE—a word which in its primary import simply denotes a book, but which is given to the writings of the prophets and apostles, by way of eminence, as being the Book of Books, infinitely superior in excellence to every unassisted production of the human mind. [1]

II. The most common and general division of the canonical books is that of the Old and New Testament; the former containing those revelations of the divine will which were communicated to the Hebrews, Israelites, or Jews, before the birth of Christ, and the latter comprising the inspired writings of the evangelists and apostles. The appellation of Testament is derived from 2 Cor. iii. 6. 14.; in which place the words η παλαια διαθηκη and η καινη διαθηκη are by the old Latin translators rendered *antiquum testamentum* and *novum testamentum*, old and new testament, instead of *antiquum fœdus* and *novum fœdus*, the *old and new covenant*; for although the Greek word διαθηκη signifies both testament and covenant, yet it uniformly corresponds with the Hebrew word *Berith*, which constantly signifies a covenant. [2] The term "old covenant," used by Saint Paul in

Marsh's Letters to Archdeacon Travis, p. 67., and the Appendix to that work, (pp. 253—344.) in which a minute detail of the Velesian readings is given, as also in Christian Benedict Michaelis's Tractatio Critica de Variis Lectionibus Novi Testamenti, §§ 87—89. (pp. 96—101.) 4to. Halæ Magdeburgicæ, 1749.

[1] Lardner's Works, 8vo. vol. vi. pp. 1—8. 4to. vol. iii. pp. 137—140. Jahn, Introd. ad Vet. Fœd. p. 7.

[2] Jerome, Comment. in Malachi, cap. ii. op. tom. iii. p. 1816.

2 Cor. iii. 14., does not denote the entire collection of writings which we term the Bible, but those antient institutions, promises, threatenings, and, in short, the whole of the Mosaic dispensation, related in the Pentateuch, and in the writings of the prophets; and which in process of time were, by a metonymy, transferred to the books themselves. Thus we find mention made of the *book of the covenant* in Exodus (xxiv. 7.), and in the apocryphal book of Maccabees (Macc. i. 57.): and after the example of the apostle, the same mode of designating the sacred writings obtained among the first Christians, from whom it has been transmitted to modern times.[1]

III. The arrangement of the books comprising the Old Testament, which is adopted in our Bibles, is not always regulated by the exact time when the books were respectively written; although the book of Genesis is universally allowed to be the first, and the prophecy of Malachi to be the latest of the inspired writings. Previously to the building of Solomon's temple, the Pentateuch was deposited *in the side of the ark of the covenant* (Deut. xxxi. 24—26.), to be consulted by the Israelites; and after the erection of that sacred edifice, it was deposited in the treasury, together with all the succeeding productions of the inspired writers. On the subsequent destruction of the temple by Nebuchadnezzar, the autographs of the sacred books are supposed to have perished: although some learned men have conjectured that they were preserved, because it does not appear that Nebuchadnezzar evinced any particular enmity against the Jewish religion; and in the account of the sacred things carried to Babylon (2 Kings xxv. 2 Chron. xxxvi. Jer. lii.), no mention is made of the sacred books. However this may be, it is a fact, that copies of these autographs were carried to Babylon: for we find the prophet Daniel quoting the law (Dan. ix. 11. 13.), and also expressly mentioning the prophecies of Jeremiah (ix. 2.), which he could not have done, if he had never seen them. We are further informed that on the rebuilding, or rather on the finishing, of the temple in the sixth year of Darius, the Jewish worship was fully re-established according *as it is written in the book of Moses* (Ezra vi. 18.): which would have been impracticable, if the Jews had not had copies of the law then among them. But what still more clearly proves that they must have had transcripts of their sacred writings during, as well as subsequent to, the Babylonish captivity, is the fact, that when the people requested Ezra to produce the law of Moses (Nehem. viii. 1.), they did not entreat him to get it dictated *anew* to them; but that he would bring forth *the book of the law of Moses, which the Lord had commanded to Israel.*

About fifty years after the rebuilding of the temple, and the consequent re-establishment of the Jewish religion, it is generally admitted that the canon of the Old Testament was settled; but by whom this great work was accomplished, is a question on which there is considerable difference of opinion. On the one hand it is contended, that it could not have been done by Ezra himself; because, though he has

[1] Dr. Lardner has collected several passages from early Christians writers, who thus metonymically use the word Testament. Works, 8vo. vol. vi. p. 9. 4to. vol. iii. p. 140.

related his zealous efforts in restoring the law and worship of Jehovah, yet concerning the settlement of the canon he is totally silent; and the silence of Nehemiah, who has recorded the pious labours of Ezra, as well as the silence of Josephus, who is diffuse in his encomiums on him, has further been urged as a presumptive argument why he could not have collected the Jewish writings. But to these hypothetical reasonings we may oppose the constant tradition of the Jewish church, uncontradicted both by their enemies and by Christians, that Ezra, with the assistance of the members of the great synagogue (among whom were the prophets Haggai, Zechariah, and Malachi), did collect as many copies of the sacred writings as he could, and from them set forth a correct edition of the canon of the Old Testament, with the exception of his own writings, the book of Nehemiah, and the prophecy of Malachi; which were subsequently annexed to the canon by Simon the Just, who is said to have been the last of the great synagogue. In this Esdrine text, the errors of the former copyists were corrected: and Ezra (being himself an inspired writer) added in several places, throughout the books of this edition, what appeared necessary to illustrate, connect, or complete them.[1] Whether Ezra's own copy of the Jewish Scriptures perished in the pillage of the temple by Antiochus Epiphanes, is a question that cannot now by ascertained: nor is it material, since we know that Judas Maccabæus repaired the temple, and replaced every thing requisite for the performance of divine worship (1 Macc. iv. 36—59.), which included a correct, if not Ezra's own, copy of the Scriptures.[2] It is not improbable, that in this latter temple an ark was constructed, in which the sacred books of the Jews were preserved until the destruction of Jerusalem and the subversion of the Jewish polity by the Romans under Titus, before whom the volume of the law was carried in triumph, among the other spoils which had been taken at Jerusalem.[3] Since that time, although there has been no certain standard edition of the Old Testament, yet, since both Jews and Christians have constantly had the *same* Hebrew Scriptures to which they have always appealed, we have every possible evidence to prove that the Old Testament has been transmitted to us entire, and free from any material or designed corruption.

The various books contained in the Old Testament, were divided by the Jews into three parts or classes — the *Law* — the *Prophets* — and the *Cetubim*, or *Hagiographa*, that is, the Holy Writings: which division obtained in the time of our Saviour[4],

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[1] Prideaux's Connection, part i. book v. sub anno 446. vol. i. pp. 329—344. and the authorities there cited. Carpzov. Introd. ad Libros Biblicos Vet. Test. pp. 24. 308, 309.

[2] Bishop Tomline's Elements of Christian Theology, vol. i. p. 11.

[3] Josephus de Bell. Jud. lib. vii. c. 5. § 5.

[4] *These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which are written in the* LAW, *and in the* PROPHETS, *and in the* PSALMS, *concerning me.* (Luke xxiv. 44.) In which passage by the *Psalms* is intended the Hagiographa; which division beginning with the Psalms, the whole of it (agreeably to the Jewish manner of quoting) is there called by the name of the book with which it commences. Saint Peter also, when appealing to prophecies in proof of the Gospel, says— "All the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." (Acts iii. 24.) In which passaget he apostle plainly includes the books of Samuel in the class of prophets.

and is noticed by Josephus[1], though he does not enumerate the several books.

1. The LAW (so called, because it contains precepts for the regulation of life and manners) comprised the Pentateuch, or five books of Moses, which were originally written in one volume, as all the manuscripts are to this day, which are read in the synagogues. It is not known when the writings of the Jewish legislator were divided into *five* books: but, as the titles of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, are evidently of Greek origin, (for the tradition related by Philo, and adopted by some writers of the Romish church, that they were given by Moses himself, is too idle to deserve refutation,) it is not improbable that these titles were prefixed to the several books by the authors of the Alexandrian or Septuagint Greek version.

2. The PROPHETS, which were thus designated, because these books were written by inspired prophetical men, were divided into the *former* and *latter*[2], with regard to the time when they respectively flourished: the former prophets contained the books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings, the two last being each considered as one book; the latter prophets comprised the writings of Isaiah, Jeremiah, Ezekiel, and of the twelve minor prophets, whose books were reckoned as one. The reason why Moses is not included among the prophets, is, because he so far surpassed all those who came after him, in eminence and dignity, that they were not accounted worthy to be placed on a level with him: and the books of Joshua and Judges are reckoned among the prophetical books, because they are generally supposed to have been written by the prophet Samuel.

3. The CETUBIM or HAGIOGRAPHA, that is, the Holy Writings, comprehended the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah (reckoned as one), and the two books of Chronicles, also reckoned as one book.[3] This third class or division of the Sacred Books has received its appellation of *Cetubim* or *Holy Writings*, because they were not orally delivered, as the law of Moses was; but the Jews affirm that they were composed by men divinely inspired, who, however, had no public mission as prophets: and the Jews conceive that they were dictated not by dreams, visions, or voice, or in other ways, as the oracles of the prophets were, but that they were more immediately revealed to the minds of their authors. It is remarkable that Daniel is excluded from the number of prophets, and that his writings, with the rest of the Hagiographa, were not publicly read in the synagogues as the Law and the Prophets were: this is ascribed to the singular minutenesss with which he foretold the coming of the Messiah before the destruction of the city and sanctuary (Dan. ix.) and the apprehension of the Jews, lest the public reading of his predictions should lead any to embrace the doctrines of Jesus Christ.[4]

The Pentateuch is divided into fifty or fifty-four *Paraschioth*, or

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[1] Contr. Apion. lib. i. § 8.

[2] This distinction, Carpzov thinks, was borrowed from Zech. i. 4.—"Be ye not as your fathers, unto whom the *former* prophets have cried."—Introd. ad Lib. Bibl. Vet. Test. p. 146.

[3] The Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, are, in the modern copies of the Jewish Scriptures, placed immediately after the Pentateuch; under the name of the five *Megilloth* or volumes. The Book of Ruth holds sometimes the first or second, and sometimes the fifth place.

[4] Hottinger's Thesaurus, p. 510. Leusden's Philologus Hebræus, Diss. ii. pp. 13—22. Bishop's Cosin's Scholastical Hist. of the Canon, c. ii. pp. 10. et seq.

larger sections, according as the Jewish lunar year is simple or intercalary; one of which sections was read in the synagogue every Sabbath-day: this division many of the Jews suppose to have been appointed by Moses, but it is by others attributed, and with greater probability, to Ezra. These paraschioth were further subdivided into smaller sections termed *Siderim*, or orders. Until the persecution of Antiochus Epiphanes, the Jews read only the law; but the reading of it being then prohibited, they substituted for it fifty-four *Haphtoroth*, or sections from the prophets. Subsequently, however, when the reading of the law was restored by the Maccabees, the section which had been read from the Law was used for the first, and that from the Prophets, for the second lesson.[1] These sections were also divided into *Pesukim*, or verses, which have likewise been ascribed to Ezra; but if not contrived by him, it appears that this subdivision was introduced shortly after his death: it was probably intended for the use of the Targumists or Chaldee interpreters. After the return of the Jews from the Babylonish captivity, when the Hebrew language had ceased to be spoken, and the Chaldee became the vernacular tongue, it was (as we have already remarked[2]) usual to read the law, first in the original Hebrew, and afterwards to interpret it to the people in the Chaldee dialect. For the purpose of exposition, therefore, these shorter periods were very convenient.[3]

IV. Originally, the text of the Sacred Books was written without any breaks or divisions into chapters or verses, or even into words; so that a whole book, as written in the antient manner, was, in fact, but one continued word. Many antient Greek and Latin manuscripts thus written are still extant. The sacred writings having undergone an infinite number of alterations by successive transcriptions, during the lapse of ages, whence various readings had arisen, the Jews had recourse to a canon, which they judged to be infallible, in order to fix and ascertain the reading of the Hebrew text, and this rule they called *Masora* or tradition, as if this critique were nothing but a tradition which they had received from their ancestors. Accordingly, they pretend, that, when God gave the law to Moses on Mount Sinai, he taught him, first, its *true reading*, and, secondly, its *true* interpretation; and that both these were handed down by oral tradition, from generation to generation, until at length they were committed to writing. The former of these, viz. the true reading, is the subject of the Masora; the latter or true interpretation

[1] Of these divisions we have evident traces in the New Testament; thus, the section (περιοχη) of the prophet Isaiah, which the Ethiopian eunuch was reading, was, in all probability, that which related to the sufferings of the Messiah. (Acts viii. 32.) When Saint Paul entered into the synagogue at Antioch in Pisidia, he stood up to preach *after the reading of the Law and the Prophets* (Acts xiii. 15.); that is, after reading the first lesson out of the Law, and the second lesson out of the Prophets. And in the very discourse which he then delivered, he tells the Jews that *the Prophets were read at Jerusalem on every Sabbath-day*, that is, in those lessons which were taken out of the Prophets. (Acts xiii. 27.)

[2] See pp. 5, 6. *supra*, of this volume.

[3] In Vol. III. Part . Chap. III. Sect. IV. we have given a table of the *Paraschioth* or Sections of the Law, together with the *Haphtoroth* or Sections of the Prophets as they are read in the different Jewish synagogues for every sabbath of the year, and also showing the portions corresponding with our modern divisions of chapters and verses.

is that of the *Mishna* and *Gemara*, of which an account is given in a subsequent chapter of the present volume.

The Masoretic notes and criticisms relate to the books, verses, words, letters, vowel points, and accents. The *Masorites* or Massorets, as the inventors of this system were called, were the first who distinguished the books and sections of books into verses. They marked the number of all the verses of each book and section, and placed the amount at the end of each in numeral letters, or in some symbolical word formed out of them; and they also marked the middle verse of each book. Further, they noted the verses where something was supposed to be forgetten; the words which they believed to be changed; the letters which they deemed to be superfluous; the repetitions of the same verses; the different reading of the words which are redundant or defective; the number of times that the same word is found at the beginning, middle, or end of a verse; the different significations of the same word; the agreement or conjunction of one word with another; what letters are pronounced, and what are inverted, together with such as hang perpendicularly, and they took the number of each, for the Jews cherish the sacred books with such reverence, that they make a scruple of changing the situation of a letter which is evidently misplaced; supposing that some mystery has occasioned the alteration. They have likewise reckoned which is the middle letter of the Pentateuch, which is the middle clause of each book, and how many times each letter of the alphabet occurs in all the Hebrew Scriptures. The following table from Bishop Walton will give an idea of their laborious minuteness in these researches.

			Times.				Times.
א	Aleph	occurs in the Hebrew Bible	42377	ל	Lamed	occurs in the Hebrew Bible	41517
ב	Beth		38218	מ	Mem		77778
ג	Gimel	-	29537	נ	Nun	-	41696
ד	Daleth	-	32530	ס	Samech	-	13580
ה	He	-	47554	ע	Ain	-	20175
ו	Vau	-	76922	פ	Pe	-	22725
ז	Zain	-	22867	צ	Tsaddi	-	21882
ח	Cheth	-	23447	ק	Koph	-	22972
ט	Teth	-	11052	ר	Resh	-	22147
י	Yod	-	66420	ש	Shin	-	32148
כ	Caph	-	48253	ת	Tau	-	59343*

* Bishop Walton's Prolegom. c. viii. § 8. p. 275. edit. Dathii. In the last century, an anonymous writer published the following calculation (copied from the Encyclopædia Perthensis) similar to that of the Masorites, for the ENGLISH VERSION of the Bible, under the title of the *Old and New Testament Dissected*. It is said to have occupied three years of the compiler's life, and is a singular instance of the trifling employments to which superstition has led mankind.

THE OLD AND NEW TESTAMENT DISSECTED.

Books in the Old -	39	In the New -	27	Total -	66
Chapters - -	929	- -	260	- -	1,189
Verses -	23,214	-	7,959	- -	31,173
Words -	592,439	-	181,253	- -	773,692
Letters -	2,728,800	-	838,380	- -	3,567,180

Such is the celebrated Masora of the Jews. At first, it did not accompany the text; afterwards the greatest part of it was written in the margin. In order to bring it within the margin, it became necessary to abridge the work itself. This abridgment was called the *little* Masora, *Masora parva*; but, being found too short, a more copious abridgment was inserted, which was distinguished by the appellation of the *great* Masora, *Masora magna*. The omitted parts were added at the end of the text, and called the *final* Masora, *Masora finalis*.[1]

Lastly, in Jewish manuscripts and printed editions of the Old Testament, a word is often found with a small circle annexed to it, or with an asterisk over it, and a word written in the margin of the same line. The former is called the *Ketib*, that is, *written*, and the latter, *Keri*, that is, *read* or reading, as if to intimate, write in this manner, but read in that manner. For instance, when they meet with certain words, they substitute others: thus, instead of the sacred name Jehovah, they substitute Adonai or Elohim; and in lieu of terms not strictly consistent with decency, they pronounce others less indelicate or more agreeable to our ideas of propriety.[2] The invention of these marginal corrections has been ascribed to the Masorites.

The age when the Masorites lived has been much controverted. Some ascribe the Masoretic notes to Moses; others attribute them to Ezra and the members of the great synagogue, and their successors after the restoration of the temple-worship, on the death of Antiochus Epiphanes. Archbishop Usher places the Masorites before the time of Jerome; Cappel, at the end of the fifth century;

Apocrypha.

Chapters	- -	183
Verses	- -	6,081
Words	- -	*252,185*

The middle chapter, and the least in the Bible, is Psalm 117.
The middle verse is the eighth of the 118th Psalm.
The middle line 2d of Chronicles, 4th chapter, 16th verse.
The word *and* occurs in the Old Testament, 35,543 times.
The same word occurs in the New Testament, 10,684 times.
The word Jehovah occurs 6855 time.

Old Testament.

The middle book is Proverbs.
The middle chapter is Job 29th.
The middle verse is 2d Chronicles, 20th chapter, between the 17th and 18th verses.
The least verse is 1st Chronicles, 1st chapter and 25th verse.

New Testament.

The middle book is Thessalonians 2d.
The middle chapter is between the 13th and 14th Romans.
The middle verse is chapter 17th of Acts, 17th verse.
The least verse is 11th Chapter of John, verse 35.

The 21st verse of the 7th chapter of Ezra has all the Letters in the Alphabet except j.
The 19th chapter of the 2d of Kings and the 37th of Isaiah are alike.

[1] Butler's Horæ Biblicæ, vol. i. p. 61.

[2] The reader will find a learned and elaborate elucidation of the Keri in the Rev. John Whittaker's Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, pp. 114—178.

Bishop Marsh is of opinion, that they cannot be dated higher than the fourth or fifth century; Bishop Walton, Basnage, Jahn, and others, refer them to the rabbins of Tiberias in the sixth century, and suppose that they commenced the Masora, which was augmented and continued at different times by various authors; so that it was not the work of one man, or of one age. In proof of this opinion, which we think the most probable, we may remark, that the notes which relate to the variations in the pointing of particular words, must have been made *after* the introduction of the points, and consequently after the Talmud; other notes must have been made before the Talmud was finished, because it is from these notes that it speaks of the points *over* the letters, and of the variations in their size and position. Hence it is evident, that the *whole* was not the work of the Masorites of Tiberias; further, no good reason can be assigned to prove the Masora the work of Ezra, or his contemporaries; much appears to show it was not: for, in the *first* place, most of the notes relate to the vowel points, which, we have seen[1], were not introduced until upwards of fifteen hundred years after his time, and the remarks made about the shape and position of the letters are unworthy of an inspired writer, being more adapted to the superstition of the rabbins, than to the gravity of a divine teacher. *Secondly*, No one can suppose that the prophets collected various readings of their own prophecies, though we find this has been done, and makes part of what is called the Masora. *Thirdly*, The rabbins have never scrupled to abridge, alter, or reject any part of these notes, and to intermix their own observations, or those of others, which is a proof that they did not believe them to be the work of the prophets; for in that case they would possess equal authority with the text, and should be treated with the same regard. *Lastly*, Since all that is useful in the Masora appears to have been written since Ezra's time, it is impossible to ascribe to him what is useless and trifling; and from these different reasons it may be concluded that no part of the Masora was written by Ezra. And even though we were to admit that he began it, that would not lead us to receive the present system in the manner the Jews do, because, since we cannot now distinguish what he wrote, and since we find many things in it plainly unworthy of an inspired writer, we may justly refuse it the credit due to inspiration, unless his part were actually separated from what is the work of others. On the whole, then, it appears, that what is called the Masora is intitled to no greater reverence or attention than may be claimed by any other human compilation.[2]

Concerning the *value* of the Masoretic system of notation, the learned are greatly divided in opinion. Some have highly commended the undertaking, and have considered the work of the Masorites as a monument of stupendous labour and unwearied assiduity, and as an admirable invention for delivering the sacred text from a multitude of equivocations and perplexities to which it was liable, and for putting a stop to the unbounded licentiousness and

1 See pp. 8—12. of the present volume.

2 Waehner's Antiquitates Hebræorum, vol. i. pp. 93—137.

rashness of transcribers and critics, who often made alterations in the text on their own private authority. Others, however, have altogether censured the design, suspecting that the Masorites corrupted the purity of the text by substituting, for the antient and true reading of their forefathers, another reading more favourable to their prejudices, and more opposite to Christianity, whose testimonies and proofs they were desirous of weakening as much as possible.

Without adopting either of these extremes, Bishop Marsh observes, that "the text itself, as regulated by the learned Jews of Tiberias, was probably the result of a collation of manuscripts. But as those Hebrew critics were cautious of introducing *too many* corrections into the text, they noted in the margins of their manuscripts, or in their critical collections, such various readings derived from other manuscripts, either by themselves or by their predecessors, as appeared to be worthy of attention. This is the *real* origin of those marginal or Masoretic readings which we find in many editions of the Hebrew Bible. But the propensity of the later Jews to seek mystical meanings in the plainest facts gradually induced the belief that both textual and marginal readings proceeded from the sacred writers themselves; and that the latter were transmitted to posterity by *oral* tradition, as conveying some mysterious application of the *written* words. They were regarded, therefore, as materials, not of *criticism*, but of *interpretation*."[1] The same eminent critic elsewhere remarks, that notwithstanding all the care of the Masorites to preserve the sacred text without variations, "if their success has not been complete, either in *establishing* or *preserving* the Hebrew text, they have been guilty of the only fault which is common to every human effort."[2]

V. The divisions of the Old Testament, which now generally obtain, are four in number: namely, 1. The *Pentateuch*, or *five books* of Moses; — 2. The *Historical Books*, comprising Joshua to Esther inclusive; — 3. The *Doctrinal* or *Poetical Books* of Job, Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon; — and, 4. The *Prophetical Books* of Isaiah, Jeremiah with his Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. These are severally divided into chapters and verses, to facilitate reference, and not primarily with a view to any natural division of the multifarious subjects which they embrace: but by whom these divisions were originally made is a question, concerning which there exists a considerable difference of opinion.

That it is comparatively a modern invention is evident from its being utterly unknown to the antient Christians, whose Greek Bibles, indeed, had then Τιτλοι and Κεφαλαια (*Titles* and *Heads*); but the intent of these was, rather to point out the *sum* or contents of the text, than to divide the various books. They also differed greatly from the present chapters, many of them containing only a few verses, and some of them not more than one. The invention of chapters has by some been ascribed to Lanfranc, who was archbishop of

[1] Lectures on Divinity, part ii. p. 84. [2] Ibid. p. 98.

Canterbury in the reigns of William the Conqueror and William II.; while others attribute it to Stephen Langton, who was archbishop of the same see in the reigns of John and Henry III. But the real author of this very useful division was cardinal Hugo de Sancto Caro, who flourished about the middle of the 13th century, and wrote a celebrated commentary on the Scriptures. Having projected a concordance to the Latin Vulgate version, by which any passage might be found, he divided both the Old and New Testaments into chapters, which are the same we now have: these chapters he subdivided into smaller portions, which he distinguished by the letters A, B, C, D, E, F, and G, which are placed in the margin at equal distances from each other, according to the length of the chapters.[1] The facility of reference thus afforded by Hugo's divisions, having become known to Rabbi Mordecai Nathan, (or Isaac Nathan, as he is sometimes called,) a celebrated Jewish teacher in the fifteenth century, he undertook a similar concordance for the Hebrew Scriptures; but instead of adopting the marginal letters of Hugo, he marked every fifth verse with a Hebrew numeral, thus, א 1. ה 5, &c., retaining, however, the cardinal's divisions into chapters. This concordance of Rabbi Nathan was commenced A. D. 1438, and finished in 1445. The introduction of verses into the Hebrew Bible was made by Athias, a Jew of Amsterdam, in his celebrated edition of the Hebrew Bible, printed in 1661, and reprinted in 1667. He marked every verse with the figures in common use, except those which had been previously marked by Nathan with Hebrew letters, in the manner in which they at present appear in Hebrew Bibles. By rejecting these Hebrew numerals, and substituting for them the corresponding figures, all the copies of the Bible in other languages have since been marked.[2] As, however, the modern divisions and sub-divisions are not always made with the strictest regard to the connexion of parts, it is greatly to be wished that all future editions of the Scriptures might be printed after the judicious manner adopted by Mr. Reeves in his equally beautiful and correct editions of the entire Bible; in which the numbers of the verses and chapters are thrown into the margin, and the metrical parts of Scripture are distinguished from the rest by being printed in verses in the usual manner.

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[1] These divisions of cardinal Hugo may be seen in any of the older editions of the Vulgate, and in the earlier English translations of the Bible, which were made from that version, particularly in that usually called *Taverner's Bible*, folio, London, 1539. The *precise year*, in which Hugo divided the text of the Latin Vulgate into its present chapters, is not known. But as it appears from the preface to the Cologne edition of his works, that he composed his Concordance about the year 1248, and as his division of the Vulgate into its present chapters was connected with that Concordance, it could not have been done many years before the *middle* of the thirteenth century. Bp. Marsh's Lectures, part v. p. 25. note 15.

[2] Buxtorf. Præf. ad Concordant. Bibliorum Hebræorum. Prideaux's Connexion, vol. i. pp. 332—342. Carpzov. Introd. ad Libros Biblicos Vet. Test. pp. 27, 28. Leusden, Philol. Hebr. Diss. iii. pp. 23—31. Ackermann, Introd. in Libros Sacros Vet. Fœd. pp. 100—104.

SECTION II.

ON THE DIVISIONS AND MARKS OF DISTINCTION OCCURRING IN THE NEW TESTAMENT.

I. *Antient Divisions of* Τιτλοι *and* Κεφαλαια. — *Ammonian, Eusebian, and Euthalian Sections.* — *Modern Division of Chapters.* — II. *Account of the Antient and Modern Punctuation of the New Testament.* — *Antient* Στιχοι *and Modern Verses.* — III. *Of the Titles to each Book.* — IV. *Subscriptions to the different Books.*

It is evident on inspecting the most antient manuscripts of the New Testament, that the several books were originally written in one continued series without any blank spaces between the words[1]; but in progress of time, when Christianity was established, and frequent appeals were made to the sacred writers, in consequence of the heresies that disturbed the peace of the church, it became necessary to contrive some mode by which to facilitate references to their productions.

I. The Jews, we have already seen[2], divided their law into paraschioth and siderim, or larger and smaller sections, and the prophets into haphtoroth or sections; and this division most probably suggested to the early Christians the idea of dividing the Books of the New Testament into similar sections. The early Christian teachers gave the name of Pericopæ to the sections read as lessons by the Jews[3]: and Clement of Alexandria applies the same appellation to larger sections of the Gospels and St. Paul's Epistles. These pericopæ then were Αναγνωσματα, church lessons or sections of the New Testament, which were read in the assemblies for divine worship after Moses and the Prophets.

Subsequently the antients divided the New Testament into two kinds of chapters, some longer and others shorter; the former were called in Greek τιτλοι, and in Latin *breves;* and the table of contents of each brevis, which was prefixed to the copies of the New Testament, was called *breviarium.* The shorter chapters were called κεφαλαια, *capitula,* and the list of them, *capitulatio.*

This method of dividing is of very great antiquity, certainly prior to the fourth century: for Jerome, who flourished towards the close of that century, expunged a passage from Saint Matthew's Gospel

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[1] This is manifest from the strange manner in which the early fathers of the Christian church have sometimes separated and united words in the passages which they have quoted. Thus instead of δοξασατε δη αρα τε τον Θεον, *therefore glorify God* (1 Cor. vi. 20.), Chrysostom read δοξασατε δη αρατε τον Θεον, *glorify and carry God;* and in this erroneous reading he has been followed by the Latin translator, who has *glorificate et portate Deum.* In like manner, in Phil. ii. 4., instead of εκαστοι σκοπουντες, *looking every man,* the Codex Boernerianus reads εκαστοις κοπουντες, *toiling for every one.* Cellérier, Essai d'une Introduction Critique au Nouveau Testament, p. 112. Genève, 1823. 8vo. Hug's Introduction, vol. i. p. 235.

[2] See p. 168. *supra.*

[3] Justin. Dialog. cum Tryphone, cc. 65, 6. 72. cited in Hug's Introd. vol. i. p. 253. Some vestiges of the same mode of division occur in Tertullian, ad ux. lib. ii. c. 2. p. 187. D. De Pudicitiâ, c. 16. *sub finem.* De Monogam. c. 11. p. 683. The passages are given at length by Dr. Lardner, Works, 8vo. vol. ii. p. 283.; 4to. vol. i. p. 433.

which forms an entire chapter, as being an interpolation.[1] These divisions were formerly very numerous; but, not being established by any ecclesiastical authority, none of them were ever received by the whole church. Saint Matthew's Gospel, for instance, according to the old breviaria, contained twenty-eight breves; but, according to Jerome, sixty-eight. The same author divides his Gospel into 355 capitula; others, into 74; others, into 88; others, into 117: the Syriac version, into 76; and Erpenius's edition of the Arabic, into 101. The most antient, and it appears the most approved of these divisions, was that of Tatian (A.D. 172), in his Harmony of the four Gospels, for the τιτλοι or breves: and that of Ammonius, a learned Christian of Alexandria in the third century, in his Harmony of the Gospels, for the κεφαλαια or capitula. From him they were termed the *Ammonian Sections*. As these divisions were subsequently adopted, and the use of them was recommended, by Eusebius the celebrated ecclesiastical historian, they are frequently called by his name. According to this division, Saint Matthew contains 68 breves, and 355 capitula; Saint Mark, 48 breves, and 234 capitula; Saint Luke, 83 breves, and 342 capitula; and St. John, 18 breves, and 231 capitula. All the evangelists together form 216 breves and 1126 capitula. In antient Greek manuscripts the τιτλοι or larger portions are written on the upper or lower margin, and the κεφαλαια or smaller portions are numbered on the side of the margin. They are clearly represented in Erasmus's editions of the Greek Testament, and in Robert Stephens's edition of 1550.

The division of the Acts of the Apostles, and of the Catholic Epistles, into chapters, was made by Euthalius bishop of Sulca in Egypt, in the fifth century; who published an edition of St. Paul's Epistles, that had been divided into chapters, in one continued series, by some unknown person in the fourth century, who had considered them as *one* book. This arrangement of the Pauline Epistles is to be found in the Vatican manuscript, and in some others; but it by no means prevails uniformly, for there are many manuscripts extant, in which a fresh enumeration commences with each epistle.[2]

Besides the divisions into chapters and sections above mentioned, the Codex Bezæ and other manuscripts were further divided into lessons, called Αναγνωσματα or Αναγνωσεις. Euthalius is said to have divided Saint Paul's Epistles in this manner, as Andrew Bishop of Cæsarea in Cappadocia divided the Apocalypse, at the beginning of the sixth century, into twenty-four lessons, which he termed λογοι (according to the number of elders before the throne of God, Rev. iv. 4.), and seventy-two titles, according to the number of parts, viz. body, soul, and spirit, of which the elders were composed!

The division of τιτλοι and κεφαλαια continued to be general both in the eastern and western churches, until cardinal Hugo de Sancto Caro in the thirteenth century introduced the chapters now in use,

[1] The paragraph in question is to be found in the Codex Bezæ, immediately after the twenty-eighth verse of the twenty-eighth chapter of St. Matthew's Gospel. Michaelis has printed it, together with two Latin translations of it, in his Introduction to the New Test. vol. i. pp. 293—295.

[2] Millii Prolegomena, §§ 354—360. 662—664. 739. *et seq.*

throughout the western church, for the New Testament as well as the Old: of which an account has already been given.[1] The Greek or eastern church, however, continued to follow the antient divisions; nor are any Greek manuscripts known to be extant, in which chapters are found, prior to the fifteenth century, when the Greek fugitives, after the taking of Constantinople, fled into the West of Europe, became transcribers for members of the Latin church, and of course adopted the Latin divisions.

II. Whether any points for marking the sense were used by the apostles, is a question that has been greatly agitated; Pritius, Pfaff, Leusden, and many other eminent critics, maintaining that they were in use *before* the time of the apostles, while Dr. Grabe, Fabricius, Montfaucon, Hoffman, John Henry Michaelis, Rogall, John David Michaelis, Moldenhawer, Ernesti, and a host of other critics, maintain that the use of points is *posterior* to the time of apostles.[2] The numerous mistakes of the fathers[3], or their uncertainty how particular passages were to be read and understood, clearly prove that there was no regular or accustomed system of punctuation in use, in the fourth century. The *majority* of the points or stops now in use are unquestionably of modern date: for although some full points are to be found in the Codex Alexandrinus, the Codex Vaticanus, and the Codex Bezæ (as they also are in inscriptions four hundred years before the Christian æra), yet it cannot be shown that our present system of punctuation was *generally* adopted earlier than the ninth century. In fact, it seems to have been a gradual improvement, commenced by Jerome, and continued by succeeding biblical critics. The punctuation of the manuscripts of the Septuagint, Ernesti observes from Cyril of Jerusalem[4], was unknown in the early part of the fourth century, and consequently (he infers) the punctuation of the New Testament was also unknown. About fifty years afterwards, Jerome began to add the comma and colon; and they were then inserted in many more antient manuscripts. About the middle of the fifth century, Euthalius (then a deacon of the church at Alexandria) published an edition of the four Gospels, and afterwards (when he was bishop of Sulca in Egypt) an edition of the Acts of the Apostles and of all the Apostolical Epistles, in which he divided the New Testament into στιχοι (*stichoi*), or lines regulated

[1] See p. 168. *supra*, of this volume.

[2] Rumpæus has given twelve closely printed quarto pages to the enumeration of these opinions. Com. Crit. in Nov. Test. pp. 165—176.

[3] Some of these mistakes and uncertainties of interpretation are sufficiently curious. Thus Jerome on Eph. i. 5. says: "Dupliciter legendum, ut caritas vel cum superioribus vel inferioribus copuletur." And on Philemon 4, 5. he says: Ambiguè verò dictum, utrùm grates agat Deo suo *semper*, an memoriam ejus faciat in orationibus suis *semper*. Et utrumque intelligi potest." (Jerome, Homil. IV. in Joh. pp. 42, 43. edit. Francofurti.) Epiphanius mentions a mark of punctuation used in the Old Testament, which he calls υποδιαστολη; but he takes notice of nothing of the kind in the New Testament, though he was warmly discussing the manner in which the sense ought to be divided in John i. 3. The disputes which arose concerning this passage, prove to demonstration that there was no fixed punctuation at the period referred to. Chrysostom, for instance, branded as heretics those who placed a pause after the words ουδε ἐν and before γεγονεν, yet this mode of pointing was adopted by Irenæus, Clement of Alexandria, Origen, and even by Athanasius. Cellérier, Introduction, p. 114. where other additional examples are given.

[4] Cyrilli Catechesis xiii. p. 301. Ernesti, Inst. Interp. Nov. Test. p. 159.

by the sense, so that each terminated where some pause was to be made in reading. Of this method of division (which Euthalius devised in order to assist the clergy when reading the Word in public worship, and obviate the inconveniences and mistakes just noticed) the following extract from Tit. ii. 2, 3., according to the Codex H. Coislinianus 202., will give an idea to the reader: —

ΠΡΕΣΒΥΤΑΣ ΝΗΦΑΛΙΟΥΣ ΕΙΝΑΙ
ΣΕΜΝΟΥΣ
ΣΩΦΡΟΝΑΣ
ΥΓΙΑΙΝΟΝΤΑΣ ΤΗ ΠΙΣΤΕΙ
ΤΗ ΑΓΑΠΗ
ΠΡΕΣΒΥΤΙΔΑΣ ΩΣΑΥΤΩΣ
ΕΝ ΚΑΤΑΣΤΗΜΑΤΙ ΙΕΡΟΠΡΕΠΕΙΣ
ΜΗ ΔΙΑΒΟΛΟΥΣ
ΜΗ ΟΙΝΩ ΠΟΛΛΩ ΔΕΔΟΥΛΩΜΕΝΑΣ
ΚΑΛΟΔΙΔΑΣΚΑΛΟΥΣ.

In English, thus:

THAT THE AGED MEN BE SOBER
GRAVE
TEMPERATE
SOUND IN FAITH
IN LOVE
THE AGED WOMEN LIKEWISE
IN BEHAVIOUR AS BECOMETH HOLINESS
NOT FALSE ACCUSERS
NOT GIVEN TO MUCH WINE
TEACHERS OF GOOD THINGS.[1]

This mode of dividing the sacred text was called Στιχομετρια; and this method of writing στιχηδον γραψαι. At the end of each manuscript it was usual to specify the number of stichoi which it contained. When a copyist was disposed to contract his space, and therefore crowded the lines into each other, he placed a point where Euthalius had terminated the line. In the eighth century the stroke which we call a comma was invented. In the Latin manuscripts, Jerome's points were introduced by Paul Warnefrid, and Alcuin, at the command of the emperor Charlemagne; and in the ninth century the Greek note of interrogation (;) was first used. At the invention of printing, the editors placed the points arbitrarily, probably (Michaelis thinks) without bestowing the necessary attention; and Stephens in particular, it is well known, varied his points in every edition. The fac-similes given in the third chapter of this volume will give the reader an idea of the marks of distinction found in the more antient manuscripts.

The stichoi, however, not only assisted the public reader of the New Testament to determine its sense; they also served to measure

[1] Hug's Introduction, vol. i. p. 241.

the size of books; thus, Josephus's twenty books of Jewish Antiquities contained 60,000 stichoi, though in Ittigius's edition there are only 40,000 broken lines. And, according to an antient written list preserved by Simon, and transcribed by Michaelis, the New Testament contained 18,612 stichoi.[1]

The verses into which the New Testament is now divided, are much more modern, and are an imitation of those invented for the Old Testament by Rabbi Nathan in the fifteenth century.[2] Robert Stephens was their first inventor[3], and introduced them in his edition of the New Testament, published in the year 1551. This invention of the learned printer was soon introduced into all the editions of the New Testament; and the very great advantage it affords, for facilitating references to particular passages, has caused it to be retained in the majority of editions and versions of the New Testament, though much to the injury of its interpretation, as many passages are now severed that ought to be united, and *vice versâ*.[4] From this arrangement, however, Wetstein, Bengel, Bowyer, Griesbach, and other editors of the Greek Testament, have wisely departed, and have printed the text in continued paragraphs, throwing the numbers of Stephen's verses into the margin. Mr. Reeves also has pursued the same method in his beautiful and correct editions of the authorised English version, and of the Greek Testament in 12mo., 1803.

Besides the text in the different books of the New Testament, we meet with titles or inscriptions to each of them, and also with subscriptions at the end, specifying the writer of each *book*, the time and place, when and where it was written, and the person to whom it was written.

III. It is not known by whom the *Inscriptions* or TITLES of the various books of the New Testament were prefixed. In consequence of the very great diversity of titles occurring in manuscripts it is generally admitted that they were not originally written by the Apostles, but were subsequently added, in order to distinguish one book from another, when the canon of the New Testament was formed. It is however certain, that these titles are of very great antiquity; for we find them mentioned by Tertullian in the latter part of the second century[5], and Justin Martyr, in the early part of the same century, expressly states, that the writings of the four evangelists were in his day termed *Gospels*.[6]

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[1] Introd. to the New Test. vol. ii. pp. 526, 527. Michaelis, after Simon, uses the word *remata*; but this is evidently a mistake. On the subjects discussed in this section Pritius's Introductio in Nov. Test. pp. 333—346. 362—375. may be consulted.

[2] See p. 168. *supra*, of this volume.

[3] He made this division when on a journey from Lyons to Paris, and, as his son Henry tells us, (in his preface to the Concordance of the New Testament) he made it *inter equitandum*, literally, while riding on horseback; but Michaelis rather thinks that the phrase means only, that when he was weary of riding, he amused himself with this work at his inn. Michaelis, vol. ii. p. 527.

[4] Thus Col. iv. 1. ought to have been united to the third chapter.

[5] Adversus Marcionem, lib. iv. c. 2.

[6] Apol. i. p. 98. Lardner's Works, 8vo. vol. ii. p. 121.; 4to. vol. i. p. 344. Pritii Introd. in Nov. Test. pp. 331—333.

IV. But the *Subscriptions* annexed to the Epistles are manifestly spurious: for, in the *first* place, some of them are, beyond all doubt, false, as those of the two Epistles to the Thessalonians, which purport to be written at Athens, whereas they were written from Corinth. In like manner, the subscription to the first epistle to the Corinthians states, that it was written from Philippi, notwithstanding St. Paul informs them (xvi. 8.) that he will *tarry at Ephesus until Pentecost;* and notwithstanding he begins his salutations in that Epistle, by telling the Corinthian Christians (xvi. 19.) *the Churches of Asia salute you;* a pretty evident indication that he himself was in Asia at that very time. Again, according to the subscription, the Epistle to the Galatians was written from Rome; yet, in the Epistle itself, the Apostle expresses his surprise (i. 6.) that they were so SOON *removed from him that called them;* whereas his journey to Rome was *ten years* posterior to the conversion of the Galatians. And what still more conclusively proves the falsehood of this subscription is, the total absence in this epistle of all allusions to his bonds or to his being a prisoner; which Saint Paul has not failed to notice in every one of the four epistles, written from that city and during his imprisonment.[1] *Secondly*, The subscriptions are altogether wanting in some antient manuscripts of the best note, while in others they are greatly varied. And, *thirdly*, The subscription annexed to the first Epistle to Timothy is evidently the production of a writer of the age of Constantine the Great, and could not have been written by the Apostle Paul: for it states that epistle to have been written to Timothy from Laodicea, the chief city of Phrygia Pacatiana; whereas the country of Phrygia was not divided into the two provinces of *Phrygia Prima*, or *Pacatiana*, and *Phrygia Secunda*, until the fourth century. According to Dr. Mill, the subscriptions were added by Euthalius bishop of Sulca in Egypt, about the middle of the fifth century. But, whoever was the author of the subscriptions, it is evident that he was either grossly ignorant, or grossly inattentive.

The various subscriptions and titles to the different books are exhibited in Griesbach's Critical Edition of the New Testament.

CHAPTER V.

OF THE VARIOUS READINGS OCCURRING IN THE OLD AND NEW TESTAMENTS.

I. *The Christian Faith not affected by Various Readings.* — II. *Nature of Various Readings.* — *Difference between them and mere errata.* — III. *Causes of various Readings;* — 1. *The negligence or mistakes of transcribers;* — 2. *Errors or imperfections in the manuscript copied;* —

[1] Paley's Horæ Paulinæ, pp. 378, 379.

3. *Critical Conjecture;*—4. *Wilful Corruptions of a manuscript from party motives.*—IV. *Sources whence a true reading is to be determined;*—1. *Manuscripts;*—2. *Antient Editions;*—3. *Antient Versions;*—4. *Parallel Passages;*—5. *Quotations in the Writings of the Fathers;*—6. *Critical Conjecture;*—V. *General Rules for judging of Various Readings.*

I. THE Old and New Testaments, in common with all other antient writings, being preserved and diffused by transcription, the admission of mistakes was unavoidable: which increasing with the multitude of copies, necessarily produced a great variety of different readings. Hence the labours of learned men have been directed to the collation of manuscripts, with a view to ascertain the genuine reading; and the result of their researches has shown, that these variations are not such as to affect our faith or practice in any thing material: they are mostly of a minute, and sometimes of a trifling nature. "The real text of the sacred writers does not now (since the originals have been so long lost) lie in any single manuscript or edition, but is dispersed in them all. It is competently exact indeed, even in the worst manuscript now extant; nor is one article of faith or moral precept either perverted or lost in them."[1] It is therefore a very ungrounded fear that the number of various readings, particularly in the New Testament, may diminish the certainty of the Christian religion. The probability, Michaelis remarks, of restoring the genuine text of *any* author, increases with the increase of the copies; and the most inaccurate and mutilated editions of antient writers are precisely those of whose works the fewest manuscripts remain.[2] Above all, in the New Testament, the various readings show that there could have been no collusion; but that the manuscripts were written independently of each other, by persons separated by distance of time, remoteness of place, and diversity of opinions. This extensive independency of manuscripts on each other, is the effectual check of wilful alteration; which must have ever been immediately corrected by the agreement of copies from various and distant regions out of the reach of the interpolator. By far the greatest number of various readings relate to trifles, and make *no alteration whatever in the sense*, such as Δαβιδ for Δαυιδ; Σολομωντα for Σολομωνα; και for δε; καγω for και εγω (&Ι for *and I*); ελαττων for

[1] Dr. Bentley's remarks on Free-thinking, rem. xxxii. (Bp. Randolph's Enchiridion Theologicum, vol. v, p. 163.) The various readings that affect doctrines, and require caution, are extremely few, and easily distinguished by critical rules; and where they do affect a doctrine, other passages confirm and establish it. See examples of this observation in Michaelis, vol. i. p. 266., and Dr. Nares's Strictures on the Unitarian Version of the New Testament, pp. 219—221.

[2] Michaelis's Introduction to the New Testament, vol. i. pp. 263—268. "In profane authors," says Dr. Bentley, "(as they are called) whereof one manuscript only had the luck to be preserved,—as Velleius Paterculus among the Latins, and Hesychius among the Greeks—the faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learnedest and acutest critics for two whole centuries, those books still are, and are likely to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the various readings always increase in proportion, there the text, by an accurate collation of them made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author." Remarks on Free-thinking, in Enchirid. Theol. vol. v. p. 158.

ελασσων; Κυριος for Θεος; λαλωσιν for λαλησωσιν; Μωσης for Μωυσης; and γινεσθω for γενεσθω; all which in most cases may be used indifferently.

In order to illustrate the preceding remarks, and to convey an idea of their full force to the reader, the various readings of the first *ten* verses of Saint John's Gospel are annexed in Greek and English;—and they are particularly chosen because they contain one of the most decisive proofs of the divinity of our Lord and Saviour Jesus Christ.

Common Reading.	*Various Reading.*	*Authorities.*
Ver. 1. Ὁ λογος ἡν ΠΡΟΣ τον Θεον. The Word was WITH God.	ΕΝ τω Θεω — IN God.	Clemens Alexandrinus.
2. Ουτος ἡν εν αρχη προς τον Θεον. The same was in the beginning with God.	*omitted.*	The MSS. 47 and 64 of Griesbach's notation; Matthæi's 19.
4. Εν αυτω ζωη ΗΝ. In him WAS life.	ΕΣΤΙΝ — IS life.	The Codex Bezæ, Origen, Augustine, Hilary, and other Fathers.
4. Και ἡ ζωη ἡν το φῶς των ανθρωπων. And the life was the light of men.	*omitted.*	The fragment of St. John's Gospel, edited by Aldus, Clemens Alexandrinus, and Origen.
— the light OF MEN.	The light was the life.	B. The Codex Vaticanus.
5. Ἡ σκοτια ΑΥΤΟ ου κατελαβεν. The darkness comprehended IT not.	ΑΥΤΟΝ — HIM not.	B. The Codex Vaticanus, the MSS. 13 and 114* of Griesbach, three other MSS. of less note, and Theodotus.
7. Ινα παντες πιστευσωσι δι' αυτου. That all men might believe through him.	*omitted.*	The MS. 235 of Griesbach, the Aldine Fragment of St. John's Gospel, Irenæus, and Hilary.
9. Ερχομενον εις ΤΟΝ κοσμον. That cometh into THE world.	*In* HUNC *mundum* — into THIS world.	The Vulgate and Italic (or old Ante-Hieronymian) Versions, Tertullian, Cyprian, Hilary, Ambrose, Augustine, and other fathers.
10. Εν ΤΩ κοσμω ην. He was in THE world.	HOC *mundo* — in THIS world.	The MSS. of the old Latin Versions, denominated the Codices Veronensis, Vercellensis, Brixiensis, and Corbeiensis, edited by Blanchini and Sabatier; Irehæus, Cyprian, Ambrose, *once*, Augustine *repeatedly*.

On the whole, these various readings — though not selected from any single manuscript, but from all that have been collated, together with the antient versions and the quotations from the fathers, — no where contradict the sense of the evangelist; nor do they produce any material alteration in the text.[1]

1 Christian Observer for 1807, vol. vi. p. 221.

The principal collators and collectors of various readings for the Old Testament, are Dr. Kennicott and M. De Rossi, of whose labours an account is given in the Appendix, pp. 7, 8. 150. As the price of their publications necessarily places them out of the reach of very many biblical students, the reader, who is desirous of availing himself of the results of their laborious and learned researches, will find a compendious abstract of them in Mr. Hamilton's *Codex Criticus* (London, 1821, 8vo.). For the New Testament, the principal collations are those of Erasmus, the editors of the Complutensian and London Polyglotts, Bishop Fell, Dr. Mill, Kuster, Bengel, Wetstein, Dr. Griesbach, and Matthæi, whose editions are also described in the Appendix to this volume[1]; and for the Septuagint, the collations of the late Rev. Dr. Holmes, and his continuator, the Rev. J. Parsons.[2]

II. However plain the meaning of the term "*Various Reading*" may be, considerable difference has existed among learned men concerning its nature. Some have allowed the name only to such readings as may *possibly* have proceeded from the author; but this restriction is improper. Michaelis's distinction between mere errata and various readings appears to be the true one. "Among two or more different readings, one only can be the true reading; and the rest must be either wilful corruptions or mistakes of the copyist." It is often difficult to distinguish the genuine from the spurious; and whenever the smallest doubt can be entertained, they all receive the name of VARIOUS READINGS; but in cases where the transcriber has evidently written falsely, they receive the name of *errata*.

III. As all manuscripts were either dictated to copyists or transcribed by them, and as these persons were not supernaturally guarded against the possibility of error, different readings would naturally be produced:—1. By the negligence or mistakes of the transcribers; to which we may add, 2. The existence of errors or imperfections in the manuscripts copied; 3. Critical emendations of the text; and 4. Wilful corruptions made to serve the purposes of a party. Mistakes thus produced in one copy would of course be propagated through all succeeding copies made from it, each of which might likkewise have peculiar faults of its own; so that various readings would thus be increased, in proportion to the number of transcripts that were made.

1. *Various readings have been occasioned by the* NEGLIGENCE *or* MISTAKES OF THE TRANSCRIBERS.

(1.) *When a manuscript is dictated, whether to one or to several copyists, the party dictating might not speak with sufficient clearness; he might read carelessly, and even utter words that were not in his manuscript; he might pronounce different words in the same manner. The copyist, therefore, who should follow such dictation, would necessarily produce different readings.* One or two examples will illustrate this remark.

In Eph. iv. 19., Saint Paul, speaking of the Gentiles, while without the Gospel, says, that *being past feeling, they gave themselves over to lasciviousness.* For απηλγηκοτες *past*

[1] Michaelis has given a list of authors who have collected various readings, with the remarks on their labours. Introd. vol. ii. part i. pp. 419—429. See also Pfaff's Dissertatio de Genuinis Novi Testamenti Lectionibus, pp. 101—122.

[2] See an account of their edition of the Septuagint, in the Appendix, pp. 87, 88.

feeling (which the context shows to be the genuine reading), several manuscripts, versions, and fathers read απηλπικοτες, *being without hope*. Dr. Mill is of opinion, that this lection proceeded from some ignorant copyist who had in his mind Saint Paul's account of the Gentiles in Eph. ii. 12. where he said that they had no hope, ελπίδα μη εχοντες. But for this opinion there is no foundation whatever. The antient copyists were not in general men of such subtile genius. It is therefore most probable that the word απηλπικοτες crept in, from a mis-pronunciation on the part of the persons dictating. The same remark will account for the reading of νηπιοι, *young children*, instead of ηπιοι, *gentle*, in 1 Thess. ii. 7., which occurs in many manuscripts, and also in several versions and fathers. But the scope and context of this passage prove that νηπιοι cannot be the original reading. It is the Thessalonians, whom the apostle considers as *young children*, and himself and fellow-labourers as the *nurse*. He could not therefore with any propriety say that he was among them as a *little child*, while he himself professed to be *their nurse*.

(2.) *Further, as many Hebrew and Greek letters are similar both in sound and in form, a negligent or illiterate copyist might, and the collation of manuscripts has shewn that such transcribers did, occasion various readings by substituting one word or letter for another.*

The permutation, or interchanging, of vowel points, letters, and even entire words, which are to be found in Hebrew manuscripts are copiously treated by Muntinghe.[1] Of the permutations in Greek MSS., the Codex Cottonianus of the book of Genesis presents many very striking examples.

Thus, B and M are interchanged in Gen. xliii. 11. τερεμινθον is written for τερεβινθον, — Γ and K, as γυνηγος for κυνηγος, x. 9.; and *è contra* φαλεκ for φαλεγ, xi. 16. — Γ and N, as συγκοψουσιν for συνκοψουσιν, xxxiv. 30. — Γ and X, as δραχματα for δραγματα, xxxvii. 6. — Δ and Λ as Κελμοναιους for Κεδμωναιους, xv. 19.; and *è contra* Αιδωμ for Αιλωμ, xxxvi. 2. — Δ and N, as Νεβρων for Νεβρωδ, x. 9. — Δ and T, as Ατατ for Αταδ, x. 10, &c. — Z and Σ, as Χασαδ for Χαζαδ, xxii. 22.; and μακαριζουσιν for μακαρισουσιν, xxx. 13.— Θ and X, Οχοζαχ for ΟχοζαΘ, xxvi. 26.—Θ and T, αποσραφητι for αποσραφηδι, xvi. 9. — K and X, as Καλακ for Χαλαχ, x. 11.; and ουχ for ουκ, xiii. 9. — Π and Φ, as υφεξηρηται for υπεξηρηται, xxxix. 9. Sometimes *consonants are added* to the end of the words apparently for the sake of euphony; as ΧωβαΛ for Χωβα, xiv. 15.—γυναικαν for γυναικα, xi. 13.—ΕνίΛατ for Ευίλα, x. 7.—M is generally retained in the different flexions of the verb λαμβανω, in the future λημψολαι, λημψονται, xiv. 23, 24, &c. and in the aorist, λημφθητο, xviii. 4. And also in the word συμπαραλημφθης, xix. 17. This also is common in the *Codex Vaticanus*. Sometimes a *double consonant* is expressed by a *single* one, and *vice versa*: for instance, ενενηκοντα for εννενηκοντα, v. 9., and Σεννααρ for Σενααρ, x. 10.; ψελια for ψελλια, xxiv. 47, &c.

The Vowels are often interchanged; for instance, A and E, as τεσσερακοντα for τεσσαρακοντα, vii. 4., αναση for ανεση, xxi. 14. — A and H, as ανεωξεν for ηνεωξεν, viii. 6., μαχαιρη for μαχαιρα, xxvii. 40. — E and H, as εψεμα for εψημα, xxv. 29., ηνυπνιασθη for ενυπνιασθη, xxviii. 12. — H and I, as Κιτιοι for Κητιοι, x. 4., ελικη for ελικι, xlix. 11. — H and Υ, as πηχην for πηχυν, vi. 17. — Ρεημα for Ρευμα, xxii. 24. — O and Υ, as διωρυθα for διορυφα, vi. 17. — O and Ω, as ΡοωβοΘ for ΡοωβωΘ, x. 11. — The *Vowels* are often interchanged with the *Diphthongs*; for instance, AI and E, as απελευσεσθαι for απελευσεσθε, xix. 2., ανενεγκαι for ανενεγκε, xxii. 2., παιδιου for πεδιου, xxxv. 27., καταξεται for καταξετε, xlii. 38.— EI and A, as γηρει for γηρα, xv. 15. — EI and E as εινεκεν for ενεκεν, xviii. 5.,— EI and H, as ειδειν and ηδειν, xviii. 19. — EI and I, as παριστηκει for παρειστηκει, xviii. 8., γυναικια for γυναικεια, xviii. 11., ουδις for ουδεις, xxxi. 41., κρειον for κριον, xv. 9, &c.— OI and H, as λαβοις for λαβης, xxxi. 50. — OΥ and H, as πληρης for πληρους, xxvii. 27.; and lastly, OΥ and Ω, as καταρουμενους for καταρωμενους, xii. 13.[2]

The manuscripts of the New Testament abound with similar instances of permutations.

Thus we meet with Αμιναδαμ for Αμιναδαβ, in Matt. i. 4.; Ακειμ for Αχειμ, in Matt. i. 14.; δια των μαδητων for δυο των μαδητων, in Matt. xi. 2.; ΜατΔαν for ΜατΔατ, in Luke iii. 24.; μαρανΘη for μωρανΘη, in Luke xiv. 34.; τοπον for τυπον, in John xx. 25.; καιρω for κυριω, in Rom. xii. 11.; Δαυιδ for Δαβιδ, in Matt. i. 1., and in many other passages. The reader will find numerous other examples in the elder Michaelis's Dissertation on various readings.[3] Permutations of this kind are very frequent in antient manuscripts, and also in inscriptions on coins, medals, stones, pillars, and other monuments of antiquity.

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[1] Brevis Expositio Critices Veteris Fœderis, pp. 87—108.

[2] Dr. Holmes's Edition of the Septuagint, vol. i. Præf. cap. ii. § I.

[3] D. Christiani Benedicti Michaelis Tractatio Critica de Variis Lectionibus Novi Testamenti, pp. 8—10. Halæ Magdeburgicæ, 1749, 4to.

(3.) *In like manner the transcribers might have mistaken the line on which the copy before them was written, for part of a letter; or they might have mistaken the lower stroke of a letter for the line; or they might have mistaken the true sense of the original, and thus have altered the reading; at the same time they were unwilling to correct such mistakes as they detected, lest their pages should appear blotted or defaced, and thus they sacrificed the correctness of their copy to the beauty of its appearance. This is particularly observable in Hebrew manuscripts.*

(4.) *A person having written one or more words from a wrong place, and not observing it; or not choosing to erase it, might return to the right line, and thus produce an improper insertion of a word or a clause.*

Of this we have a striking instance in John vii. 26. — *Do the rulers know* INDEED (αληθως), *that this is the* VERY Christ (αληθως ὁ Χριστος, TRULY *the Christ*)? The second αληθως is wanting in the Codices Vaticanus, Cantabrigiensis (or Codex Bezæ), Cyprius, Stephani η, or Regius 62, Nanianus, and Ingolstadiensis, in numbers 1, 13, 28, 40, 63, 69, 116, 118, and 124, of Griesbach's notation, and nine other manuscripts of less note, which are not specified by him; it is also wanting in the manuscripts noted by Matthæi with the letters a, l, s, and 10, in all the editions of the Arabic version, in Wheeloc's edition of the Persian version, in the Coptic, Armenian, Sclavonic, and Vulgate versions; and in all the copies of the Old Italic version, except that of Brescia. Origen, Epiphanius, Cyril, Isidore of Pelusium, Chrysostom, and Nonnus, among the antient fathers; and Grotius, Mill, Bengel, Bishop Pearce, and Griesbach, among the modern writers, are all unanimous in rejecting the word αληθως. The sentence in 1 Cor. x. 28. Του γαρ Κυριου η γη και το πληρωμα αυτης, *The earth is the Lord's and the fulness thereof*, is wanting in the Codices Alexandrinus, Vaticanus, Cantabrigiensis, Basileensis, Boreeli, Harleianus No. 5864, and Seidelii, and in Nos. 10, 17, 28, 46, 71.*, 73, and 80, of Griesbach's notation: it is also wanting in the Syriac version, in Erpenius's edition of the Arabic version, in the Coptic, Sahidic, Ethiopic, Armenian, Vulgate, and Old Italic versions, and in the quotations of the fathers Johannes Damascenus, Ambrosiaster, Augustine, Isidore of Pelusium, and Bede. Griesbach has left it out of the text, as a clause that ought most undoubtedly to be erased. There is, in fact, scarcely any authority to support it; and the clause is superfluous; in all probability it was inserted from the twenty-sixth verse, which is word for word the same.

(5.) *When a transcriber had made an omission, and afterwards observed it, he then subjoined what he had omitted, and thus produced a transposition.*[1]

Thus, Matt. v. 4. is *subjoined* to 5. in the Codex Bezæ, in the Vulgate version, and in the quotation of Jerome. Luke xxiii. 17. is *omitted* in the Codices Alexandrinus, Vaticanus, Cyprius, and Stephani η, in the Coptic and Sahidic versions, and in the Codex Vercellensis of the Old Italic version: and it is subjoined to the ninteenth verse in the Codex Bezæ.

In like manner, Rom. i. 29. is very different in different copies.

In the Textus Receptus or common editions, we read, αδικια, πορνεια, πονηρια, πλεονεξια, κακια, — *unrighteousness, fornication, wickedness, covetousness, maliciousness.*

In the Codex Alexandrinus and Ethiopic version, we read, αδικια, πονηρια, κακια, πλεονεξια, — *unrighteousness, wickedness, maliciousness, covetousness.*

In the Codex Claromontanus, we read, αδικια, κακια, πορνεια, πλεονεξια, — *unrighteousness, maliciousness, covetousness.*

In the Vulgate version, we read, *iniquitate, malitiâ, fornicatione, avaritiâ, nequitiâ*, whence it is evident that the authors of that translation read, αδικια, πονηρια, πορνεια, πλεονεξια, κακια. And

The order of the words in the Syriac version shows that its authors read, αδικια, πορνεια, πονηρια, κακια, πλεονεξια, — *unrighteousness, fornication, wickedness, maliciousness, covetousness.*

(6.) *Another cause of various lections in Hebrew manuscripts, referable to this head, is the addition of letters to the last word in the lines in order to preserve their symmetry; and in Greek manuscripts omissions are frequently occasioned by what is called* ὁμοιοτελευτον (homoeoteleuton), *or when a word after a short interval occurs a second time in a passage. Here, the transcriber having written the word at the beginning of the passage, on*

[1] Dr. Gerard's Institutes of Biblical Criticism, p. 238.

looking at the book again from which he copies, his eye catches the same word at the end of the passage, and continuing to write what immediately follows, he of course omits intermediate words.

This fact will account for the *omission* of the concluding sentence of Matt. v. 19., and the whole of verse 30., in the Codex Bezæ. Again, in Matt. xxviii. 9. the words απαγγειλαι τοις μαθηταις αυτου (*to tell his disciples*), are *omitted* from the same cause, in the Codices Vaticanus and Bezæ, in the MSS. by Griesbach numbered 10, 33, 49, 59, 60, 69, 119, 142*, 225, 227, the Evangelisteria numbered 1, 13, 15, 17, 32, in the second of the Barberini MSS., and in those noted d. and q. by Matthæi; as well as in the Syriac, Arabic (as printed in the London Polyglott), Persic, Coptic, Armenian, Vulgate Latin, Saxon, and Old Italic Versions (except the manuscript of Brescia), and by the fathers Origen, Chrysostom, Jerome, and Augustine. And Mark ix. 26. is *omitted* in the Codices Vaticanus 1209, Stephani η, Vaticanus 354, and the MSS. by Griesbach numbered 2, 27, 63, 64, 121, 157, in Matthæi's 17, in the Coptic Version, the Codex San-germanensis 2 of the Italic Version, in the printed editions of Aldus and Frobenius, and by Theophylact.

(7.) *As all the most antient manuscripts were written in capital letters, and without any spaces between words, or even sentences, syllables are frequently omitted or repeated. So, careless or ignorant transcribers have very often mistaken the notes of abbreviation, which are of frequent occurrence in antient manuscripts. A few specimens of such abbreviations are given in the preceding part of this Volume.*

From this source probably originated the reading, in 1 Pet. ii. 3. of Χριστος (*Christ*) instead of Χρηστος (*gracious*), which occurs in the MSS. by Griesbach numbered 40, 68, and others of less note, in Matthæi's g, in some printed editions, and also in the verse as cited by Clemens Alexandrinus, Gregory Nazianzen, and Procopius, and by Theophylact in his commentary on this text. The reading in the manuscript whence the transcriber made his copy, must have been $\overline{Xs}$; which, not being understood by him, he altered into Χριστος.

(8.) *Lastly, the ignorance or negligence of transcribers has been a most fruitful source of various readings, by their having mistaken marginal notes or scholia for a part of the text. It was not unusual in antient manuscripts to write in the margin an explanation of difficult passages, or a word synonymous to that in the text, but more usual and more easily understood, or with the intent of supplying a seeming deficiency; any or all of which might, in the copies taken from the manuscript in which these notes were written, be easily obtruded on the text itself.*

Thus, to Matt. vi. 33. some copies, as well as the fathers Clemens Alexandrinus, Origen, and Eusebius, add the following clause, as having been uttered by Jesus Christ Αιτειτε τα μεγαλα, και τα μικρα υμιν προστεθησεται· και αιτειτε τα επουρανια και τα επιγεια προστεθησεται υμιν: — *Seek ye great* things, *and little* things *shall be added unto you; and seek ye heavenly* things, and *earthly things shall be added unto you.* But this addition is manifestly a gloss.

So, in Mark vii. 35., after *he spake plain*, the following sentence is added in MS. 90 of Griesbach's notation: — Και ελαλει ευλογων τον Θεον, — *and he spake, praising God.* That the man did this, we may readily conclude; but this sentence was not added by the evangelist. It was evidently a gloss.

Again, in Luke vii. 16., after the sentence *God hath visited his people*, the words εις αγαθον, *for good*, are added in the manuscripts by Griesbach noted M. 13, 50, 69, 71, 106, 114, and eight others, in Matthæi's x, in the Syriac (as printed in the London Polyglott), in the Armenian, and in all the Arabic versions, and in the Codices Veronensis, Vercellensis, Corbeiensis, Colbertinus 4051, San-germanensis 1, and Forojuliensis, of the Old Italic Version. But it is manifestly a gloss, and is rejected as such by Dr. Mill, and Griesbach.

It is worthy of remark, that the differences caused by these or similar additions do in no respect whatever affect any point of faith or morality. Several eminent critics, for instance, are of opinion that the controverted clause in 1 John v. 7, 8. crept into the text in this manner; because it is not found in any antient manuscripts, nor in the writings of the fathers who disputed against the Arians. The evidence for the passage in question is fully considered in Vol. IV. Part II. Chap. IV. Sect. V. § VI. But, for the sake of argument, let us suppose it to be an omission in the manuscripts where it is wanting, or an addition to those where it occurs; it cannot in any way be prejudicial to the Christian

faith; because, whatever sense we may put upon that passage, the same truth being most clearly and indisputably taught in other places of the New Testament, there is no more occasion for adding it, than there is inconvenience in omitting it.

2. ERRORS *or* IMPERFECTIONS *in the manuscript, from which a transcriber copied, are a further source of various readings.*

Besides the mistakes arising from the strokes of certain letters being faded or erased, others of a contrary nature may arise from the transparency of the paper or vellum, whence the stroke of a letter on one side of the leaf may seem to be a part of the letter on the other side of the leaf, and in this manner O may be taken for Θ.

According to Wetstein, this very accident happened to Mill, in examining the celebrated passage (1 Tim. iii. 16.) in the Codex Alexandrinus. Mill had asserted in regard to the OC in this manuscript, that some remains of a stroke were still visible in the middle of the omicron, and concluded therefore that the word was properly ΘC. But Wetstein, who examined this manuscript more accurately, could discover no trace of any stroke in the omicron, but took notice of a circumstance which he supposes led Mill into error. On the other side of the leaf, directly opposite to O, is the letter Θ, in the word ΘΥCΘΒΘΙΑ, the middle stroke of which is visible on the former side, and occupies the hollow of O. Wetstein having made the discovery, called several persons to witness, who confirmed the truth of it. But this hypothesis of Wetstein's has been questioned by Dr. Woide [1], and has been most clearly *disproved* by Dr. Berriman.[2] In order to discover the genuine reading of a manuscript where the letters are faded, Michaelis recommends the critic to have recourse to such as are related to it, either in time, place, or character, and if possible to those which were immediately copied from it while the letters were still legible. Velthusen and Griesbach are unanimous in regard to the propriety of this rule, but in their application of it to 1 Tim. iii. 16. they have drawn directly opposite conclusions. Those who endeavour to supply what time has destroyed, and venture to write anew the remnant, or seeming remnant, of a faded stroke, are guilty of an act that deserves the highest censure: the Codex Alexandrinus, Codex Ephrem, and Codex Claromontanus, have all suffered in this manner, but the authors of these amendments have deprived their successors of the means of judging for themselves, and have defeated the end which they intended to answer.

Again, the omission of a passage in an antient manuscript, which the writer added afterwards in the margin, might lead a copyist into error, unless it was particularly marked in what part of the text the passage ought to be inserted. Many manuscripts are still extant, in which omissions are in this manner supplied, especially in those preserved at Moscow, which Matthæi has extracted and accurately described in his critical edition of the New Testament.

3. *A third source of various readings is* CRITICAL CONJECTURE, *or an intended improvement of the original text.*

"In reading the works of an author of known literary reputation we ascribe grammatical or orthographical errors, if any are to be found, rather to a mistake of the printer than to a want of knowledge in the writer. In the same manner the transcriber of a manuscript attributes the faults of his original to the error of a former copyist, and alters them, as he supposes they were written by the author. But if he carries his critical conjectures too far, he falls himself into the error which he intended to avoid." This may be done in various ways.

(1.) *Thus the transcriber may take an expression to be faulty which in reality is not so; or he may mistake the sense of the author, and suppose that he has discovered a grammatical error, when, in fact, he himself construes falsely: — or the grammatical error intended to be corrected actually proceeded from the author himself.*[3]

[1] Novum Testamentum Græcum, e Codice MS. Alexandrino; Præfat. § 87. p. xxxi.

[2] Critical Dissertation upon 1 Tim. iii. 16. pp. 153—160.

[3] With regard to these corrections of grammatical errors, Michaelis has laid down the four following rules, viz.

"1. In those passages where we find only an apparent grammatical error, the seemingly erroneous reading may be generally considered as the genuine, and the other readings as corrections, and therefore spurious.

(2.) *Further, some critical copyists have not only corrected ungrammatical or inaccurate expressions, but have even converted inelegant into elegant phrases: and they have likewise omitted words that appeared to them superfluous, or the difference of which they did not understand.*

Thus, in Mark vii. 37. τους αλαλους, *the dumb*, is omitted as superfluous in Griesbach's MS. 28. (Colbertinus 4705, or Colbertinus 2. of Dr. Mill's notation.) So, in Mark x. 19. Μη αποστερησης, *defraud not*, is omitted in the Codices Vaticanus and Cyprius, and in eighteen other manuscripts, as well as in the Armenian version, and also in Theophylact. It seems included in μη κλεψης, *do not steal*, and does not occur in the other Gospels. Once more, λεγοντος, saying, (Matt. i. 22.) is *omitted*, because the transcriber deemed it an unnecessary addition after the words, *that which was spoken of the Lord by the prophet.*

(3.) *But of all the sources of various lections which are referable to this head, the most ample, according to Michaelis, and the most productive of spurious passages in the New Testament, is the practice of altering parallel passages so as to render more perfect their conformity to each other. The Gospels in particular have suffered in this way; and Saint Paul's Epistles have very frequently been interpolated, in order to make his quotations from the Old Testament harmonise with the Septuagint version, where they differed from the exact words of the latter.*

Two or three instances of alterations from parallel passages will confirm this remark.

Thus, in Matt. xii. 8. *For the son of man is lord even of the sabbath-day*, και, *even*, is omitted in eighty-seven manuscripts, and in several printed editions, as well as in the Syriac, Arabic, the Persic in Bp. Walton's Polyglott, the Coptic, Armenian, Sclavonic, and Italic versions, and also in the passage as quoted by Tertullian, Cyprian, Origen, Chrysostom, Euthymius, and Theophylact. It has been added from the parallel passage in Mark ii. 28. or in Luke vi. 5.; and is justly rejected by Griesbach as an interpolation. In Matt. xii. 35. της καρδιας, *of the heart*, is wanting in one hundred and seven manuscripts as well as in several printed editions, and in the Arabic, Persic, Sclavonic, Anglo-Saxon, Old Italic, and Vulgate versions; it is also wanting in the passage as cited by Origen, the author of the Dialogue against the Marcionites, Gregory Nazianzen, Gregory of Nyssa, Chrysostom, Theophylact, Cyprian, Lucifer, Hilary, and Ambrosiaster. It has been inserted from the parallel place in Luke vi. 45.

The clause in Matt. xxvii. 35. Ινα πληρωθη το ρηθεν (*that it might be fulfilled which was spoken*), &c. to the end of that verse, is omitted in one hundred and sixty-one manuscripts in the Syriac MSS. and also in some Syriac editions, in the Arabic version both MSS. and also as printed in Bp. Walton's Polyglott, in the Persic version of the Polyglott, in all the manuscripts, and in most printed editions of the Coptic, Sahidic, Ethiopic, and Sclavonic versions, in most MSS. and editions of the Vulgate Latin version, in several MSS. of the old Italic version; and likewise in the verse as cited by Chrysostom, Titus of Bostra, Euthymius, Theophylact, Origen, the old Latin translator of Irenæus, Augustine, and Juvencus. This clause has been interpolated from John xix. 24. Griesbach justly omits it as decidedly spurious.

Numerous similar interpolations have been made in the Acts of the Apostles, by these supposed amendments; and where the same story is related more than once, transcribers, and more frequently translators, have supplied from the one what seemed to be deficient in the other. Not to multiply examples unnecessarily in illustration of this last remark, it will be sufficient to compare the narrative of Saint Paul's conversion, as related by Saint Luke (Acts ix.), with the apostle's own account of it in Acts xxii. and xxvi.; and also the two narratives of the conversion of Cornelius, described in Acts x. and xi.

(4.) *Lastly, some critics have altered the text of the New Testament in*

"2. Real grammatical errors, in the works of a correct and classical writer, are justly ascribed to a mistake of the copyist, and the same sentiments may be entertained of an author of less eminence, when among several copies one or two only have the false reading.

"3. But when expressions that deviate from the strictness of grammar are found in the writings of an author who had not the advantage of a learned education, and was totally regardless of the accuracy of his style, not in single but repeated instances, and retained in a very great number of manuscripts, they must be attributed, not to the transcriber, but the author.

"4. When one grammatical error in particular is frequently found in one and the same writing, as the improper use of the nominative in the book of Revelation, no doubt can be made that it proceeded from the author himself." — Michaelis, vol. i. p. 306.

conformity to the Vulgate version; but various readings, which are evidently derived from this source, are utterly undeserving of attention.

4. WILFUL CORRUPTIONS, *in order to serve the purposes of a party, whether orthodox or heterodox, are another source of various readings.*

Among the antient heretics no one has been more severely charged with falsifying the sacred text, in order to support his tenets, nor has any one more justly deserved the censure, which has been bestowed upon such unwarrantable conduct, than Marcion. Yet Michaelis has shown that all his deviations from the text in common use are not wilful corruptions, but that many of them are really various readings; and he has exculpated the Arians from the same charge. It is, however, well known that Marcion caused the two first chapters of Saint Luke's Gospel to disappear from his copy, as also Luke iv. 37, 38, 39. In Luke viii. 19. he also expunged the words η μητηρ και οι αδελφοι αυτου, *his mother and brethren.* In Mark xv. 28. instead of μετα ανομων ελογισθη, *he was numbered with the transgressors*, the Eutychians read νεκρων, *dead*, in order to support their hypothesis, that Christ's body was an aërial form and not human.

On the other hand, it is a fact that some corruptions have been designedly made by those who are termed orthodox, and have subsequently been preferred when so made, in order to favour some received opinion, or to preclude an objection against it. As this is a source of various readings (we believe) but little known, and less considered, we shall adduce two or three examples from Pfaff's dissertation on various readings, who has considered the subject at length.

(1.) Mark xiii. 32. Ουδε ο υιος. These words are omitted in some manuscripts, and rejected by some of the fathers, because they thought it favoured the Arians. Ambrose, who flourished in the fourth century, states that many manuscripts in his time omitted them.

(2.) Luke i. 35. After γεννωμενον, the words εκ σου have been added in several manuscripts in the Syriac, Persic, Arabic, Ethiopic, and other translations, as well as in numerous quotations of the fathers, in opposition to the Eutychians, who denied the two natures of Jesus Christ.

(3.) Luke xxii. 43. The whole verse is omitted in the Alexandrian and some other manuscripts, because some orthodox Christians imagined that the mention of an angel's strengthening our Saviour during his agony in the garden detracted from his Deity.

(4.) 1 Cor. xv. 5. Saint Paul asserts that Christ appeared after his resurrection *to the twelve*, τοις δωδεκα, though at that time two of the number were wanting, Thomas being absent, and Judas Iscariot being dead. Some manuscripts therefore read ενδεκα, *eleven*, lest the sacred historian should be charged with falsehood, though every attentive reader of the New Testament knows that the Apostle, in writing this, used the figure called *synecdoche*, in which a part is put for the whole.

(5.) Matt. i. 18. Πριν η συνελθειν αυτους (*before they came together*), and 25. αυτης τον πρωτοτοκον (*her first born*), are in some copies designedly omitted, lest any should doubt the perpetual virginity of Mary the mother of Christ.

IV. The causes of various readings being thus ascertained, the next step is to consider the sources whence the true reading is to be determined. The legitimate sources of emendation, are 1. Manuscripts; 2. The most antient and best Editions; 3. Antient Versions, (and, for the Old Testament in particular, the Samaritan text of the Pentateuch, together with the Masora, and the Talmud); 4. Parallel Passages; 5. Quotations from the Old and New Testament in the works of the Fathers; and 6. Critical Conjecture. But these various sources are all to be used with great judgment and caution, as being fallible criteria; nor is the common reading ever to be rejected but upon the most rational grounds.

1. MANUSCRIPTS. — Having already given some observations on the age of the manuscripts, together with an account of some of the most antient[1], it will only be necessary that we should in this place

[1] See an account of the principal Hebrew and Greek MSS. in pp. 87—93, 94, 95. 115—157. of the present volume.

offer a few hints concerning their relative value, and the application of them to the determination of various readings.

(1.) *In general, then, we may affirm that the present copies of the Scriptures of the Old and New Testament, under the guardianship of the Jewish, Samaritan, and Christian churches, agreeing in every thing essential, are of the same authenticity and authority with the original autographs; notwithstanding the errors that have crept into them, from whatever cause.*

(2.) *The number of manuscripts, however, is not so much to be considered, as their quality, antiquity, and agreement with the most antient interpreters; for the true reading may be preserved in a single manuscript.*

(3.) *Those manuscripts are to be accounted the best, which are most consonant with those used by the antient interpreters; and, with regard to the Old Testament, in particular, M. de Rossi states, that those manuscripts are in every case preferable which have not been tampered with by the Masoretes, and which have the Chaldee paraphrase interjected, in alternate verses.*

(4.) *Although, other things being equal, the more antiently and accurately written manuscripts are to be preferred, yet a recent and incorrect copy may often have the better reading, because it may have been transcribed from an excellent and antient copy.*

(5.) *An accurate manuscript is preferable to one that is negligently written.*

Various readings, therefore, particularly in the Hebrew Scriptures, which are found in manuscripts transcribed by a learned person, or for a learned person, from some celebrated or corrected copy, are to be preferred to those written for private use; and the readings found in antient and unpointed manuscripts, written for the use of the synagogue, are better than those found in Masoretic exemplars.

(6.) *The first erased reading of a manuscript is not always an error of the copyist, nor is the second substituted one always the better reading. Both are to be tried by the touchstone of the antient versions, and in the Pentateuch by the Samaritan text also.*

(7.) *Other things being equal, Michaelis states, that a Lectionarium is not of equal value with a manuscript of the same antiquity that contains the books of the New Testament complete, because in the former the text was frequently altered, according to the readings which were most approved at the time when it was written; though Lectionaria sometimes have readings of great importance.*[1]

(8.) *In reckoning up the number of manuscripts for or against any particular reading, it will be necessary,*

FIRST, *To distinguish properly between one manuscript and another, that the same MS. be not counted twice over, and consequently* ONE *pass for* TWO.

This (it is now ascertained) was the case with the Codex Bezæ, which has been proved to be the same which was the second of Stephens's MSS. marked β, and not two distinct manuscripts. Wherever, therefore, a number of manuscripts bears evident marks of having been transcribed in succession, that is, each of them being first a copy taken from another, and then an original having a copy taken from it, or where all are taken from one common original, they are not to be considered as furnishing so many different instances of various reading, but should be estimated only as one, whose authority resolves itself into that of the first manuscript. Inattention to this circumstance has contributed to increase the number of various readings beyond what they really are. But though two manuscripts, one of which is copied from the other, can be admitted only as a single evidence, yet, if a word is faded in the more antient one, it may be supplied from that which is more modern. Manuscripts which, though not immediately copied from each other, exhibit a great uniformity in their readings, seem to be the produce of the same country, and to have, as it were, the usual readings of that country. A set of manuscripts of this kind is to be considered as the same edition, in which it is of no importance to the authenticity of a reading whether five hundred or five thousand copies be taken. Numbers alone, therefore, decide nothing in the present instance.

[1] Introduction, Vol. ii. p. 161.

SECONDLY, *We must carefully observe what part of the Scriptures the several manuscripts actually contain, and in what respects they are defective.*

There are few MSS. extant, which contain either the Old or the New Testament entire, and have been transmitted to us without loss and damage. Of the MSS. of the Old Testament, which have been described in pp. 87—89. *supra*, not one is complete; and with regard to the New Testament, we have already seen that the Codices Alexandrinus, Vaticanus, and Leicestrensis, are mutilated. Other MSS. contain the Gospels, or the Gospels and Acts of the Apostles; others the Acts and Pauline Epistles, or the Catholic Epistles, or both; others have the Epistles by themselves; and there are several manuscripts which contain the whole of the New Testament except the Apocalypse; to which are to be added the Lectionaries, or select portions of the New Testament, which were read as lessons, or Epistles and Gospels in the service of the church. Now it is absolutely necessary that we observe the state and condition of MSS., in order that we may avoid false conclusions and inferences from the non-production of a manuscript for a various reading by any editor of the New Testament, who professedly gives an account of the various readings of MSS., as if it therefore did not vary, when in reality the text itself was wanting therein; and also in order that we may not cite a MS. in favour of any reading, where in truth such MS. has no reading at all. From inattention to this obvious rule, Amelotte[1] cited the first codex of Stephens, the Complutensian, Cardinal Ximenes's, Cisneros's, and that of Alcala, as so many different manuscripts, when, in fact, there was but one and the same printed edition.

THIRDLY, *we must also observe whether the MSS. have been entirely and exactly collated.*

Sometimes, perhaps, only the more noted and important texts have been consulted. This was the case with the Codex Claromontanus, as collated by Beza, and also with the MSS. of the Apostolic Epistles in the Archiepiscopal Library at Lambeth, which have only been collated for the controverted clause in 1 John v. 7. Sometimes also it happens that MSS. have come late into the hands of editors of the New Testament, after the printing was begun, and consequently only part of the various lections have been exhibited. This was the case both with Dr. Mill and with Griesbach in their critical editions. Again, it sometimes happens that a manuscript has been collated in the beginning, but, from some accident or other, the collation of it has not been completed. This was the case with the Codex Cyprius, of which we had no entire collation until Dr. Scholz printed one at the end of his Dissertation on that manuscript[2], and also with the Codex Montfortianus, which was collated in the Gospels and most parts of the Acts of the Apostles, and in part of the Epistle to the Romans. Nor had we any complete collation of it, until the Rev. Dr. Barrett printed one at the end of his fac-simile of the Codex Rescriptus of *Matthew's* Gospels, now preserved *in the library of Trinity College, Dublin.*[3] *It is therefore absolutely necessary that we should inquire into these particulars, that we may not be deceived ourselves, or deceive others, by alleging an authority that has never been examined.*

2. *The best and most antient* PRINTED EDITIONS, an account of which is given in the Appendix to this volume, are so far only to be admitted in evidence, as they are *immediately* taken from manuscripts. The various readings, however, which they contain, are not to be neglected, particularly those of the Hebrew Bibles printed in Rabbi Ben Chaim's or Hajim's Masoretical edition. In the New Testament, as the readings found in all the printed editions rest on the authority of a few manuscripts which are not always the most antient, the concurrence of all these editions cannot confer great authority on the readings adopted by them, in opposition to others which appear to be well supported.

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[1] Amelotte, the bitter enemy of the learned and pious Port-Royalists, published a French translation of the New Testament in four volumes, 8vo., in the years 1666—1668. In his notes he boasted of having consulted all the manuscripts in Europe, *which he afterwards confessed he had not seen!* Chalmers's Biographical Dictionary, vol. ii. pp. 95—97.

[2] Scholz, Curæ Criticæ in Historiam Textus Evangeliorum, pp. 80—90.

[3] Barrett, Evangelium secundum Matthæum ex Codice Rescripto in Bibliotheca Collegii SS. Trinitatis juxta Dublin. Appendix, pp. 5—35.

3. The ANTIENT VERSIONS (of which an account has already been given), though not free from error, nevertheless afford important assistance towards determining the true readings of passages, as they show what readings their authors considered to be genuine: but it is necessary that we consult only correct texts of such versions.

(1.) *Antient Versions are a legitimate source of emendation, unless upon collation we have reason to conclude that the translators of them were clearly mistaken.*

One or two examples will illustrate this remark. In James v. 12. many MSS., the Arabic of the London Polyglott, the Armenian and the Sclavonic versions, as also the Monk Antiochus, Oecumenius, and Theophylact, read *ινα μη εις υποκρισιν πεσητητε, lest ye fall into hypocrisy.* But the Codices Alexandrinus and Vaticanus, and several other manuscripts, besides the printed editions, and the Syriac, Arabic (as edited by Erpenius), Coptic, Ethiopic, Vulgate, and other versions, all read the clause as it appears in our authorised English version, which is unquestionably the true reading, viz. *ινα μη υπο κρισιν πεσητε, lest ye fall into condemnation.* Again, in 1 Pet. v. 13. we read, *ασπαζεται υμας ἡ εν Βαβυλωνι συνεκλεκτη.* Here some word is evidently to be supplied, in order to complete the sense. Dr. Mill conjectures that Peter's wife was intended. But the word *εκκλησια, church,* is found in the margin of two manuscripts (4 and 33 of Griesbach's notation), and in the Syriac, Arabic, Armenian, and Vulgate versions. It ought therefore to be received into the text. It is very properly supplied in *Italic characters* by the learned and venerable translators of our authorised English version, who render the verse thus: — The *church that is* at Babylon, elected together with *you,* saluteth you. Once more, in 2 Pet. ii. 2. the apostle, predicting the false teachers who would corrupt the church by their destructive doctrines, says, that *many shall follow, αυτων ταις απωλειαις, their destructions,* that is, *their pernicious ways* (as our translators have rendered it), their *heresies of destruction* or *destructive opinions,* mentioned in the preceding verse. This reading, however, is only found in the MSS. 43 and 65 of Griesbach's notation (both of the twelfth century), and in a few others of no note. But instead of it, we read, *ασελγειαις,* that is, *lasciviousnesses* or *uncleannesses,* in the Codices A. B. C. (Alexandrinus, Vaticanus, and Ephremi): and in more than fifty other manuscripts, most of which are among the most antient, correct, and authentic. This is also the reading of both the Syriac, all the Arabic, the Coptic, Ethiopic, Armenian, Sclavonic, and Vulgate versions, and of the fathers Chrysostom, Theophilus, Oecumenius, and Jerome. The word *ἀσελγειαις, lasciviousnesses,* is, therefore, beyond all doubt, the true reading, and is very properly printed as such by Griesbach: and it points out the nature of the heresy intended by the apostle. It was a sort of antinomianism. The heretics alluded to, pampered and indulged the lusts of the flesh; and if the Nicolaitans are meant, it is very applicable to them, for they taught the community of wives, &c.

(2.) *Antient manuscripts, supported by some of the antient versions and by the sense, render a reading certainly right, though it be not found in the more modern.*

In Isa. lviii. 10. we read, *If thou draw out thy soul to the hungry.* This, Bishop Lowth remarks, is a correct rendering of the present Hebrew text, but it is an obscure phrase, and without example in any other place. Instead, however, of נַפְשֶׁךָ (NAPESHEK) *thy soul,* eight manuscripts (three of which are antient) read לַחְמֶךָ (LAHEMEK) *thy bread;* and so it is rendered in the Syriac version. The proper reading thereof is, *draw out* (or *bring forth*) *thy bread.* The Septuagint version expresses both words, *τον αρτον εκ της ψυχης σου, thy bread from thy soul.* [1]

(3.) *The concurrence of the antient versions is sufficient to establish a reading as certainly right, when the sense or parallel place shows both the propriety of that reading, and the corruption of what is found in the copies of the original.*

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[1] Gerard's Institutes, p. 271. Lowth's Isaiah, vol. ii. p. 343. Another eminent commentator, however, defends the common reading and rendering. He is of opinion, that the emendation above proposed is a gloss, and should not be adopted. "*To draw out the soul* in relieving the poor, is to do it not of constraint or necessity, — but cheerfully, and is both nervous and elegant. His *soul pities,* and his *hand* gives." — (Dr. A. Clarke on Isa. lviii. 10.)

Thus, in Prov. xviii. 21. (22 of English version) we read, Whoso findeth *a wife, findeth a good* thing. This is not true in *every* instance; it contradicts other maxims of the inspired writer, as Dr. Kennicott has shown, who is sufficiently eloquent on this occasion. He therefore conjectured that Solomon originally expressed himself thus; *he that findeth a* GOOD *wife, findeth a good thing, and obtaineth favour from the* LORD. This reading derives a strong confirmation from the fact, that the epithet for good is uniformly found in the Septuagint Greek, the Syriac, Arabic, and Vulgate versions. It is likewise found in two antient manuscript Chaldee paraphrases of the Book of Proverbs (one of which is at Cambridge, and the other in the King of Prussia's library at Berlin). All these concurring testimonies, together with the necessary sense of the text itself, prove that the Hebrew originally read, and ought to be so restored, *He that findeth a good wife, findeth a good thing.* [1]

(4.) *The Samaritan Pentateuch, which is only a different copy of the same original text, being more antient than the Babylonish captivity, and religiously preserved in the antient Hebrew characters, is a legitimate source of emendation. Although it differs in many places from the present Hebrew text, and these differences have been made objections against its authority, because it has been taken for granted that it must be wrong wherever it is not conformable to the Hebrew; yet as this assumption proceeds on the erroneous supposition of the absolute integrity of the Masoretic copies, it ought not to be regarded.*

Bauer has given a considerable number of rules for the application of the Samaritan Pentateuch to the determination of various readings, which he has illustrated by examples, for the whole of which we have not room. The following are such of his remarks as are of most general application.

(1.) Where the Samaritan text has the larger sections repeated from the other chapters of the Pentateuch, it is interpolated, and the Hebrew text is on no account to be corrected from it.

(2.) Where the Samaritan text contains readings in support of the peculiar dogmas entertained by the Samaritans, there it is to be considered as altered by the fraud of that sect.

(3.) Where the Samaritan text more strictly follows the rules of grammar, avoiding enallages of number and gender; and on the other hand, where the Hebrew text departs from those rules, not frequently expressing the enallage both of number and gender;—in such cases the reading of the Hebrew text is preferable to that of the Samaritan.

(4.) Where the Samaritan text contains a clearer reading, which removes any difficulty or obscurity, by the addition of a single word or phrase, there it has evidently been corrected by the Samaritan doctors, and the reading of the Hebrew copies is to be preferred. The application of this and the preceding canon to most of the corrections which Houbigant conceived might be drawn from the Samaritan Pentateuch, will show that those corrections are of no value whatever.

(5.) Where a reading in the Samaritan text departs from that of the Hebrew text, in the guttural letters, the true reading is to be found in the latter.

(6.) A various reading in the Samaritan text, which appears to be derived from the resemblance of the shape of the letters, is to be rejected.

(7.) A reading in the Samaritan text which is entirely unsupported by the authority of the Masoretic copies, and of the antient versions, is not to be regarded as the true one, and is not preferable to the Masoretic reading.

(8.) If the Samaritan text agrees with the Septuagint version (as frequently is the case), their testimony is to be considered but as one, from the very close affinity subsisting between them.

(9.) A various reading of the Samaritan Pentateuch is of the greatest value when it is confirmed by the antient versions of Aquila, and Symmachus, by the Syriac version, the Chaldee paraphrase, and the best and most antient Hebrew MSS. Thus, in Gen. xxii. 13. instead of, *behold* BEHIND him אחר (ACHER), the Samaritan reads אחד (ACHAD) *one*, and with this reading agree the Septuagint and Syriac versions, the Targum or Chaldee paraphrase of Onkelos, and *twenty-nine* of the manuscripts collated by Dr. Kennicott, together with *thirteen* of those collated by De Rossi. The proper rendering therefore of this verse is, *And Abraham lifted up his eyes and looked; and behold a ram caught in a thicket by his horns.*

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[1] Kennicott's Second Dissertation on the Hebrew Text, pp. 189—192. Dr. Gerard has given four additional instances of the above rule. Institutes, pp. 272, 273.

The two following canons are selected from Dr. Gerard's Institutes of Biblical Criticism, (pp. 270, 271.) with a few corrections.

(10.) Readings in the Pentateuch supported by the Samaritan copy, a few Hebrew MSS., the antient versions, parallel places, and the sense, are certainly right, though they are not found in the generality of Hebrew manuscripts nor in editions.

Thus in Gen. l. 25. after *ye shall carry up my bones from hence*, the parallel text in Exod. xiii. 19. twelve manuscripts, the Samaritan Text, the Septuagint, Syriac, Arabic, and Vulgate versions, all add *with you*. These words, therefore, are part of the text, and are very properly incorporated in it by Dr. Boothroyd, in his new translation of the Scriptures.

In Lev. ix. 21. the common reading is, *as Moses commanded:* but in thirty manuscripts the Samaritan text, the Septuagint and Arabic versions, and the Targum of Onkelos, we read, *As Jehovah commanded Moses:* which unquestionably is the true reading, and is supported not only by these authorities, but also by the whole chapter itself.

(11.) Readings in the Pentateuch, supported by the Samaritan text, antient versions, parallel places, and the sense, are certainly right, though they are not found in any (or in only one) Hebrew manuscript now extant.

Thus in Gen. ii. 24. we read, *And they shall be one flesh;* but it is *they* TWO in the Samaritan text, and in the Septuagint, Syriac, Old Italic, Vulgate, and Arabic versions compared with Matt. xix. 5. Mark x. 8. 1 Cor. vi. 16. Eph. v. 31., Philo Judæus, Tertullian, Epiphanius, Jerome, and Augustine. In Exod. vi. 20. after *she bare him Aaron and Moses*, "and Miriam their sister," is added in the Samaritan text, the Septuagint and Syriac versions, and in one manuscript. There is no doubt but that it forms part of the sacred text. Again, in Exod. xii. 40. we read, *The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.* But this is not true, for it was only *two hundred and fifteen years;* and it contradicts Gal. iii. 17. which says, that it was only four hundred and thirty years from the calling of Abraham, two hundred and fifteen of which elapsed before the going into Egypt. (Compare Gen. xii. 4. xvii. 1. 21. xxv. 26. and xlvii. 9.) The following is the verse as it appears in all the MSS. and editions of the Samaritan Pentateuch, confirmed by the Alexandrian Manuscript of the Septuagint. *Now the sojourning of the children of Israel*, and of their fathers, *which they sojourned* in the land of Canaan and *in the land of Egypt, was four hundred and thirty years.* This is the true reading, and removes all doubt and obscurity. It is proper to remark, that the last three examples of additional passages from the Samaritan text are introduced by Dr. Boothroyd into the text of his translation of the Bible.

(5.) *Such antient versions as were immediately made from the original are proper sources of emendation, when our present Hebrew and Greek manuscripts disagree; and their respective value is in proportion to their priority of date, their being made from accurate exemplars, their being literal translations, and their being confirmed by one another, and, as far as respects the Pentateuch, by the Samaritan text; for the sole dissent of versions, unsupported by other authorities, constitutes only a dubious lection.*

Before, however, we admit any various reading into the text on the authority of an antient version, we must be certain that the text of such version has not been corrupted. And no various reading can be derived from the modern *Latin Versions* of the Greek or Oriential versions, which are given in the Polyglotts, because the Latin translators have in some instances mistaken the sense of such Oriental versions.

(6.) *The Greek version of the Old Testament, called the Septuagint, being the most antient and illustrious, is preferable to the Old Syriac version of the same portion of Scripture; but the Old Syriac version of the New Testament, being executed at the close of the apostolic age, and consequently the most antient of all the translations of the New Testament, is preferable to every other version of it.*

The readings pointed out by the Greek version are sometimes the genuine lections, even when they are not found in any Hebrew manuscripts now extant. For instance, in Gen. iv. 8. we read, *And Cain said to Abel his brother: And it came to pass, when they were in the field, &c.* Here there is a manifest deficiency in all the Hebrew MSS. and printed editions. The translators of the authorised English version, not being able to find that any thing was said on this occasion, ventured to intimate that there was a conversation, indefinitely, and therefore rendered the first clause of the verse, *and Cain talked with Abel his brother.* The deficiency, which exists in all the MSS. and editions, is supplied in the Septuagint version, which is supported by the Samaritan text, the Syriac and Vulgate Latin versions, the two Chaldee Targums, the Greek translation of Aquila, and by the passage as

cited by Philo: all of which supply the deficient words, *Let us go out into the field.* There is no doubt, therefore, that they form part of the original text, and that the verse ought to be translated thus: *And Cain said unto Abel his brother,* Let us go out into the field. *And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.*

Again, in Acts xiii. 18. we read *about the time of forty years suffered he* (ἐτροποφορησεν) *their manners in the wilderness;* that is, he dealt indulgently with them. However the Israelites provoked Jehovah, he mercifully bore with and endured them. On which clause we find in the margin of our authorised version the following conjecture: Gr. ἐτροποφορησεν, perhaps for ἐτροφοφορησεν, *bore* or *fed them as a nurse beareth* or *feedeth her child.* This conjecture is confirmed by the Codices Alexandrinus, Ephremi, and Basileensis, and four others of less note, as well as by the Syriac, Arabic, Coptic, and Ethiopic versions, and the quotations in some of the fathers; all of which read ἐτροφοφορησεν, *he nourished and fed them,* or *bore them about in his arms as a tender nurse does her child.* This reading agrees excellently with the scope of the place, and is at least of equal value with that in the commonly received text. Griesbach has therefore admitted it, and excluded the other. Both readings, indeed, when rightly understood, speak nearly the same sense; but the latter is the most expressive, and agrees best with St. Paul's discourse, and with the history to which he alludes. The same form of expression occurs in Exod. xix. 4. Numb. xi. 12. Isa. xlvi. 3, 4. and lxiii. 9.

(7.) *The Oldest Latin Versions of the New Testament, being of very high antiquity, notwithstanding they contain some false readings, are nevertheless of great value, because they lead to a discovery of the readings in very antient Greek manuscripts, that existed prior to the date of any that are now extant. The vulgate, for instance, in its present state, being* (as we have already seen) *a mixture of the Old Italic version, and that of Jerome, points out the state of the original text, partly in the first and partly in the fourth century, and it gives great authority to those readings which it clearly indicates: it also contains several which are preferable to the present readings, and are supported by some of the best and oldest manuscripts.*

Thus the literal rendering of Jer. li. 19. is — *He is the former of all things, and the rod of his inheritance,* which is unintelligible. The venerable translators of our authorised version have supplied *Israel* is the rod, &c. most probably from the parallel sentence in Jer. x. 16.; and that this is the true reading is evident from the Vulgate version, which reads *et Israel sceptrum hereditatis ejus,* and also from the Chaldee paraphrase, which is further supported by twenty-three manuscripts collated by Dr. Kennicott.[1]

(8.) *The Syriac version being very literal, ascertains clearly the readings which it followed, to which, on account of its antiquity, it gives great authority; and it has preserved some, that appear to be genuine.*

Thus in 2 Sam. xv. 7. we read, *It came to pass after forty years,* which is manifestly erroneous, though supported by the commonly printed Vulgate, the Septuagint, and the Chaldee. David reigned only forty years, and if we follow the text, the rebellion of Absalom would follow long *after* the death of David. In order to obviate this difficulty, some commentators have proposed to date from the time when David was first anointed by the prophet Samuel. But the Syriac version, (which is confirmed by the Arabic version, by Josephus, by the Sixtine edition of the Vulgate, by several manuscripts of the same version, and by Theodoret,) reads FOUR. Most learned men are of opinion that ארבעים (ARBAYIM) *forty,* is an error for ארבע (ARBÂ) *four.* Accordingly, Dr. Boothroyd has adopted the reading of the Syriac version, and translates *at the end of* FOUR *years,* in his new version of the Old Testament.

(9.) *Every deviation in the antient versions, both of the Old and New Testaments, is not to be considered as a proof of a various reading in the original manuscript whence it was taken; for the translator may have mistaken the original word, or he may have given it a signification different from what it bears at present, and this is the case particularly with the Septuagint.*

(10.) *One or a few antient versions may render a reading probable, when it is strongly supported by the sense, connection, or parallel places, in oppo-*

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[1] Gerard's Institutes, p. 87. Kennicott's Second Dissertation, pp. 439, 440. and his Dissertatio Generalis, § 41. at the end of the second volume of his Critical Edition of the Hebrew Bible.

sition to one that does not agree with these, though found in other versions and in manuscripts.

Thus, in Gen. xiv. 20. we read, *And he gave tithes of all.* This leaves it uncertain whether Melchizedek or Abram gave tithes. It rather seems to be the former, but it was the latter. In Heb. vii. 4. as well as the Samaritan text, and the Septuagint version, we have *Abram gave to him a tithe of all,* ἔδωκεν αὐτῳ Ἀβραμ δεκατην ἀπο παντων; which is probably the genuine reading.

Again, in Isa. xl. 5. we read, *All flesh shall see together,* which is an imperfect sentence. The translators of our authorised version have supplied *it,* referring to the glory of God mentioned in the preceding part of the verse. This omission is antient, being prior to the Chaldee, Syriac, and Vulgate versions: but all the copies of the Septuagint version and the parallel passage in Isa. lii. 10. read, *shall see the salvation of our God,* which lection is acknowledged by Luke (iii. 6.). Bishop Lowth therefore considers it as genuine, and has admitted it into the text of his translation of Isaiah.

(11.) *The concurrence of all or most of the antient versions, in a reading not found in manuscripts now extant, renders such reading probable, if it be agreeable to the sense, though not absolutely contrary to it.*[1]

Thus, in 1 Sam. ix. 7. we read, *What shall we bring the man* לְ־אִישׁ (LA-ISH)? In *one* of the manuscripts collated by Dr. Kennicott, (No. 182. a manuscript of the fourteenth century) we read לְאִישׁ הָאֱלֹהִים (LA-ISH H-ELOHIM), *to the man of God?* which is confirmed by the Chaldee paraphrase, and by the Septuagint, Syriac, Vulgate, and Arabic versions, and is probably the genuine reading.

(12.) *Of the Chaldee paraphrases*[2], *when manuscripts vary, those are to be preferred which are the more antient, and which have not been corrected, according to the present Masoretic text.*

(13.) *The Masora*[3], *Talmud, and Talmudical writers are also sources of emendation, but of no great authority in readings of any moment.*

With regard to the Masora, that reading only is to be admitted from it which is supported by antient versions, and is in perfect harmony with the context, the analogy of language, and parallel passages.

In Isa. ix. 2. (Heb.; 3 of English version) we read, *Thou hast multiplied the nation,* and *not the joy.* The Ketib has לֹא (LA) *not,* with which the Vulgate version, and that of Symmachus agree; but the Keri reads לוֹ (LI) *to him,* or *it,* that is, *the nation;* and with this agree the Chaldee paraphrase, the Septuagint, the Vulgate version, the readings in the text of fifteen manuscripts collated by Dr. Kennicott, and six of those collated by M. De Rossi. The latter reading is not only best supported, but it is also excellently in unison with the preceding verse. Bishop Lowth has therefore adopted it, and translates thus: *Thou hast multiplied the nation, thou hast increased their joy.*

Readings derived from the Talmud and Talmudical writers are only to be admitted, when they expressly cite the Hebrew text, and when their readings are confirmed by manuscripts. In judging of the various lections obtained from the Jewish writers, those which are collated from the Talmud, (though few in number,) are of great value, and equal to those furnished by Aquila, Symmachus, the Syriac version, and the Chaldee paraphrase. But such as are derived from the commentaries and lexicons of the Rabbins, who lived between the tenth and thirteenth centuries, are (according to Prof. Bauer) to be accounted equal with the readings of manuscripts.[4]

4. PARALLEL PASSAGES afford a very material help in determining various readings, where all other assistance fails. Cappel[5] and

[1] Gerard's Institutes, pp. 280, 281. where several additional examples are given, for which we have not room.

[2] See an account of the Chaldee paraphrases, pp. 33—38. of this volume.

[3] See an account of the Masora in pp. 163—166. *supra,* and of the Talmud in Part II. Book I. Chap. II. Sect. II. § 6. *infra,* of this volume.

[4] Bauer, Critica Sacra, pp. 444, 445.

[5] See his Critica Sacra, (lib. i. cc; iii.—xiv.) vol. i. pp. 14—135. 8vo. edition, with Professor Vogel's notes.

Dr. Kennicott[1] have shown at great length what use may be made of parallel passages, in order to ascertain the genuine reading where it may be dubious, or to restore it where it may be lost. Professor Bauer has given an abstract of Cappel's collection of parallel passages in pp. 235—238. of his *Critica Sacra:* and two or three instances will show the importance of them in ascertaining a true reading in the New Testament.

In Matt. i. 4. not fewer than fourteen manuscripts and two of the fathers read Αμιναδαμ, *Aminadam*M; but the parallel passge in 1 Chron. ii. 10. has *Aminada*B, which therefore is the genuine reading of the Evangelist. Again, in Matt. xxvii. 46. instead of λαμα (*lama*), many MSS. read λειμα (*leima*), λιμα (*lima*), or λεμα (*lema*); but a reference to Psal. xxii. 2. (Heb.; or 1. of English version), shows that λαμα is the proper reading. Once more, in Matt. ii. 23. the common reading is Ναζαρετ (*Nazaret*); but in the Codices C. E. K. (Ephremi, Basileensis B. VI. 21. and Cyprius,) and many other MSS. of less note, besides several printed editions, and the Coptic, Armenian, Italic, Vulgate, and Anglo-Saxon versions, and also in the quotations of Eusebius and Cyril, we read Ναζαρεθ (*Nazareth*). And that this is the true reading is evident from comparing the numerous other passages of the four Gospels in which this place is called *Nazareth* and not *Nazaret*.

(1.) *Where Parallel Passages, together with the sense, support the reading of antient manuscripts, they show that such reading is perfectly right.*

Thus in Isa. lxi. 4. we read, *they shall build the old wastes:* but the sentence is incomplete, as we know not who are the builders. After *they shall build,* four MSS. (two of which are antient) add ממך (MAMACH) *they that spring from thee:* and this reading is confirmed by lviii. 12. where the sentence is the very same, this word being added. Bishop Lowth therefore receives it into the text, and translates the sentence thus:

> And they that spring from thee shall build up the ruins of old times.

(2.) *In a text evidently corrupted, a parallel place may suggest a reading perfectly genuine.*[2]

Thus, in the common printed editions of Judg. vii. 18. we read, *Say, of the Lord and of Gideon.* This is defective. The venerable English translators have, with great propriety, supplied *the sword,* חרב (HEREB) from the successful exploit of Gideon, related in v. 20. The word which those learned but much traduced men thus supplied from a parallel place, proves to be right: for it is found in ten manuscripts, besides the Chaldee Paraphrase, and the Syriac and Arabic Versions. In like manner they have supplied the word *fourth* in 2 Kings xxv. 3. from Jer. lii. 6. to complete the sense; and this supply is also confirmed by the different versions.

(3.) *To determine with accuracy the authority of parallel passages in the Old Testament, they should be divided into four classes, viz.*

1. Passages containing the historical narration of an event which occurred *but once* or the record of a prayer or speech *but once* uttered. *Exempla.* Jos. xix. 50. xxiv. 30. comp. with Jud. ii. 9. 2 Sam. xxii. with Ps. xviii. The Book of Kings, with that of Chronicles. 2 Kings xxv. with Jer. lii. 2 Kings xviii. to xx. with Isa. xxxvi. to xxxix. Isa. ii. 2. 4. with Micah iv. 1—3.

2. Passages containing a command, and either a repetition of it, or a record of its being obeyed: Ex. xx. 2—17. with Deut. v. 6—22. Ex. xxv. to xxx. with xxxvi. to xxxix. Levit. xi. 13—19. with Deut. xiv. 12—18. Ezekiel xii. 6. with &c.

3. Proverbial sayings, or expressions frequently repeated: Num. xxi. 28, 29. and xxiv. 17. with Jer. xlviii. 45, 46. Ezek. v. 7. with xi. 12. Jer. v. 9. and 29. with ix. 9. Psalm xlii. 5. 11. with xliii. 5. Jer. x. 25. with Psalm lxxix. 6, 7. Jer. x. 16. with li. 19. Isa. xxiv. 17, 18. with Jer. xlviii. 43, 44.

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[1] In his first Dissertation on the Hebrew Text, pp. 13. 79. 198. 444. 457. 461. 481. 484. 502. 510.

[2] Gerard's Institutes, p. 273. Where the reader will find several additional illustrations of this canon.

4. Records of the same genealogies, 1 Chron. with several chapters of Genesis, and Ezra, with Nehemiah.

In any such passages as these, where there is a difference in numbers or names — where there is more than a verbal difference in records of the same transaction — or where there is even a verbal difference in copies of the same prayer or speech, in the printed text, but not in manuscripts and versions, there it is erroneous, and ought to be corrected.[1]

5. QUOTATIONS *from the Old and New Testaments in the Writings of the Fathers* are an emendatory source which is by no means to be neglected: but only *correct* editions of their works should be consulted. Among the antient fathers of the church, those are particularly worthy of attention and collation who wrote in the Greek language; because they spoke, and read, and wrote that very language in which the sacred writings of the New Testament were originally composed. The phrase and diction of those writings was, therefore, familiar to them; they naturally expressed themselves in the Scripture style and language. When they referred to any texts of Scripture, or discoursed more at large upon them, they would of course be guided by the original *Greek* of the New Testament [2], and not by any version that had been made, and might possibly vary from it; whereas the Latin fathers being only accustomed to the *Latin version*, it is as much to be expected that they should conform their language, quotations, and comments to it; though, perhaps, upon some occasions, and according to their ability, taking notice also of the Greek original. A Latin father will be an evidence for the Latin version, where he takes no express notice of the Greek: and according to the clearness and fulness of that evidence, we may argue, that the Latin version, or some copy or copies of it, had that reading in his time, which is cited by him. And this may deserve to be attended to with regard to any omissions in the Greek MSS. which the Latin may be thought to have supplied: but still the testimony of the Latin father in this case will prove nothing more than the reading of a Latin version: by what authority that version is supported, is a matter of further enquiry. Indeed where it can be shown that a Latin father followed no particular version, but translated directly for himself (as Tertullian and Cyprian have frequently done); this brings us somewhat nearer to some manuscript in the original language, and may be considered, according as it shall happen to be circumstantiated, as a distinct testimony for the reading of some Greek MS. in particular.[3]

In order to judge of the true reading of any text of Scripture, from any quotation of it, with which we meet in the writings of the fathers, the following criteria have been laid down, principally by J. D. Michaelis.

(1.) *In considering the testimony of a single father, we are in the first place to enquire in what age he lived, and what were his abilities? Whether he was a person of learning and judgment, of accuracy and exactness, or*

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1 Hamilton's Codex Criticus of the Hebrew Bible, p. 18.

2 It is to be observed that the Greek Fathers generally quote the Old Testament from the Septuagint version.

3 Dr. Berriman's Dissertation on 1 Tim. iii. 16. pp. 28, 29.

otherwise?... And also whether the treatise or work, in which the Scriptures are so quoted, be the genuine production of the writer whose name it bears?

(2.) *Wherever it is certain that the quotations were actually taken from manuscripts, they are of very great importance in deciding on the authenticity of a true reading, and are in general to be preferred to any manuscripts of the Greek Testament now extant, the oldest of which cannot be placed earlier than the end of the fourth or the commencement of the fifth century.*

If therefore a father, who flourished in the fifth and subsequent ages, has a particular reading, it is the same as if we found it in a manuscript of that time.

(3.) *As the fathers have frequently, though not always, quoted from memory, it is necessary to make a distinction between those passages which they expressly declare that they have taken literally from manuscripts, and those which they quote without any such assurance.*

(4.) *We are not therefore to reject the quotation of a father, because it differs from the common text, but must first examine whether it cannot be discovered in manuscripts of the New Testament; and to enable those who have access to manuscripts to make this comparison with as much ease as possible, we should endeavour to procure the most accurate and copious extracts from the writings of the fathers.*

If a reading, then, which had the appearance of being an error of memory, is actually discovered in manuscripts, we may without hesitation put it down in the list of various readings: its antiquity will be determined by the age in which the father who quoted it lived: and the manuscripts which contain it will afford a secondary evidence of its age and authenticity. But we must not judge of the writings of all the fathers, nor of all the writings of the same father, in the same manner. They may be divided into three different classes. 1. Commentaries, to which may be referred also those discourses which were written as expositions of parts of the Bible. 2. Works of Education. 3. Polemical writings. In the first it is evident that the book which is expounded is not quoted from memory, but the author, in writing his commentary, had lying before him a manuscript of the Greek Testament. But with respect to the polemical writings of the fathers, those who are acquainted with their mode of disputation, and know that their principal object is sometimes to confound their adversaries rather than to support the truth, will refer the quotations which appear in these productions to the lowest class. If a father was acquainted with more than one reading to a passage, he would certainly quote that which best suited his purpose, and with which he could most easily confute his opponents. It is therefore not sufficient to know what reading he quotes, but we must likewise consider where he quotes it: and those therefore who collect various readings from the writings of the antient fathers, would do well to point out the book, chapter, edition, and page, in order to enable the reader to form a proper judgment.

(5.) *It is necessary to make an accurate distinction between a quotation properly so called, and a passage of Scripture introduced and applied as part of a discourse.*

For if a writer, in treating any known doctrine of the Bible, uses the words of Scripture, he is at liberty to add or subtract, to contract or dilate them in a manner that is best adapted to the tenor of his discourse. But even such passages are not unworthy of notice, for if they are different in different manuscripts, and any one of these latter coincides with the former, the coincidence is not to be considered as a matter of chance. But when no manuscript corroborates the reading in such a passage, it is intitled to no voice in deciding on the text of the Greek Testament.

(6.) *In collecting readings from the works of the fathers, an accurate distinction must be made between those who wrote in Greek, and those who wrote in another language.*

Properly speaking, the former only are to be considered when we select readings for the Greek Testament, and the latter immediately relate to the text of the version from which they are quoted, unless particular mention be made of the Greek, or the writer, like Jerome, made a practice of correcting the translation of his country from the original.

(7.) *It must also be observed whether a father takes notice of a text only once, or but seldom, or very often.*

For a *frequent* repetition will make the slighter kinds of difference deserving of more attention; whereas a single instance or two of that sort will be the more easily imputed to a slip of the memory, or a casual mistake.

(8.) *It is necessary to observe whether an author be uniform and consistent with himself, or different and various.*

If a text be found differently expressed by the same author, we shall often be at a loss to know which he esteemed the right: and sometimes, perhaps, he may be wrong in each; and yet sometimes, too, it may be easily discovered, that one passage was designed to express the text more exactly, and another was only a reference by memory, and from thence proceeded the variation. An example of this we have in Chrysostom. In his comment upon Acts xx. 28. he reads it εκκλησιαν του Θεου, *Church of God, three times* (though Dr. Mill cites him there for the reading of Κυριου (*Lord*): but in his comment on Eph. iv. 12. he casually refers to this text, and quotes it probably by memory, and there he puts it down εκκλησιαν του Κυριου, that is, *Church of the Lord.*

(9.) *The writings of the fathers are to be compared, one with another; and an inquiry must be instituted, what testimony arises from them upon the whole.*

If it be a point, of which they generally take notice, or in which they are agreed; if we meet with no contrary voice, or none worthy of being regarded, or with some who argue for it, while others criticise or comment upon it, this will afford the clearest and strongest testimony that can be either desired or obtained.

(10.) *We must compare the evidence arising from an examination of the writings of the fathers, with that which appears to be the reading of the Greek manuscripts in general, and see how well they agree together. Where the MSS. in general and the fathers do agree, it must be something very extraordinary that will make it reasonable to believe that they are altogether in a mistake. Nay, that evidence from the fathers must be very strong, which will make it reasonable to think the Greek MSS. agreeing in general among themselves, are mistaken.*

A casual citation of a text will not be sufficient to prove them so mistaken, nor a bare comment upon a version, where it varies from the original: much less will this do, where opposite testimonies can be produced from Greek writers; and especially where those opposite testimonies are so full upon the point, as supposes and implies that they found the reading which they mention in the Greek copies which were in use in their days. If any instance can be found in which it can be clearly proved from the writings of the fathers, that the general and allowed reading of the Greek copies, in the early ages of the church was different from the general reading of the Greek MSS. in our days, we should without hesitation give up such general reading of our present MSS. But it is very questionable whether one single instance of this sort can any where be found: and those persons who raise general clamours about the corruption of the manuscripts of the sacred writings, *unsupported by any solid proofs*, are no more to be heard, but still more to be condemned, than those who speak in this manner of the writings of the fathers. But in a matter of doubt and uncertainty, where the MSS. of the sacred writings in the original language are divided, the united testimony of the fathers will turn the scale in favour of the side for which they appear, and will more powerfully establish and confirm the general reading of the Scripture MSS. where they are agreed.[1]

(11.) *The Fathers having in general quoted the Scriptures very exactly, as they had it in their copies, whenever a reading followed by them agrees with any antient manuscript, it is in all probability the genuine reading.*

Thus, in most copies of Matt. vi. 1. we read, *Take heed that you do not your* ALMS (ελεημοσυνην): but in the Codices Vaticanus and Cantabrigiensis, and three or four other MSS. of less antiquity, as also in the old Italic and Vulgate versions and most of the Fathers, we read δικαιοσυνην, *righteousness*, that is, acts of righteousness. This reading is most agreeable to the mode of speech which obtained among the Jews[2] and consequently is the genuine one. Griesbach has therefore inserted it in the text.

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[1] Berriman's Dissertation, p. 38.

[2] That the Jews in the time of Christ understood the word צדקה, δικαιοσυνη, *righteousness*, in the sense of alms, is abundantly proved by Mr. John Gregory, Works, pp. 59, 60. (London, 1684, 4to.) and especially by Dr. Lightfoot, Works, vol. ii. pp. 153, 154. folio.

Again, in Luke x. 1. we read that the *Lord appointed other seventy* disciples. The Codices Vaticanus, Cantabrigiensis, and Medicæus (No. 42. of Griesbach's notation), together with the Persian, Armenian, Vulgate, and four copies of the Old Italic versions, read εβδομηκοντα δυο, seventy-two; and in this reading they are supported by eleven Fathers principally of the Latin or Western Church. On the contrary, all the other MSS. have simply εβδομηκοντα, *seventy*, in which reading they are supported by the learned Greek Fathers, Eusebius, Gregory Bishop of Nyssa, Cyril, Euthymius, Theophylact, and Theophanes, and by Irenæus, Tertullian, Ambrose, Jerome Damasus, and others among the Latin writers. The common reading, therefore, is established as the genuine one by the concurrence of the Fathers with MSS.

Once more, in John i. 28. we read that *These things were done in Bethabara.* This lection is found in thirty-one manuscripts, in the printed editions, in the Armenian version, and a late exemplar of the Sclavonic version, and is preferred by Origen, and after him by Eusebius, Suidas, Jerome, and others. But it is *certain* that, instead of Βηθαβαρα, we ought to read Βηθανια, *Bethany*, which word is found in the Codices Alexandrinus, Vaticanus, Ephremi, Basilecensis, Harleianus No. 5684, Seidelii, Stephani η, Stephani π, Regius No 2243[2] (now 48) and Vaticanus 354, in B. and V. of Matthæi's notation, in upwards of one hundred other MSS. of less antiquity, and in the Syriac, Armenian, Persic, Coptic, and Vulgate versions, and in three MSS. of the Sclavonic version (one of the twelfth, the other two of the fourteenth century). The reading of Βηθανια, *Bethany*, is also confirmed by the most eminent of the primitive Fathers *prior* to the time of Origen (who is supposed to have first changed the reading); and is unquestionably the genuine one. Griesbach has therefore inserted it in the text.

(12.) *The total silence of the Fathers concerning a reading, which would have confirmed their opinion in a controverted point, justly renders that reading suspicious, unless such total silence can be satisfactorily accounted for.*

This negative argument against a reading will be of little weight where it respects the writings of one single author only: and where it is founded only upon some particular part of his works, and such author has himself taken notice of the text in other places, it will be of no weight at all. Nay, if but one or two only have made mention of a text, this will be a better proof that it was read in their days, than any omission of their contemporaries, or of those that lived after them, will be a proof that it was not. But let us take this argument in the strongest light, and let the utmost possible be made of it; it can only furnish matter of doubt and enquiry; it can at most amount to no more than probable and presumptive evidence, and nothing can be positively and certainly concluded from it. One plain positive proof from the original MSS. or the antient versions, will be able to weigh it down, unless it can be shown that they have been altered and corrupted.

6. The fragments of HERETICAL WRITINGS are not to be overlooked in the search for various readings: for the supposition is rash, that they generally corrupted the text of *all* parts of the sacred Writings.[1]

7. CRITICAL CONJECTURE is not *alone* a legitimate source of emendation, nor is it at all to be applied, unless the text is manifestly corrupted, and in the most urgent necessity: for the conjectural criticism of an interested party, in his own cause, and in defiance of positive evidence, is little better than subornation of testimony in a court of law.

(1.) *Conjectural Readings, strongly supported by the sense, connection, the nature of the language, or similar texts, may sometimes be* probable, *especially when it can be shown that they would easily have given occasion to the present reading: and readings first suggested by conjecture have sometimes been afterwards found to be actually in manuscripts, or in some version.*

Thus, in Gen. i. 8. the clause, *And God saw that it was good*, is wanting to complete the account of the second day's work of creation, but it is found in the tenth verse in the middle of the narrative of the third day's work. Hence, many learned men have conjectured, either, 1. That the sentence, *And the evening and the morning were the second day*, has been transposed from verse 10. to verse 8.; or 2. That the clause, *And God saw that it*

[1] Stuart's Elements of Interpretation, p. 119. (Andover, 1822.)

was good, has been transposed from verse 8. to verse 10. The latter conjecture affords the most *probable* reading, and is to be preferred, being confirmed by the Septuagint version; the translators of which most evidently found this clause in the copies which they used.

(2.) *A Conjectural Reading, unsupported by any manuscripts, and unauthorised by similarity of letters, by the connection and context of the passage itself, and by the analogy of faith, is manifestly to be rejected.*

In the address of James to the apostles convened at Jerusalem, he gives it as his opinion that they should write to the believing Gentiles *that they abstain from pollutions of idols, and fornication, and things strangled, and blood.* (Acts xv. 20.) As the question related to the *ceremonial* and not to the *moral* law, the celebrated critic Dr. Bentley conjectured that for πορνειας, *fornication*, we should read χοιρειας, *swine's flesh*; and in this conjecture he has been followed by Mr. Reeves in the Scholia to his beautiful and useful editions of the Bible. But this reading is supported by *no* manuscript whatever, nor by any similarity of the letters, nor by the context of the passage; for in the encyclical letter of the Apostles (ver. 25.) we read *fornication*. If χοιρειας had been the correct lection in the first instance, it would have been unquestionably retained in the second. And when it is recollected that the word πορνεια, which in our version is rendered *fornication*, means not only the crime against chastity usually so called, but also adultery and prostitution of *every* kind (for which very many of the feasts of the idolatrous Gentiles were notorious), the force of the apostolic prohibition will be evident; and the genuineness of the commonly received reading will be established in opposition to Bentley's arbitrary conjecture.[1]

No one should attempt this kind of emendation who is not most deeply skilled in the sacred languages; nor should critical conjectures ever be admitted into the text, for we never can be certain of the truth of merely conjectural readings. Were these indeed to be admitted into the text, the utmost confusion and uncertainty would necessarily be created. The diligence and modesty of the Masorites are in this respect worthy of our imitation: they invariably inserted their conjectures in the margin of their manuscripts, but most religiously abstained from altering the text according to their hypotheses: and it is to be regretted that their example has not been followed by some modern translators of the Old and New Testament (and especially of the latter); who, in order to support doctrines which have no foundation whatever in the sacred writings, have not hesitated to obtrude their conjectures into the text. This is particularly the case with the Greek and English New Testament edited by Dr. Mace in 1729, whose bold and unhallowed emendations were exposed by Dr. Twells, and also with the editors of the (Unitarian) improved version of the New Testament, whose conjectures and erroneous criticisms and interpretations have been most ably exposed by the Rev. Drs. Nares and Laurence, the Quarterly and Eclectic Reviewers, and other eminent critics.

V. Having thus stated the causes of various readings, and offered a few cautions with regard to the sources whence the true lection is to be determined, it only remains that we submit to the reader's attention a few general rules, by which an accurate judgment may be formed concerning various readings.

1. *We must take care, that we do not attempt to correct that which does not require emendation. The* earlier *manuscript*, cæteris paribus, *is more likely to be right than the later, because every subsequent copy is liable to new errors.*

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[1] Other examples of unsupported conjectural emendations may be seen in Pritii Introd. ad Lectionem Novi Testamenti, p. 393.; Clerici Ars Critica, tom. ii. part iii. sect. i. c. 16. § 11.; and in Wetstein's Prolegom. ad Nov. Test. pp. 170. et seq.

This rule will prevent us from being misled by an immoderate desire of correcting what we may not understand, or what may at a first glance *appear* to be unsuitable to the genius of the Hebrew or Greek language, or to the design of an author. Wherever, therefore, any difficulty presents itself, it will be necessary previously to consider whether it may not be obviated in some other manner, before we have recourse to emendation; and even ingeniously to acknowledge our ignorance, rather than indulge a petulant licentiousness of making corrections. Examples are not wanting of critics on the sacred writings, who have violated this obvious rule, particularly Houbigant, in the notes to his edition of the Hebrew Bible.

2. *That reading in which all the recensions of the best copies agree, and which is supported by all the antient versions, is to be accounted genuine.*

3. *Readings are certainly right, and that in the very highest sense, at all consistent with the existence of any various reading, which are supported by* several *of the most antient manuscripts, or by the majority of them,—by all or most of the antient versions,—by quotations,—by parallel places (if there be any),—and by the sense; even though such readings should not be found in the common printed editions, nor perhaps in any printed edition.*[1]

Thus, in the common printed editions of 1 Kings i. 20. we read, *And thou, my Lord, O King, the eyes of all Israel* are *upon thee*, which is not sense. Instead of ואתה, *And* THOU, we have ועתה, And NOW, in ninety-one of the manuscripts collated by Dr. Kennicott, in the Chaldee paraphrase, and in the Arabic and Vulgate versions. This is the genuine reading, and is required by the sense.

Again, in Matt. xxv. 29., we read, *From him that hath not shall be taken away even that which he* HATH, και Ὁ ΕΧΕΙ αρθησεται. This is found in all the antient copies, and in the majority of manuscripts, and in all the versions but one. But in twenty-two other manuscripts, and in the Vulgate, as well as in some copies of the Syriac, Sclavonic, and Old Italic versions, and six Fathers, we read Ὁ ΔΟΚΕΙ ΕΧΕΙΝ, *that which he* SEEMETH TO HAVE. But it is wrong, and has been corrected from Luke viii. 18.

4. *Greater is the authority of a reading, found in only a few manuscripts of* different *characters, dates, and countries, than in many manuscripts of a similar complexion. But, of manuscripts of the* same *family or recension, the reading of the greater number is of most weight. The evidence of manuscripts is to be weighed, not enumerated: for the agreement of several manuscripts is of no authority, unless their* genealogy *(if we may be allowed the term) is known; because it is possible that a hundred manuscripts that now agree together may have descended from one and the same source.*

5. *Readings are certainly right, which are supported by a few antient manuscripts, in conjunction with the antient versions, quotations, parallel places (if any), and the sense; though they should not be found in most manuscript or printed editions, especially when the rejection of them in the latter can be easily accounted for.*

The common reading of Psalm xxviii. 8. is, *The* LORD *is their strength* לָמוֹ (LAMO); but there is no antecedent. In six manuscripts and all the versions, however, we read, לְעַמּוֹ (LEAMMO) *of his people*, which completes the sense. This emendation is pronounced by Bp. Horsley, to be "unquestionable:" he has therefore incorporated it in the text of his New Version of the Psalms, and has translated the sentence thus:

Jehovah is the strength of his people.

In most manuscripts and printed editions of Eph. v. 9. we read, *The fruit of the* SPIRIT (του πνευματος), is *in all goodness, and righteousness, and truth.* But it is *the fruit of the* LIGHT (του φωτος) in the Codices Alexandrinus, Vaticanus, and Claromontanus, Augiensis, San-germanensis, and Boernerianus, and six others of less note, as well as in the Syriac version, the Arabic version edited by Erpenius, the Coptic, Sahidic, Ethiopic, Armenian, Old Italic, and Vulgate versions; and it is so quoted by seven of the fathers. Φωτος, *light*, is therefore considered by most critics as the true reading, because the Spirit is not mentioned in any part of the context; and this reading is inserted in the text as genuine by Griesbach. The connection, indeed, shows that this last is the true reading, which was altered by some unknown copyist or critic, because it was uncommon, from Gal. v. 22. As light (Eph. v. 8.) not only means the divine influence upon the soul, but

[1] Gerard's Institutes, pp. 266—268.

also the Gospel, the apostle Paul might with admirable propriety say, that *the fruit of the light* (that is, of the *Gospel*) is *in all goodness, and righteousness, and truth*: — *goodness*, αγαθωσυνη, in the principle and disposition; — *righteousness*, δικαιοσυνη, the exercise of that goodness in the whole conduct of life; — and *truth*, αληθεια, the director of that principle and of its exercise to the glory of God and the good of mankind.

6. *Of two readings, both of which are supported by manuscripts, the best is to be preferred; but if both of them exhibit good senses, then that reading which gives the best sense is to be adopted. But, in order to determine the nature of the whole passage, the genius of the writer, and not the mere opinions and sentiments of particular interpreters, are to be consulted.*

In Psalm ii. 6. there are two readings, one of which is found in the Masoretic copies, and the other in the Septuagint version. The former may be literally translated thus: *Yet will I anoint my King upon my holy hill of Sion.* This reading is supported by weighty evidence, viz. the Masora, the quotation of it in Acts iv. 27., the Greek versions of Aquila and Symmachus, the Chaldee paraphrase, and Jerome. The other reading, which is found in the Septuagint, may be thus rendered: *But as for me, by him I am appointed king on Sion, his holy mountain.* Now here the authority for the two readings is nearly equal: but if we examine their goodness, we shall see that the Masoretic lection is to be preferred, as being more grammatically correct, and more suited to the context.

7. *A good various reading, though supported only by one or two witnesses of approved character, is to be preferred.*

8. *In the prophetical and poetical books of the Old Testament, as well as in the New Testament, that reading is best which accords with the poetical parallelism.*

The subject of poetical parallelism is fully considered in Part II. Book II. Chap. II. *infra*. The application of this canon to the various readings of the Old Testament has long been recognised; but as its applicability to the New Testament is not so obvious, we shall illustrate it by an example drawn from the latter.

Thus in Matt. vii. 2. we read,

Εν ω γαρ κρινετε, κριθησεσθε.
Και εν ω μετρειτε, αντιμετρηθησεται υμιν.
For, with what judgment ye judge, ye shall be judged;
And with what measure ye mete, it shall be measured to you again.

For αντιμετρηθησεται, *shall be measured again*, (which is the reading of the common printed editions, of the manuscript by Matthæi noted with the letter H, of the manuscript 13 of Griesbach's notation, of the Vulgate version, of some manuscripts of the Old Italic version, of Polycarp, of Clement of Alexandria, of Origen sometimes, and of the Latin Fathers), we read μετρηθησεται, *shall be measured*, in the Codices Vaticanus, Harleianus No. 5684, Cyprius, Stephani η, Regius 2243[2] (now 48), and Vaticanus 354, all of which are manuscripts in uncial characters of great antiquity, in twelve manuscripts in smaller characters, by Griesbach, numbered 1, 17, 33, 77, 108, 114, 117, 131, 218, 236 of Professor Birch's Collation, the Evangelisteria, numbered 32 and 36, and seventy other manuscripts of inferior note, and by the manuscripts distinguished by Matthæi with the Letters B and V (both of the eighth century), a. c. and d. (all of the tenth or eleventh century), and by eight others of Matthæi's manuscripts of less note, by the Armenian and Ethiopic versions, by the copies of the Old Italic version preserved at Verona, Vercelli, Forli, and Toledo, by Clement of Rome, by Origen once, by the author of the dialogue against Marcion, by Theodoret, Theophylact, Euthymius, Chrysocephalus, and other Greek writers. The reading of μετρηθησεται, therefore, being supported by such an overwhelming body of evidence, is very properly introduced into the text by Griesbach as preferable to the common reading of αντιμετρηθησεται; and it is further demanded by the parallelsism. For κριματι (*judgment*), κρινετε (*ye judge*), and κριθησεσθε (*ye shall be judged*), in the first line, require, in order to preserve the balance of the period, μετρω (*measure*), μετρειτε (*ye measure*), and μετρηθησεται (*it shall be measured*), in the second line.[1]

9. *Of two readings of equal or nearly equal authority, that is to be preferred, which is most agreeable to the style of the sacred writer.*

If, therefore, one of two readings in the New Testament exhibits the Hebrew idiom, it is preferable to one that is good Greek, because the latter has the appearance of being a gloss of some Greek writer, which the former does not present. Thus in Jude 1.,

[1] Bp. Jebb's Sacred Literature, p. 144. In pp. 206. 329—331. of the same work the reader will find other instructive examples of the canon above given.

ηγιασμενοις, *sanctified*, is a better lection than ηγαπημενοις, *beloved*; because the former is more in unison with the usage of the apostles in their salutations, and in the commencement of their Epistles. In Acts xvii. 26. the reading, εξ ἑνος αἱματος, *of one blood*, is preferable to εξ ἑνος, *of one* (which occurs in Rom. ix. 10.), because it is in unison with the Hebrew style of writing. In John vi. 69. the common reading, *Thou art the Christ, the Son of the living God*, Χριστος ὁ υἱος του Θεου του ζωντος, is preferable to that of *the holy one of God*, ὁ ἁγιος του Θεου, which Griesbach has admitted into the text, omitting του ζωντος, on the authority of the Codices Vaticanus, Ephremi, Cantabrigiensis, Stephani η, the Coptic version, and some other authorities of less note. That eminent critic, indeed, allows that the received lection is not to be despised; but we may observe that its genuineness is not only confirmed by the consentient testimonies of many MSS., versions, and fathers, but also from the fact and from the style of writing adopted by the Evangelists. For the appellation of *holy one of God* is no where applied to our Saviour, except in the confession of the demoniac. (Mark i. 24. Luke iv. 54.) In Acts iv. 27. 30. Jesus is termed ἁγιος παις, *holy child*; but not *holy one of God*. On the contrary, the appellation of Christ, *the Son of God*, occurs repeatedly in the New Testament, and especially in this Gospel of John (i. 50.; 49. of English version, and xi. 27.), and is elsewhere expressly applied to him by Peter. See Matt. xvi. 16. The common reading, therefore, of John vi. 69. is to be preferred, in opposition to that adopted by Griesbach, as being most agreeable to the style of the sacred writer.

10. *That reading is to be preferred which is most agreeable to the context, and to the author's design in writing.*

Every writer, and much more a divinely inspired writer, is presumed to write in such a manner, as not to contradict himself either knowingly or willingly, and to write throughout with a due regard to the order and connection of things. Now in Mark i. 2., for εν τοις προφηταις, *in the prophets*, several manuscripts read εν Ησαια τω προφητη, *in the prophet Isaiah*. Both Mill and Griesbach reject the common reading. But as the context shows that the Evangelist cited not one but *two* prophets, viz. Mal. iii. 1., and Isa. xl. 3., the common reading ought to be retained, especially as it is supported by the Codex Alexandrinus, the Ethiopic and Coptic versions, and the quotations of many fathers.

11. *A reading, whose source is clearly proved to be erroneous, must be rejected.*

12. *Of two readings, neither of which is unsuitable to the sense, either of which may have naturally arisen from the other, and both of which are supported by manuscripts, versions, and quotations in the writings of the fathers; the one will be more probable than the other, in proportion to the preponderance of the evidence that supports it: and that preponderance admits a great variety of degrees.* [1]

In Acts xx. 28. we read, *Feed the church of God, which he hath purchased with his own blood*. Of this sentence there are not fewer than six various readings, viz. 1. Την εκκλησιαν του Χριστου, *the church of Christ*; 2. Του Θεου, *of God*, which lection is expunged by Griesbach, who prefers, 3. Του Κυριου, *of the Lord*. This reading is also preferred by Wetstein; 4. Του Κυριου και Θεου, *of the Lord and God*, which Griesbach has inserted in his inner margin; 5. Του Θεου και Κυριου, *of the God and Lord*; and 6. Του Κυριου Θεου, *of the Lord God*: in order to determine which of these readings is to be adopted, it is necessary briefly to review the various authorities which have been adduced for each.

1. Του Χριστου — *Of Christ*. This reading is supported by no Greek MSS.; but it is found in the *printed* editions of the Peschito or old Syriac version, even in the Vatican copies of the Nestorians. This reading is also found in the Arabic version edited by Erpenius (which was made from the Syriac), and it seems to be supported by Origen (probably, for the passage is ambiguous), by Athanasius, the anonymous author of the first dialogue against the Macedonians, Theodoret, the interpolated Epistle of Ignatius, Basil, and Fulgentius. The popish synod of the Malabar Christians, held in 1599, under the direction of Mendoza, the Portuguese archbishop of Goa, states that the Nestorians inserted this reading at the instigation of the devil, *instigante diabolo!*

2. Του Θεου — *Of God*. This is the common reading. It is supported by that most antient and venerable MS., B, or the Codex Vaticanus[2], and by seventeen others, none

[1] Gerard's Institutes, p. 275.

[2] From Professor Birch (of Copenhagen) finding nothing noted in his collation of the Vatican MS. respecting the reading of Θεου, (though he expressly says, that if any variety of reading had taken place in that MS. it could not have escaped him, as he intended to examine this remarkable place above all others in all the MSS. that came in his way,)

of which indeed are older than the eleventh century, and many of them are more modern. It is also supported by two MSS. of the Peschito or Old Syriac version, collated by Professor Lee for his edition of the Syriac New Testament; and which, he states, are much more antient than those upon which the printed text was formed. This reading is also found in a very antient Syriac MS. in the Vatican Library, in the Latin Vulgate, the Ethiopic, according to Dr. Mill, through Griesbach thinks it doubtful; and it is quoted or referred to by Ignatius, Tertullian, Athanasius, Basil, Epiphanius, Ambrose, Chrysostom, Celestine bishop of Rome, Oecumenius, Theophylact, and eleven other fathers of the Greek and Latin Church, besides the sixth Synod in Trullo (held A. D. 680), and the second Nicene Synod (held A. D. 787).

3. Του Κυριου — *Of the Lord.* This reading is supported by thirteen manuscripts, viz. the Codices Alexandrinus, Cantabrigiensis, Ephremi, and Laudianus, (all of which are written in uncial letters, of great and indisputed antiquity, and derived from different and independent sources), the Moscow MS. which formerly belonged to Chrysostom, according to Matthæi (on Eph. iv. 9.), who has noted it with the letter B., and eight others of less note. This reading is also found in the Coptic, Sahidic, in the margin of the Philoxenian or later Syriac, in the Old Italic as contained in the Codex Cantabrigiensis, and as edited by Sabatier, and in the Armenian versions. The Ethiopic version has likewise been cited, as exhibiting the reading of Κυριου, *Lord*, but its evidence is indecisive, the *same* word being used therein for both *Lord* and *God*. Griesbach thinks it probable that this version reads Κυριου, from the consentient testimony of the Coptic and Armenian versions. Among the fathers, this reading is supported by Eusebius, Athanasius, Chrysostom, Ammonius, Maximus, Antonius, Ibas, Lucifer, Jerome, Augustine, Sedulius, Alcimus, the author of the pretended Apostolical Constitutions, and the second Council of Carthage (which, however, in the Greek, reads Θεου, *of God*).[1]

4. Του Κυριου και Θεου — *Of the Lord and God.* This reading is supported only by the Codex G. (Passionei, assigned by Blanchini to the eighth, but by Montfaucon to the ninth century,) and *sixty-three* other MSS.; none of which, though they form the majority in point of number, are among the most correct and authoritative. It is also found in the Sclavonic version, but it is not cited by one of the fathers; and is printed in the Complutensian and Plantin editions.

5. Του Θεου και Κυριου — *Of the God and Lord.* This reading occurs only in the MS. by Griesbach numbered 47: it is an apograph transcribed in the sixteenth century by John Faber of Deventer from one written in 1293.

6. Του Κυριου Θεου — *Of the Lord God.* This reading is found only in one MS. (95 of Griesbach's notation) of the fifteenth century, and the incorrect Arabic version printed in the Paris and London Polyglotts; and it is cited by Theophylact alone, among the fathers.

Of these six readings, No. 2. Του Θεου, *Of God*, No. 3. Του Κυριου, *Of the Lord*, and No. 4. Του Κυριου και Θεου, *Of the Lord and God*, are best supported by external testimony, and it is the preponderance of the evidence adduced for each, that must determine which of them is the genuine reading.

1. The testimony of manuscripts is pretty equally divided between these three readings. Though Κυριου is supported by the greater number of uncial MSS. (viz. the Codices Alexandrinus, Cantabrigiensis, Ephremi, and Laudianus,) yet Θεου is supported by the Codex Vaticanus, which is of the highest authority; and Κυριου και Θεου, though deficient in this respect (for G. or the Codex Passionei, as we have noticed, is not earlier than the eighth or ninth century), yet it is most numerously supported by manuscripts of different families, and especially by the Moscow manuscripts, and by the Complutensian edition.

2. The antient versions, supporting Θεου and Κυριου, are equal to each other in number indeed, but those which support the former are superior in weight. For the Latin Vulgate, the Peschito or old Syriac, and the Ethiopic, in favour of Θεου, are of higher authority than their competitors, the Coptic, Sahidic, and Armenian. The compound reading Κυριου και Θεου is unsupported by any but the Sclavonic; which is closely connected with the Moscow manuscripts.

Griesbach endeavours to set aside the testimony furnished by the Vatican MS. But it is a FACT that Θεου is the reading of that manuscript: for (1.) it WAS there in 1738, when it was collated by the very learned Thomas Wagstaffe, then at Rome, for Dr. Berriman, who was at that time engaged in preparing for publication his work on the genuineness of 1 Tim iii. 16.; and (2.) Θεου IS the reading of the Vatican MS., for a *transcript of it was* obtained by Mr. R. Taylor from the keeper of the Vatican library for the second London edition of Griesbach's Greek Testament, printed by him in 1818, with equal beauty and accuracy.

[1] Irenæus is commonly cited as an authority for the reading του Κυριου: but Mr. Burton has shown that much use *cannot* be made of his authority in deciding this reading. (Testimonies of Ante-Nicene Fathers, p. 17.)

3. The testimony of the fathers is greatly in favour of Θεου. For though a considerable number of counter-testimonies in favour of Κυριου is named by Wetstein, and copied by Griesbach; yet no citations from thence are adduced by either, which leads us to suspect, that their testimony is either spurious, slight, or else refuted by the express citations on the other side. Thus, the objection of Athanasius to the phrase, "the blood of God," as "being no where used in Scripture, and to be reckoned among the daring fabrications of the Arians," recorded by Wetstein[1], is abundantly refuted by his own counter-testimony, citing the received reading of Acts xx. 28. and by the frequent use of the phrase by the orthodox fathers, Ignatius, Tertullian, Leontius, Fulgentius, Bede, Theophylact, and others above enumerated. The objection, therefore, was urged inconsiderately, and probably in the warmth of controversy; in which Athanasius was perpetually engaged with the Arians, his incessant persecutors.

Κυριου και Θεου, is unsupported by the fathers before Theophylact; and is contradicted by his testimony in favour of Θεου.

From this abstract, it appears to the writer of these pages, that the *external* evidence preponderates, upon the whole, in favour of Θεου; and this is further confirmed by the *internal* evidence. For, in the first place, the expression εκκλησια του Θεου, *church of God*, is in unison with the *style* of St. Paul[2]; and it occurs in not fewer than *eleven* passages of his epistles[3]; while the phrase εκκλησια του Κυριου, *church of the Lord*, occurs *no where* in the New Testament. And, secondly, Θεου might easily give occasion to the other readings, though none of these could so easily give occasion to Θεου. If (as Michaelis remarks) the Evangelist Luke wrote Θεου, the origin of Κυριου and Χριστου may be explained either as corrections of the text or as marginal notes; because "the blood of God" is a very extraordinary expression; but if he had written Κυριου, it is inconceivable how any one should alter it into Θεου. And on this latter supposition, the great number of various readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each corrected according to his own judgment.

Upon the whole, then, the received reading, εκκλησια του Θεου, *church of God*, is BETTER supported than any of the other readings, and, consequently, we may conclude that it was the *identical expression* uttered by Paul, and recorded by Luke.[4]

13. *Whenever two different readings occur, one of which seems difficult, and obscure, but which may be explained by the help of antiquity, and a more accurate knowledge of the language, whereas the other is so easy as to be obvious to the meanest capacity, the latter reading is to be suspected; because the former is more in unison with the style of the sacred writers, which, abounding with Hebraisms, is repugnant to the genius of the pure or strictly classical Greek language.*

No transcriber would designedly change a clear into an obscure reading, nor is it possible that an inadvertency should make so happy a mistake as to produce a reading that perplexes indeed the ignorant, but is understood and approved by the learned. This canon is the touchstone which distinguishes the true critics from the false. Bengel, Wetstein, and Griesbach, critics of the first rank, have admitted its authority; but those

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[1] Nov. Test. vol. i. p. 597.

[2] See canon 9. pp. 198,199. *supra.*

[3] Compare 1 Cor. i. 2. x. 32. xi. 16. 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. and 1 Tim. iii. 5. 15. The phrase εκκλησια του Κυριου, *congregation of the Lord*, is of frequent occurrence in the Septuagint version, whence it might have crept into the text of the MSS. that support it, particularly of the Codex Alexandrinus, which was written in Egypt, where the Septuagint version was made.

[4] Nov. Test. a Griesbach, tom. ii. pp. 112—117. and Appendix, p. (34.) 2d edit. (Halæ Saxonum, 1806.) Dr. Hales, on Faith in the Trinity, vol. ii. pp. 105—131. Michaelis's Introduction to the New Testament, vol. i. p. 335. Nolan's Inquiry into the Integrity of the Greek Vulgate, pp. 286—289. 516—518. Mr. N. has given *at length* the quotations from the writings of the fathers in which Θεου is found. It is worthy of remark, that Mr. Wakefield, who was a professed and conscientious Unitarian, decides in favour of του Θεου, *of God*, as the *genuine* reading: but instead of rendering the words του ιδιου αιματος, in the following sentence, "*with his own blood*," he translates them by "*his own Son*;" and he adduces some passages from Greek and Roman writers, to show that αιμα and *sanguis* (blood) are used to signify a *son* or near relative. If, indeed, Acts xx. 27. were the only passage, where the phrase "purchasing with *his own blood*" occurred, we might receive this saying: but as the redemption of man is, throughout the New Testament, ascribed exclusively to the vicarious and sacrificial death of Christ, it is not likely that this very *unusual* meaning should apply here. — (Dr. A. Clarke, in loc.)

of inferior order generally prefer the easy reading, for no other reason than because its meaning is most obvious.

14. *If for a passage, that is not absolutely necessary to the construction, various readings are found, that differ* materially *from each other, we have reason to suspect its authenticity; and likewise that all the readings are interpolations of transcribers who have attempted by different methods to supply the seeming deficiency of the original.*

This rule, however, must not be carried to the extreme, nor is a *single* variation sufficient to justify our suspicion of a word or phrase, though its omission affects not the sense, or even though the construction would be improved by its absence: for, in a book that has been so frequently transcribed as the New Testament, mistakes were unavoidable, and therefore a *single* deviation alone can lead us to no immediate conclusion.

15. *A reading is to be rejected, in respect to which plain evidence is found that it has undergone a* DESIGNED *alteration.*

Such alteration may have taken place (1.) From doctrinal reasons; — (2.) From moral and practical reasons; — (3.) From historical and geographical doubts, (Matt. viii. 28. compared with Mark v. 1.); — (4.) From the desire of reconciling passages contradictory with each other; — (5.) From the desire of making the discourse more intensive; hence many emphatic readings have originated; — (6.) From the comparison of many manuscripts, the readings of which have been amalgamated; — (7.) From a comparison of parallel passages. [1]

16. *Readings, which are evidently* glosses, *or* interpolations, *are invariably to be rejected.*

(1.) *Glosses* are betrayed, 1. When the words do not agree with the scope and context of the passage; 2. When they are evidently foreign to the style of the sacred writer; 3. When there is evident tautology; 4. When words, which are best absent, are most unaccountably introduced; 5. When certain words are more correctly disposed in a different place; and, lastly, when phrases are joined together, the latter of which is much clearer than the former.

(2.) "An *interpolation* is sometimes betrayed by the circumstance of its being delivered in the language of a later church. In the time of the Apostles the word Christ was never used as the proper name of a person, but as an epithet expressive of the ministry of Jesus, and was frequently applied as synonymous to 'Son of God.' The expression, therefore, 'Christ is the Son of God,' Acts viii. 37. is a kind of tautology, and is almost as absurd as to say Christ is the Messiah, that is, the anointed is the anointed. But the word being used in later ages as a proper name, this impropriety was not perceived by the person who obtruded the passage on the text."

(3.) "If one or more words that may be considered as an addition to a passage, are found only in manuscripts, but in none of the *most antient versions*, nor in the quotations of the early fathers, we have reason to suspect an interpolation." In Acts viii. 39. the Alexandrian manuscript reads thus: ΠΝΑ [ΑΓΙΟΝΕΠΕΣΕΝΕΠΙΤΟΝΕΥΝΟΥΧΟΝΑΝΓΕΛΟΣΑΕ] ΚΥΚΗΡΠΑΣΕΝΤΟΝΦΙΛΙΠΠΟΝ — *The Spt.* [*holy fell upon the eunuch, but the Angel*] *of the Lord caught away Philip.* The words between brackets, Michaelis thinks, are spurious; and Griesbach decidedly pronounces them to be an emendation of the copyist. They are found in six manuscripts cited by him, but these are *not antient;* and they are also in the Armenian version executed in the end of the fourth, or early in the fifth century, and in the Sclavonic version executed in the ninth century. We are justified, therefore, in stating that they are not to be received into the sacred text.

17. *Expressions that are less emphatic, unless the scope and context of the sacred writer require emphasis, are more likely to be the genuine reading, than readings different from them, but which have, or seem to have, greater force or emphasis. For copyists, like commentators, who have but a smattering of learning, are mightily pleased with emphases.*

18. *That reading is to be preferred, which gives a sense apparently false, but which, on thorough investigation, proves to be the true one.*

19. *Various readings, which have most clearly been occasioned by the errors or negligence of transcribers, are to be rejected. How such readings may be caused, has already been shown in pp.* 177—180. *supra.*

[1] Stuart's Elements of Interpr. p. 113.

20. *Lectionaries, or Lesson Books, used in the early Christian church, are not admissible as evidence for various readings.*

Whenever, therefore, Ιησους, *Jesus*, αδελφοι, *brethren*, or similar words, (which were antiently prefixed to the lessons accordingly as the latter were taken from the Gospels or Epistles, and which are found only in lectionaries,) are found at the beginning of a lesson, they are to be considered as suspicious; and fifty manuscripts that contain them have no weight against the same number which omit them.

21. *Readings introduced into the Greek text from Latin versions are to be rejected.*

22. *A reading that is contradictory to history and geography is to be rejected, especially when it is not confirmed by manuscripts.*

In Acts xii. 25. we read that *Barnabas and Saul returned* FROM (εξ) *Jerusalem*, where seven manuscripts, two manuscripts (5 and 7) of the Sclavonic version, and the Arabic version in Bishop Walton's Polyglott, have εις, TO *Jerusalem*. This last reading has been added by some ignorant copyist, for Barnabas and Saul were returning from Jerusalem to Antioch with the money which they had collected for the poor brethren.

23. *That reading which makes a passage more connected is preferable, all due allowance being made for abruptness in the particular case. Saint Paul is remarkable for the abruptness of many of his digressions.*

24. *Readings*, certainly *genuine, ought to be restored to the text of the printed editions, though hitherto admitted into none of them; that they may henceforth be rendered as correct as possible they ought likewise to be adopted in all versions of Scripture: and till this be done, they ought to be followed in explaining it.*

25. Probable *readings may have so high a degree of evidence, as justly entitles them to be inserted into the text, in place of the received readings which are much less probable. Such as have not considerably higher probability than the common readings, should only be put into the margin: but they, and all others, ought to be weighed with impartiality.*

26. *Readings certainly, or very probably false, ought to be expunged from the editions of the Scriptures, and ought not to be followed in versions of them, however long and generally they have usurped a place there, as being manifest corruptions, which impair the purity of the sacred books.*

The preceding are the *most material* canons for determining various readings, which are recommended by the united wisdom of the most eminent biblical critics. They have been drawn up chiefly from Dr. Kennicott's Dissertations on the Hebrew text, De Rossi's Compendio di Critica Sacra, and the canons of the same learned author, in his Prolegomena so often cited in the preceding pages, and from the canons of Bauer in his Critica Sacra, of Ernesti, of Pfaff, Pritius, Wetstein, Griesbach, Beck, Muntinghe, and, above all, of Michaelis, with Bishop Marsh's annotations, often more valuable than the elaborate work of his author.

CHAPTER VI.

ON THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW — QUOTATIONS IN THE NEW TESTAMENT FROM THE APOCRYPHAL WRITERS, AND FROM PROFANE AUTHORS.

IT is obvious, even on the most cursory perusal of the Holy Scriptures, that some passages are cited in other subsequent passages; and, in particular, that numerous quotations from the Old Testament are made in the New. In these references, there is frequently an apparent contradiction or difference between the original and the quotation; of which, as in the contradictions alleged to exist in the Scriptures, (which are considered and solved in the second part of this volume,) infidelity and scepticism have sedulously availed themselves. These seeming discrepancies, however, when brought to the touchstone of criticism, instantly disappear: and thus the entire harmony of the Bible becomes fully evident. The appearance of contradiction, in the quotations from the Old Testament that are found in the New, is to be considered in two points of view, namely, 1. As to the *external form*, or the words in which the quotation is made; and, 2. As to the *internal form*, or the manner or purpose to which it is applied by the sacred writers.

A considerable difference of opinion exists among some learned men, whether the Evangelists and other writers of the New Testament quoted the Old Testament from the Hebrew, or from the venerable Greek version, usually called the Septuagint. Others, however, are of opinion, that they did not confine themselves exclusively to either; and this appears most probable. The only way by which to determine this important question, is to compare and arrange the texts actually quoted. Drusius, Junius, Glassius, Cappel, Hoffman, Eichhorn, Michaelis, and many other eminent biblical critics on the Continent, have ably illustrated this topic; in our own country, indeed, it has been but little discussed. The only writers on this subject, known to the author, are the Rev. Dr. Randolph, formerly Regius Professor of Divinity in the University of Oxford, the Rev. Dr. Henry Owen, and the Rev. Thomas Scott (the titles of whose publications will be found in pp. 145, 146. of the Appendix to this volume); but they have treated it with so much ability and accuracy, that he has to acknowledge himself indebted to their labours for great part of his materials for the present chapter.[1]

[1] Besides the publications of the writers above mentioned, the author has constantly availed himself of the researches of Drusius (Parallela Sacra), in the 8th volume of the Critici Sacri; — of Cappel's Critica Sacra, lib. ii. (in vol. i. pp. 136—172. of Prof. Vogel's edition); — of Glassius's Philologia Sacra, part ii. pp. 1387. et seq. (ed Dathii); and of Michaelis's Introduction to the New Testament, translated by Bishop Marsh (vol. i. pp. 200—246. 470—493.). Dr. Gerard's Institutes of Biblical Criticism have also been occasionally referred to, as well as Schlegelius's Dissertatio De Agro sanguinis et Prophetiâ circa eum allegatâ, in the Thesaurus Dissertationum Exegeticarum ad Nov. Test. tom. ii. pp. 309—340.

SECTION I.

ON THE EXTERNAL FORM OF THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

§ 1. TABLES OF THE QUOTATIONS FROM THE HEBREW SCRIPTURES AND FROM THE SEPTUAGINT GREEK VERSION, IN THE ORDER IN WHICH THEY OCCUR IN THE NEW TESTAMENT.[1]

1.	Isa. vii. 14. הנה העלמה הרה וילדת בן וקראת שמו עמנואל׃	Isa. vii. 14. *Ιδου ἡ παρθενος εν γαστρι ληψεται, και τεξεται υἱον, και καλεσεις το ονομα αυτου Εμμανουηλ.*	Matt. i. 23. *Ιδου ἡ παρθενος εν γαστρι ἑξει, και τεξεται υἱον, και καλεσουσι το ονομα αυτου Εμμανουηλ.*
	Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.	Behold the virgin shall conceive and bear a son, and thou shalt call his name Emmanuel.	Behold, a virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel.
2.	Micah v. 2. ואתה בית־לחם אפרתה צעיר להיות באלפי יהודה ממך לי יצא להיות מושל בישראל	Micah v. 2. *Και συ Βηθλεεμ οικος Εφραθα, ολιγοστος ει του ειναι εν χιλιασιν Ιουδα; εκ σου μοι εξελευσεται, του ειναι εις αρχοντα του Ισραηλ.*	Matt. ii. 6. *Και συ Βηθλεεμ, γη Ιουδα, ουδαμως ελαχιστη ει εν τοις ἡγεμοσιν Ιουδα· εκ σου γαρ εξελευσεται ἡγουμενος, ὁστις ποιμανει τον λαον μου τον Ισραηλ.*[2]
	But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me, *that is* to be ruler of Israel.	But, as for thee, Bethlehem, thou house of Ephratha, art thou the least [or, too little], to become one of the thousands of Judah? Out of thee shall one come forth to me, to be the ruler of Israel.	And thou, Bethlehem in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governor that shall rule my people Israel.
3.	Hos. xi. 1. וממצרים קראתי לבני׃	Hos. xi. 1. *Εξ Αιγυπτου μετεκαλεσα τα τεκνα αυτου.*	Matt. ii. 15. *Εξ Αιγυπτου εκαλεσα τον υἱον μου.*
	I ..... called my son out of Egypt.	I called his children out of Egypt.	Out of Egypt have I called my son.

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[1] In the first edition of this work, the author had simply given the references to these quotations. They are now inserted at length, in order to save the student's *time*, and also to enable him more readily to compare the Hebrew and Greek together; and the English version of the passages is annexed for the convenience of the mere English reader. The text of the Septuagint is that termed the *Vatican*: and where there are any material variations in the *Alexandrine* text, they are briefly noticed. The English version of the Septuagint is given from Mr. Thomson's Anglo-American translation (with the exception of two or three passages that have been altered to make them more literal), entitled "The Holy Bible, containing the Old and New Covenant, commonly called the Old and New Testament, translated from the Greek. Philadelphia, 1808." In four volumes, 8vo.

[2] This quotation agrees exactly neither with the Hebrew nor with the Septuagint. The only material difference is that the evangelist adds the negative *ουδαμως*, which is in neither of them. But the Syriac translation reads it with an interrogation, *Num parva es?* Art thou little? And so Archbishop Newcome has rendered it:

> And thou, Bethlehem Ephrata,
> *Art thou too* little to be among the leaders of Judah?
> Out of thee shall come forth unto me
> *One who is* to be a ruler in Israel.

The question, he observes, implies the negative, which is inserted in Matt. ii. 6. and also in the Arabic version. Both the Hebrew and the Greek, as they now stand, are capable of being pointed interrogatively. And it is worthy of remark, that the Codex Cantabrigiensis reads *μη*, *not*, interrogatively, instead of *ουδαμως*, in which it is followed by the Old Italic version, and by Tertullian, Cyprian, and other Latin fathers.

4. Jer. xxxi. 15.

קול ברמה נשמע נהי בכי המרורים רחל מבכה על־בניה מאנה להנחם על־בניה כי איננו׃

A voice was heard in Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they *were* not.

Jer. xxxi. 15.

Φωνη εν Ῥαμα ηκουσθη θρηνου, και κλαυθμου, και οδυρμου· Ῥαχηλ αποκλαιομενη ουκ ηθελε παυσασθαι επι τοις υἱοις αυτης, ὁτι ουκ εισιν.

There was heard at Rama, a sound of lamentation, and weeping and wailing: Rachel, weeping for her children, refused to be comforted, because they are not.

Matt. ii. 18.

Φωνη εν Ῥαμα ηκουσθη, θρηνος και κλαυθμος, και οδυρμος πολυς, Ῥαχηλ κλαιουσα τα τεκνα αυἱης, και ουκ ηθελε παρακληθηναι, ὁτι ουκ εισι. [1]

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

5. Psal. xxii. 6. lxix. 9, 10. Isa. lii. liii. Zech. xi. 12, 13.

Matt. ii. 23.

Ὁπως πληρωθη το ῥηθεν δια των προφητων, ὁτι Ναζωραιος κληθησεται. [2]

That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

6. Isa. xl. 3–5.

קול קורא במדבר פנו דרך יהוה ישרו בערבה מסלה לאלהינו׃ כל־גיא ינשא וכל־הר וגבעה ישפלו והיה העקב למישור והרכסים לבקעה׃ ונגלה כבוד יהוה וראו כל־בשר יחדו כי פי יהוה דבר׃

Isa. xl. 3–5.

Φωνη βοωντος εν τη ερημω· Ἑτοιμασατε την ὁδον Κυριου, ευθειας ποιειτε τας τριβους του Θεου ἡμων. Πασα φαραγξ πληρωθησεται, και παν ορος και βουνος ταπεινωθησεται· και εσται παντα τα σκολια εις ευθειαν, και ἡ τραχεια εις πεδια. [3] *Και οφθησεται ἡ δοξα Κυριου, και οψεται πασα σαρξ το σωτηριον του Θεου.*

Matt. iii. 3. Mark i. 3. Luke iii. 4–6.

Φωνη βοωντος εν τη ερημω· Ἑτοιμασατε την ὁδον Κυριου, ευθειας ποιειτε τας τριβους αυτου. Πασα φαραγξ πληρωθησεται, και παν ορος και βουνος ταπεινωθησεται· και εσται τα σκολια εις ευθειαν, και αἱ τραχειαι εις ὁδους λειας. Και οψεται πασα σαρξ το σωτηριον του Θεου. [4]

The voice of him that crieth in the wilderness, Prepare ye

A voice of one crying in the wilderness, Prepare the way

The voice of one crying in the wilderness, Prepare ye the

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[1] The quotation in Matthew agrees very nearly with the Hebrew, but not with the Septuagint. Dr. Randolph thinks it might possibly be taken from some other translation. (On the Quotations, p. 27.)

[2] As the evangelist cites *the Prophets* in the plural number, it is highly probable that this passage is not a quotation from any particular prophet, but a citation denoting the humble and despised condition of the Messiah, as described by the prophets in general, and especially by the prophet Isaiah. (See Dr. Hunt's sermon on Matt ii. 23., at the end of his "Observations on several Passages in the Book of Proverbs," pp. 170—193.) Though the words, *he shall be called a Nazarene*, are not to be found in the writings of the prophets, yet as the *thing* intended by them is of frequent occurrence, the application is made with sufficient propriety. The Israelites despised the Galileans in general, but especially the Nazarenes; who were so contemptible as to be subjects of ridicule even to the Galileans themselves. Hence, *Nazarene* was a term of reproach proverbially given to any despicable worthless person whatever. Wherefore since the prophets (particularly those above referred to) have, in many parts of their writings, foretold that the Messiah should be rejected, despised, and traduced, they have in reality predicted that he should be called a *Nazarene*. And the Evangelist justly reckons Christ's dwelling in Nazareth, among other things, a completion of these predictions; because in the course of his public life, the circumstance of his having been educated in that town was frequently objected to him as a matter of scorn, and was one principal reason why his countrymen would not receive him. (John i. 46. and vii. 41. 52.) Dr. Macknight's Harmony, vol. i. p. 53. 8vo edit. See also Rosenmüller, Kuinöel, and other commentators on this text.

[3] Ὁδους λειας. (Alex.)

[4] This quotation agrees in sense, though not exactly, with the Hebrew, and also with the Septuagint. The whole of it occurs in Luke iii. 4–6. and the first part in Matt. iii. 3. and Mark i. 3.

the way of the LORD; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight; and the rough places plain. And the glory of the LORD shall be revealed; and all flesh shall see *it* together.

of the Lord; make straight the roads for our God. Every valley shall be filled up; and every mountain and hill be levelled. And all the crooked *places* shall be made a straight *road*, and the rough *way* smooth plains. And the glory of the Lord will appear; and all flesh shall see the salvation of God.

way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

7. Deut. viii. 3.

לא על־הלחם לבדו יחיה האדם כי על־כל־מוצא פי־יהוה

Man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

Deut. viii. 3.

Ουκ επ' αρτω μονω ζησεται ὁ ανθρωπος, αλλ' επι παντι ῥηματι του εκπορευομενω δια στοματος Θεου.

Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.

Matt. iv. 4. Luke iv. 4.

Ουκ επ' αρτω μονω ζησεται ανθρωπος, αλλ' επι παντι ῥηματι εκπορευομενω δια στοματος Θεου.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

8. Psal. xci. 11, 12.

כי מלאכיו יצוה־לך לשמרך בכל־ דרכיך׃ על־כפים ישאונך פן־תגוף באבן רגלך׃

For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

Psal. xci. 11, 12.

Οτι τοις αγγελοις αυτου εντελειται περι σου, του διαφυλαξαι σε εν πασαις ταις ὁδοις σου· Επι χειρων αρουσι σε, μη ποτε προσκοψης προς λιθον τον ποδα σου.

For he will give his angels a charge concerning thee, to keep thee in all thy ways. With their hands they shall bear thee up, lest thou shouldest at any time strike thy foot against a stone.

Matt. iv. 6.

Οτι ..... τοις αγγελοις αυτου εντελειται περι σου, και επι χειρων αρουσι σε, μηποτε προσκοψης προς λιθον τον ποδα σου.

For ..... he shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, least at any time thou dash thy foot against a stone.

9. Deut. vi. 16.

לא תנסו את־יהוה אלהיכם

Thou shalt not tempt the LORD thy God.

Deut. vi. 16.

Ουκ εκπειρασεις Κυριον τον Θεον σου.

Thou shalt not tempt the Lord thy God.

Matt. iv. 7.

Ουκ εκπειρασεις Κυριον τον Θεον σου.

Thou shalt not tempt the Lord thy God.

10. Deut. vi. 13.

את־יהוה אלהיך תירא ואתו תעבד

Thou shalt fear the LORD thy God, and serve him.

Deut. vi. 13.

Κυριον τον Θεον σου φοβηθηση, και αυτω μονω λατρευσεις.

Thou shalt fear the Lord thy God, and serve him alone.

Matt. iv. 10.

Κυριον τον Θεον σου προσκυνησεις, και αυτω μονω λατρευσεις.

Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Isa. ix. 1, 2.

כעת הראשון הקל ארצה זבלון וארצה נפתלי והאחרון הכביד דרך הים עבר הירדן גליל הגוים׃ העם ההלכים בחשך ראו אור גדול ישבי בארץ צלמות אור נגה עליהם׃

Isa. ix. 1, 2.

Χωρα Ζαβουλων ἡ γη Νεφθαλειμ, και οἱ λοιποι οἱ την παραλιαν και περαν του Ιορδανου Γαλιλαια των εθνων. Ὁ λαος ὁ πορευομενος εν σκοτει, ἰδετε φως μεγα· οἱ κατοικουντες εν χωρα σκια θανατου, φως λαμψει εφ' ὑμας.

Matt. iv. 15, 16.

Γη Ζαβουλων, και γη Νεφθαλειμ, ὁδον θαλασσης, περαν του Ιορδανου, Γαλιλαια των εθνων. Ὁ λαος ὁ καθημενος εν σκοτει ειδε φως μεγα, και τοις καθημενοις εν χωρα και σκια θανατου φως ανετειλεν αυτοις.[1]

[1] These words are not an exact translation of the Hebrew; and Dr. Randolph observes that it is difficult to make sense of the Hebrew or of the English in the order in which the words at present stand. But the difficulty, he thinks, may easily be obviated, by removing

At the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

With regard to the region of Zabulon, the land of Nephthalim, and the rest who inhabit the sea shore, and beyond Jordan, Galilee of the nations; ye people who walk in darkness, behold a great light! and ye who dwell in a region, the shade of death, on you a light shall shine.

The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up.

12. Isa. liii. 4.

אכן חלינו הוא נשא ומכאבינו סבלם

Our infirmities he hath borne: And our sorrows he hath carried them. (*Bp. Lowth.*)

Isa. liii. 4.

Ουτος τας αμαρτιας ημων φερει, και περι ημων οδυναται.

This man beareth away our sins, and for us he is in sorrow.

Matt. viii. 17.

Αυτος τας ασθενειας ημων ελαβε, και τας νοσους εβαστασεν.

Himself took our infirmities, and bare our sicknesses.

13. Hos. vi. 6.

כי חסד חפצתי ולא־זבח

I desired mercy and not sacrifice.

Hos. vi. 6.

Ελεος θελω η θυσιαν.

I desire mercy rather than sacrifice.

Matt. ix. 13. xii. 7.

Ελεον θελω, και ου θυσιαν.

I will have mercy, and not sacrifice.

14. Mal. iii. 1.

הנני שלח מלאכי ופנה־דרך לפני

Behold I will send my messenger and he shall prepare the way before me.

Mal. iii. 1.

Ιδου εξαποστελλω τον αγγελον μου, και επιβλεψεται οδον προ προσωπου μου.

Behold I send forth my messenger, and he will examine the way before me.

Matt. xi. 10. Mark i. 2. Luke vii. 27.

Ιδου, εγω αποστελλω τον αγγελον μου προ προσωπου σου ος κατασκευασει την οδον σου εμπροσθεν σου.[1]

Behold I send my messenger before thy face, which shall prepare thy way before thee.

15. Isa. xlii. 1–4.

הן עבדי אתמך־בו בחירי רצתה נפשי נתתי רוחי עליו משפט לגוים יוציא: לא יצעק ולא ישא ולא־ ישמיע בחוץ קולו: קנה רצוץ לא ישבור ופשתה כהה לא יכבנה לאמת יוציא משפט: ולתורתו איים יחלו:

Isa. xlii. 1—4.

Ιακωβ ο παις μου, αντιλημψομαι αυτου· Ισραηλ ο εκλεκτος μου· προσεδεξατο αυτον η ψυχη μου· εδωκα το πνευμα μου επ' αυτον, κρισιν τοις εθνεσιν εξοισει. Ου κεκραξεται, ουδε ανησει, ουδε ακουσθησεται εξω η φωνη αυτου. Καλαμον τεθλασμενον ου συντριψει, και λινον καπνιζομενον ου σβεσει, αλλα εις αληθειαν εξοισει κρισιν —Και επι τω ονοματι αυτου εθνη ελπιουσιν.

Matt. xii. 18—21.

Ιδου, ο παις μου, ον ηρετισα· ο αγαπητος μου, εις ον ευδοκησεν η ψυχη μου· θησω το πνευμα μου επ' αυτον, και κρισιν τοις εθνεσιν απαγγελει. Ουκ ερισει, ουδε κραυγασει, ουδε ακουσει τις εν ταις πλατειαις την φωνην αυτου. Καλαμον συντετριμμενον ου κατεαξει, και λινον τυφομενον ου σβεσει· εως αν εκβαλη εις νικος την κρισιν· Και εν τω ονοματι αυτου εθνη ελπιουσι.[2]

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the first six words of Isa. ix. and joining them to the former chapter, as they are in all the old versions: And then the words may be thus rendered: *As the former time made vile, or debased, the land of Zabulon, and the land of Nephtali, so the latter time shall make it glorious. The way of the sea, &c.* A prophecy most signally fulfilled by our Saviour's appearance and residence in these parts. The evangelist, from the first part of the sentence, takes only *the land of Zabulon, and the land of Nephthalim.* What follows is an exact, and almost literal translation of the Hebrew: only for ההלכים, *walked*, is put καθημενος, *sat.* How properly this prophecy is cited, and applied to our Saviour, see Mr. Mede's Disc. on Mark i. 14, 15. Mr. Lowth's Comment on Isa. 9. and Bishop Lowth's translation. (Randolph on the Quotations, p. 28.)

[1] This quotation differs from the Hebrew and all the old versions in these two particulars: the words προ προσωπου σου are added, and what is in Hebrew לפני, *before* me, is rendered εμπροσθεν σου, *before* thee. For the reason of this difference it is not easy to account, but by supposing some corruptions crept into the antient copies; the sense is much the same. (Dr. Randolph on the Quotations, p. 28.)

[2] This quotation by no means agrees with the Septuagint version, whose authors have ob-

Behold my servant whom I uphold, mine elect *in whom* my soul delighteth: I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break: and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Jacob *is* my servant, I will uphold him; Israel *is* my chosen one, my soul hath embraced him. I have put my spirit upon him; he will publish judgment to the nations: he will not cry aloud, nor urge with vehemence, nor will his voice be heard abroad. A bruised reed he will not break, nor will he quench smoking flax, but will bring forth judgment unto truth,—and in his name shall the nations trust (or hope).

Behold my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

16. Isa. vi. 9, 10.

שמעו שמוע ואל־תבינו וראו ראו ואל־תדעו: השמן לב־העם הזה ואזניו הכבד ועיניו השע פן־יראה בעיניו ובאזניו ישמע ולבבו יבין ושב ורפא לו:

Isa. vi. 9–11.

Ακοη ακουσετε, και ου μη συνητε, και βλεποντες βλεψετε, και ου μη ιδητε. Επαχυνθη γαρ ἡ καρδια του λαου τουτου, και τοις ωσιν αυτων βαρεως ηκουσαν, και τους οφθαλμους εκαμμυσαν, μηποτε ιδωσι τοις οφθαλμοις, και τοις ωσιν ακουσωσι, και τη καρδια συνωσι, και επιστρεψωσι, και ιασομαι αυτους.

Matt. xiii. 14, 15. Acts xxviii. 26, 27. Mark iv. 12. Luke viii. 10.

Ακοη ακουσετε, και ου μη συνητε· και βλεποντες βλεψετε, και ου μη ιδητε. Επαχυνθη γαρ ἡ καρδια του λαου τουτου, και τοις ωσι βαρεως ηκουσαν, και τους οφθαλμους αυτων εκαμμυσαν, μηποτε ιδωσι τοις οφθαλμοις, και τοις ωσιν ακουσωσι, και τη καρδια συνωσι, και επιστρεψωσι, και ιασωμαι αυτους.[1]

Hear ye indeed, but understand not: And see ye indeed, but perceive not. Make the heart of this people fat, and make their eyes heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

By hearing, ye shall hear, though ye may not understand; and seeing, ye shall see, though ye may not perceive. For the heart of this people is stupefied, and their ears are dull of hearing; and they have shut their eyes, that for a while they may not see with their eyes, and hear with their ears, and understand with their hearts, and return that I may heal them.

By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

17. Psal. lxxviii. 2.

אפתחה במשל פי אביעה חידות מני־קדם:

Psal. lxxviii. 2.

Ανοιξω εν παραβολαις το στομα μου, φθεγξομαι προβληματα απ' αρχης.

Matt. xiii. 35.

Ανοιξω εν παραβολαις το στομα μου, ερευξομαι κεκρυμμενα απο καταβολης κοσμου.

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secured this prophecy by adding the words *Jacob and Israel*, which are not in the original Hebrew. It is probably taken from some old translation agreeing very nearly with the Hebrew. The only difficulty is in the words εως αν εκβαλη εις νικος την κρισιν. But if by משפט we understand *the cause under trial*, then *to send forth his cause unto truth*, will be to carry the cause, and vindicate its truth; which agrees in sense with εκβαλη εις νικος την κρισιν. (Dr. Randolph on the Quotations, p. 28.)

[1] This quotation is taken almost verbatim from the Septuagint. In the Hebrew the sense is obscured by false pointing. If, instead of reading it in the imperative mood, we read it in the indicative mood, the sense will be: *ye shall hear but not understand: and ye shall see but not perceive. This people hath made their heart fat, and hath made their ears heavy and shut their eyes*, &c. which agrees in sense with the Evangelist and with the Septuagint, as well as with the Syriac and Arabic Versions, but not with the Latin Vulgate. We have the same quotation, word for word, in Acts xxviii. 26. Mark and Luke refer to the same prophecy, but quote it only in part. (Dr. Randolph, p. 29.)

I will open my mouth in a parable; I will utter dark sayings of old.

I will open my mouth in parables; I will utter dark sayings of old.

I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

18. Isa. xxix. 13.

כי נגש העם הזה בפיו ובשפתיו כבדוני ולבו רחק ממני ותהי יראתם אתי מצות אנשים מלמדה:

Isa. xxix. 18.

Εγγιζει μοι ὁ λαος οὑτος εν τω στοματι αυτου, και εν τοις χειλεσιν αυτων τιμωσι με, ἡ δε καρδια αὐτων πορρω απεχει απ' εμου· ματην δε σεβονται με, διδασκοντες ενταλματα ανθρωπων και διδασκαλιας.

Matt. xv. 8, 9.

Εγγιζει μοι ὁ λαος οὑτος τω στοματι αυτων, και τοις χειλεσι με τιμα· ἡ δε καρδια αυτων πορρω απεχει απ' εμου· ματην δε σεβονται με, διδασκοντες διδασκαλιας, ενταλματα ανθρωπων. [1]

This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me: and their fear towards me is taught by the precept of men.

This people draw near to me with their mouth; and with their lips they honour me, but their heart is far from me: And in vain do they worship me, teaching the commands and doctrines of men.

This people draweth nigh unto me with their mouth and honoureth me with *their* lips: but their heart is far from me. But in vain do they worship me, teaching *for* doctrines the commandments of men.

19. Gen. ii. 24.

על־כן יעזב־איש את־אביו ואת־אמו ודבק באשתו והיו לבשר אחד:

Gen. ii. 24.

Ἑνεκεν τουτου καταλειψει ανθρωπος τον πατερα αυτου και την μητερά, και προσκολληθησεται προς την γυναικα αυτου· και εσονται οἱ δυο εις σαρκα μιαν.

Matt. xix. 5.

Ἑνεκεν τουτου καταλειψει ανθρωπος τον πατερα και την μητερα, και προσκολληθησεται τη γυναικι αυτου· και εσονται οἱ δυο εις σαρκα μιαν. [2]

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

Therefore a man shall leave *his* father and mother, and shall cleave to his wife; and they two shall be one flesh.

For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.

20. Exod. xx. 12–16.

כבד את־אביך ואת־אמך למען תרצה לא תנאף לא תגנב לא תענה ברעך עד שקר:

Exod. xx. 12–16.

Τιμα τον πατερα σου, και την μητερα σου—Ου μοιχευσεις· Ου κλεψεις· Ου φονευσεις· Ου ψευδομαρτυρησεις.

Matt. xix. 18, 19.

Ου φονευσεις. Ου μοιχευσεις· Ου κλεψεις· Ου ψευδομαρτυρησεις· Τιμα τον πατερα σου και την μητερα.

Honour thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour.

Honour thy father and thy mother.—Thou shalt not commit adultery. — Thou shalt not steal. — Thou shalt not commit murder. — Thou shalt not bear false witness.

Thou shalt do no murder: thou shalt not commit adultery: thou shalt not steal: thou shalt not bear false witness: honour thy father and thy mother.

21. Lev. xix. 18.

ואהבת לרעך כמוך

Lev. xix. 18.

Και αγαπησεις τον πλησιον σου ὡς σεαυτον.

Matt. xix. 19. xxii. 39.

Αγαπησεις τον πλησιον σου ὡς σεαυτον.

Thou shalt love thy neighbour as thyself.

And thou shalt love thy neighbour, as thyself.

Thou shalt love thy neighbour, as thyself.

22. Zech. ix. 9, (and see Isa. lxii. 11.)

גילי מאד בת־ציון הריעי בת־ירושלם הנה מלכך יבוא לך צדיק

Zech. ix. 9.

Χαιρε σφοδρα, θυγατερ Σιων; κηρυσσε, θυγατερ Ἱερουσαλημ·

Matt. xxi. 5.

Ειπατε τη θυγατρι Σιων· Ιδου, ὁ Βασιλευς σου ερχεται

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[1] The quotation in this passage of St. Matthew's Gospel approaches nearer to the Septuagint than to the Hebrew text, especially in the clause *ματην δε σεβονται με—in vain do they worship me*; which is found in the Septuagint, but not in the Hebrew, and is retained by the Evangelist. The verbal differences, however, show that an *exact* quotation was not intended. (Scott.)

[2] This quotation agrees with the Hebrew, excepting that the word for *two* is there omitted. But it ought to be inserted in the Hebrew text, as we have already seen in p. 188. *supra*.

ונושע הוא · עני ורכב על־חמור ועל־עיר בן־אתנות :

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee. He *is* just and having salvation, lowly, and riding upon an ass even upon a colt the foal of an ass.

ἰδου, ὁ Βασιλευς σου ερχεται σοι δικαιος και σωζων· αυτος πραϋς, και επιβεβηκως επι ὑποζυγιον και πωλον νεον.

Rejoice exceedingly, O daughter of Sion; make proclamation, O daughter of Jerusalem. Behold, thy king is coming to thee; he is righteous, and having salvation. He is meek, and mounted on an ass, even a young colt.

σοι πραϋς, και επιβεβηκως επι ονον, και πωλον υἱον ὑποζυγιου.[1]

Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek and sitting upon an ass, and (*more correctly*, even) a colt the foal of an ass.

23. Psal. viii. 3. (2. of English version.)

מפי עוללים ויונקים יסדת עז

Out of the mouths of babes and sucklings thou hast ordained strength.

Psal. viii. 2.

Εκ στοματος νηπιων και θηλαζοντων κατηρτισω αινον.

Out of the mouth of babes and sucklings thou hast perfected praise.

Matt. xxi. 16.

Εκ στοματος νηπιων και θηλαζοντων κατηρτισω αινον.

Out of the mouth of babes and sucklings thou hast perfected praise.

24. Psal. cxviii. 22, 23.

אבן מאסו הבונים היתה לראש פנה : מאת יהוה היתה זאת היא נפלאת בעינינו :

The stone *which* the builders refused, is become the head *stone* of the corner. This is the LORD's doing, and it is marvellous in our eyes.

Psal. cxviii. 22, 23.

Λιθον ὁν απεδοκιμασαν οἱ οικοδομουντες, ούτος εγενηθη εις κεφαλην γωνιας· παρα Κυριου εγενετο αὐτη, και εστι θαυμαστη εν οφθαλμοις ἡμων.

The stone, which the builders rejected, the same is become the head of the corner. This was from the Lord (or, the Lord's doing); and it is wonderful in our eyes.

Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11.

Λιθον ὁν απεδοκιμασαν οἱ οικοδομουντες, ούτος γενηθη εις κεφαλην γωνιας· παρα Κυριου εγενετο αὐτη, και εστι θαυμαστη εν οφθαλμοις ἡμων.

The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes.

25. Exod. iii. 6.

אנכי אלהי אביך אלהי אברהם אלהי יצחק ואלהי יעקב

I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

Exod. iii. 6.

Εγω ειμι ὁ Θεος του πατρος σου, Θεος Αβρααμ, και Θεος Ισαακ, και Θεος Ιακωβ.

I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob.

Matt. xxii. 32. Mark xii. 26. Luke xx. 37.

Εγω ειμι ὁ Θεος Αβρααμ, και ὁ Θεος Ισαακ, και ὁ Θεος Ιακωβ.

I am the God of Abraham, and the God of Isaac, and the God of Jacob.

26. Deut. vi. 5.

ואהבת את יהוה אלהיך בכל־לבבך ובכל־נפשך ובכל־מאדך :

Deut. vi. 5.

Αγαπησεις Κυριον τον Θεον σου εξ ὁλης της διανοιας σου, και εξ ὁλης της ψυχης σου, και εξ ὁλης της δυναμεως σου.

Matt. xxii. 37. Mark xii. 30. Luke x. 27.

Αγαπησεις Κυριον τον Θεον σου ὁλη τη καρδια σου, και εν ὁλη τη ψυχη σου, και εν ὁλη τη διανοια σου.[2]

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[1] This quotation seems to be taken from two prophecies, viz. Isa. lxii. 11. where we read *Say ye to the daughter of Zion, behold thy salvation cometh* — and from Zech. ix. 9. The latter part agrees more exactly with the Hebrew than with the Septuagint; only both Saint Matthew and the Septuagint seem to have read עני, *meek*, instead of עני, *afflicted*. (Dr. Randolph on the Quotations, p. 29.)

[2] The Vatican edition of the Septuagint here translates לבבך, by της διανοιας σου (*thy understanding*). But the Alexandrian edition renders it της καρδιας σου (*thy heart*). St. Matthew takes in both, but puts ψυχη (*soul*) between; he also puts εν ὁλη for εξ ὁλης agreeably to the Hebrew; and he leaves out the latter clause, *with all thy strength*. St. Mark and St. Luke agree entirely with St. Matthew, only they add the latter clause. (Dr. Randolph.) The variation from the Septuagint and Hebrew does not in the least affect the meaning. Mr. Scott thinks, with great probability, that the Evangelists, under the teaching of the Holy Spirit, gave the meaning of this first and great commandment in the most emphatical language, without intending either implicitly to quote the Septuagint, or literally to translate the Hebrew.

	Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.	Thou shalt love the Lord thy God with thy whole understanding, and with thy whole soul, and with thy whole might.	Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
27.	Psal. cx. 1.	Psal. cx. 1.	Matt. xxii. 44. Mark xii. 36. Luke xx. 42.
	נאם יהוה לאדני שב לימיני עד־ אשית איביך הדם לרגליך׃	Ειπεν ὁ Κυριος τω Κυριω μου, Καθου εκ δεξιων μου, ἑως αν θω τους ἐχθρους σου ὑποποδιον των ποδων σου.	Ειπεν ὁ Κυριος τω Κυριω μου, Καθου εκ δεξιων μου, ἑως αν θω τους ἐχθρους σου ὑποποδιον των ποδων σου.
	The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.	The Lord said unto my Lord, Sit at my right hand, until I make thine enemies thy footstool.	The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.
28.	Zech. xiii. 7.	Zech. xiii. 7.	Matt. xxvi. 31.
	הך את־הרעה והפוצין הצאן	Παταξον τον ποιμενα, και διασκορπισθησονται τα προβατα της ποιμνης.[1]	Παταξω τον ποιμενα, και διασκορπισθησεται τα προβατα της ποιμνης.
	Smite the shepherd, and the sheep shall be scattered.	Smite the shepherd, and the sheep of the flock shall be scattered abroad.	I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
29.	Zech. xi. 13.	Zech. xi. 13.	Matt. xxvii. 9, 10.
	השליכהו אל־היוצר אדר היקר אשר יקרתי מעליהם ואקחה שלשים הכסף ואשליך אתו בית יהוה אל־ היוצר׃	Καθες αυτους εις το χωνευτηριον, και σκεψομαι ει δοκιμον ἐστιν, ὁν τροπον ἐδοκιμασθην ὑπερ αυτων· και ελαβον τους τριακοντα αργυρους και ενεβαλον αυτους εις τον οικον Κυριου, εις το χωνευτηριον.	Και ελαβον τα τριακοντα αργυρια, την τιμην του τετιμημενου, ὁν ετιμησαντο απο υἱων Ισραηλ. Και ἐδωκαν αυτα εις τὸν αγρον του κεραμεως, καθα συνεταξε μοι Κυριος.[2]

[1] This is the reading of the Alexandrine MS. of the Septuagint, excepting that the evangelist reads *παταξω*, *I will smite*, instead of *παταξον*. The Arabic version agrees with Saint Matthew; and Drs. Randolph and Owen both think it probable that the Hebrew ought to be read אך instead of יך, for it follows in the first person, *I will turn mine hand*, &c. See Houbigant *in loc.* Kennicott's Dissertatio Generalis, § 44. Randolph on the Quotations, p. 30. Owen on the Modes of Quotation, p. 54.

[2] This citation is attended with no small difficulty. The prophecy is cited from Jeremiah: but in that prophet no such prophecy is to be found. In Zech. xi. 13. such a prophecy *is* found, but neither do the words there perfectly agree with Saint Matthew's citation. Some critics are of opinion that an error has crept into Saint Matthew's copy; and that Ιερ has been written by the transcribers instead of Ζεχ. or that the word has been interpolated. And it is to be observed, that the word is omitted in the MSS. by Griesbach numbered 33 (of the eleventh or twelfth century), and 157 (of the twelfth century), in the later Syriac and in the modern Greek versions, one or two MSS. of the old Italic version, some manuscripts cited by Augustine, and one Latin MS. cited by Lucas Brugensis. Griesbach's MS. 22. (of the eleventh century) reads Ζαχαριου, which word is also found in the margin of the later Syriac version, and in an Arabic exemplar cited by Bengel in his Critical Edition of the New Testament. Origen, and after him Eusebius, conjectured that this was the true reading. Other eminent critics have thought that the ninth, tenth, and eleventh chapters of what is called Zechariah's Prophecy were really written by Jeremiah, and they have certainly assigned very probable reasons for such opinion both from the matter and style. (See Dr. Hammond on Heb. viii. 9. Mede's Works, pp. 786–833. Bp. Kidder's Demonst. of Messiah, part ii. p. 196. &c. Lowth, Prælect. Poet. Lect. xxi. See also Vol. IV. Part. I. Chap. VII. Sect. II. § III., where reasons are assigned to show that these chapters were actually written by Zechariah.) It is, however, *most likely*, that the original reading of Matthew xxvii. 9. was simply, *that which was spoken* BY THE PROPHET, δια του προφητου, without naming any prophet: And this conjecture is confirmed by the fact that Saint Matthew often omits the name of the prophet in his quotations, (See Matt. i. 22. ii. 5. xiii. 35. and xxi. 4.) Bengel approves of the omission. It was, as we have already shown (see pp. 161, 162. of this volume), the custom of the Jews, to divide the OLD Testament into three parts: the *first*, beginning with the Law, was called THE LAW; the second, commencing with the Psalms, was called THE PSALMS; and the third, beginning with the prophet in question, was called JEREMIAH: consequently, the

Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

Put them into the smelting furnace, and I will see whether it is proof, in like manner as I have been proved by them. So I took the thirty pieces of silver, and threw them down in the house of the Lord, for the smelting furnace.

And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the potter's field, as the Lord appointed me.

30. Psal. xxii. 19. (18. of English version.)

יחלקו בגדי להם ועל לבושי ישילו גורל׃

They part my garments among them, and cast lots upon my vesture.

Psal. xxi. 18. (xxii. 18. of English Bible.)

Διεμερισαντο τα ἱματια μου ἑαυτοις, και επι τον ἱματισμον μου εβαλον κληρον.

They have parted my garments among them, and for my vesture have cast lots.

Matt. xxvii. 35. John xix. 24.

Διεμερισαντο τα ἱματια μου ἑαυτοις, και επι τον ἱματισμον μου εβαλον κληρον.

They parted my garments among them, and upon my vesture did they cast lots.

31. Psal. xxii. 2. (1. of English version.)

אלי אלי למה עזבתני

My God, my God, why hast thou forsaken me?

Psal. xxii. 1.

Ὁ Θεος, ὁ Θεος μου, προσχες μοι, ἱνατι εγκατελιπες με;

O God, my God, attend to me! Why hast thou forsaken me?

Matt. xxvii. 46.

Ηλι, Ηλι, λαμα σαβαχθανι; τουτ' εστι, Θεε μου, Θεε μου, ἱνατι με εγκατελιπες; [1]

Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?

32. Isa. liii. 12.

ואת־פשעים נמנה

And he was numbered with the transgressors.

Isa. liii. 12.

Και εν τοις ανομοις ελογισθη.

And he was numbered among the transgressors.

Mark xv. 28. Luke xxii. 37.

Και μετα ανομων ελογισθη.

And he was numbered with the transgressors.

33. Exod. xiii. 2.

קדש לי כל־בכור פטר כל־רחם

Whatsoever openeth the womb — both of man and of beast, it *is* mine.

Exod. xiii. 2.

Ἁγιασον μοι παν πρωτοτοκον πρωτογενες, διανοιγον πασαν μητραν.

Consecrate to me every first born, that openeth every womb.

Luke ii. 23.

Παν αρσεν διανοιγον μητραν ἁγιον τω Κυριω κληθησεται.

Every male that openeth the womb shall be called holy to the Lord.

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writings of Zechariah, and of the other prophets, being included in that division which began with *Jeremiah*, all quotations from it would go under this prophet's name. This solution completely removes the difficulty. Dr. Lightfoot (who cites the Baba Bathra and Rabbi David Kimchi's Preface to the prophet Jeremiah as his authorities) insists that the word Jeremiah is perfectly correct, as standing at the head of that division from which the evangelist quoted, and which gave its denomination to all the rest. — With regard to the prophecy itself, if in Saint Matthew's Gospel, for *εδωκαν*, THEY *gave*, we read *εδωκα*, *I gave*, which is the reading of the Evangelisteria, 24 and 31, of Griesbach's notation (both of the eleventh century) and of both the Syriac versions, the evangelist's quotation will very nearly agree with the original. That we should read *εδωκα*, *I gave*, appears further to be probable from what follows, — *καθα συνεταξε μοι Κυριος*, as the Lord commanded me, — *Και ελαβον τα τριακοντα αργυρια, και εδωκα αυτα εις τον αγρον του κεραμεως· and I took the thirty pieces of silver, and I gave them for the potter's field.* The translation is literal, excepting only that היוצר is rendered *αγρον του κεραμεως* and בית יהוה is omitted; and the same is also omitted in some antient MSS. (See Kennicott's Dissertatio Generalis, § 49. p. 21.) The words *την τιμην του τετιμημενου ὁν ετιμησαντο απο υἱων Ισραηλ* and *καθα συνεταξε μοι Κυριος* are added to supply the sense, being taken in sense, and very nearly in words, from the former part of the verse; this latter clause is in the Arabic version. Dr. Randolph on the Quotations, p. 30. Novum Testamentum, à Griesbach, tom. i. p. 134. Dr. Lightfoot's Horæ Hebraicæ on Matt. xxvii. 9. (Works, vol. ii. p. 265.)

[1] This is taken from the Hebrew, but the words are Syriac or Chaldee. Sabachthani is the word now in the Chaldee Paraphrase. (Dr. Randolph, p. 30.)

34.	Lev. xii. 8. שתי־תרים או שני בני יונה	Lev. xii. 8. *Δυο τρυγονας η δυο νεοσσους περιστερων.*	Luke ii. 24. *Ζευγος τρυγονων η δυο νεοσσους περιστερων.*
	Two turtles or two young pigeons.	Two turtle-doves or two young pigeons.	A pair of turtle-doves, or two young pigeons.
35.	Isa. lxi. 1, 2. רוח אדני יהוה עלי יען משח יהוה אתי לבשר ענוים שלחני לחבש לנשברי־לב לקרא לשבוים דרור ולאסורים פקח קוח: לקרא שנת־רצון ליהוה	Isa. lxi. 1, 2. *Πνευμα Κυριου επ' εμε, ου ἑινεκεν εχρισε με· Ευαγγελιζεσθαι πτωχοις απεσταλκε με, ιασασθαι τους συντετριμμενους την καρδιαν, κηρυξαι αιχμαλωτοις αφεσιν, και τυφλοις αναβλεψιν· Καλεσαι ενιαυτον Κυριου δεκτον.*	Luke iv. 18, 19. *Πνευμα Κυριου επ' εμε, ου ἑνεκεν εχρισε με ευαγγελιζεσθαι πτωχοις· απεσταλκε με ιασασθαι τους συντετριμμενους την καρδιαν, κηρυξαι αιχμαλωτοις αφεσιν, και τυφλοις αναβλεψιν, αποστειλαι τεθραυσμενους εν αφεσει· Κηρυξαι ενιαυτον Κυριου δεκτον.* [1]
	The Spirit of the Lord God *is* upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound: to proclaim the acceptable year of the Lord.	The Spirit of the Lord *is* upon me, for the business for which he hath anointed me. He hath sent me to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering *of sight* to the blind, to proclaim the acceptable year of the Lord.	The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.
36.	Psal. lxix. 10. (9. of English version.) כי־קנאת ביתך אכלתני	Psal. lxviii. 9. (lxix. 9. of English Bible.) *Ὁ ζηλος του οικου σου κατεφαγε με.*	John ii. 17. *Ὁ ζηλος του οικου σου κατεφαγε με.*
	The zeal of thine house hath eaten me up.	Zeal for thine house hath consumed me.	The zeal of thine house hath eaten me up.
37.	Psal. lxxviii. 24. ודגן־שמים נתן למו:	Psal. lxxviii. 24. *Και αρτον ουρανου εδωκεν αυτοις.*	John vi. 31. *Αρτον εκ του ουρανου εδωκεν αυτοις φαγειν.*
	And had given them of the corn of heaven.	And he gave them the bread of heaven.	He gave them bread from heaven to eat.
38.	Isa. liv. 13. וכל־בניך למודי יהוה	Isa. liv. 13. *Και παντας τους υἱους σου διδακτους Θεου.*	John vi. 45. *Και εσονται παντες διδακτοι του Θεου.*
	And all thy children *shall be* taught of the Lord.	Even thy sons, all instructed of God.	And they shall be all taught of God.

[1] This quotation is made exactly from the Septuagint, as far as the words *αιχμαλωτοις αφεσιν, deliverance to the captives:* and it accords with the Hebrew, except that the word Jehovah twice occurs there, which is omitted in the Septuagint and by the Evangelist. But, instead of the Hebrew clause, translated *the opening of the prison to them that are bound,* we read *τυφλοις αναβλεψιν recovering* of sight *to the blind;* which words are adopted by St. Luke, who adds, *αποστειλαι τεθραυσμενους εν αφεσι, setting at liberty them that are bruised,* which words do not appear in the Septuagint. The difference between this quotation as it appears in Luke iv. 18. and the original Hebrew is thus accounted for — Jesus Christ doubtless read the prophet Isaiah in Hebrew, which was the language constantly used in the Synagogue; but the Evangelist, writing for the use of the Hellenists (or Greek Jews) who understood and used only the Septuagint version, quotes that version, which on the whole gives the same sense as the Hebrew. Le Clerc, Dr. Owen, and Michaelis, are of opinion that they are either a different version of the Hebrew, and inserted from the margin of the evangelical text, or else that they are a gloss upon it, taken from Isa. lviii. 6. where the very words occur in the Greek, though the Hebrew text is very different. The Arabic version agrees nearly with the Evangelist. The Hebrew appears formerly to have contained more than we now find in the manuscripts and printed editions. (Scott, Randolph.)

39.	Isa. xii. 3.		John vii. 38. Ὁ πιστευων εις εμε, καθως ειπεν ἡ γραφη, ποταμοι εκ της κοιλιας αυτου ῥευσουσιν ὑδατος ζωντος. [1] He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.
40.	Psal. lxxxii. 6. אני אמרתי אלהים אתם I have said, Ye are gods.	Psal. lxxxii. 6. Εγω ειπα, Θεοι εστε. I said, Ye are gods.	John x. 34. Εγω ειπα, Θεοι εστε. I said, Ye are gods.
41.	Zech. ix. 9. See the passage, in No. 22. pp. 210, 211. *supra.*	Zech. ix. 9. See the passage in No. 22. pp. 210, 211. *supra.*	John xii. 15. (See Matt. xxi. 5. pp. 210, 211. *supra.*) Μη φοβου, θυγατερ Σιων· ιδου, ὁ Βασιλευς σου ερχεται, καθημενος επι πωλον ονου. [2] Fear not, daughter of Sion; behold thy king cometh, sitting on an ass's colt.
42.	Isa. liii. 1. מי האמין לשמעתנו וזרוע יהוה על־מי נגלתה׃ Who hath believed our report? And to whom hath the arm of the Lord been revealed?	Isa. liii. 1. Κυριε, τις επιστευσε τη ακοη ἡμων; Και ὁ βραχιων Κυριου τινι απεκαλυφθη; Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed (or, made manifest)?	John xii. 38. (and see Rom. x. 16.) Κυριε, τις επιστευσε τη ακοη ἡμων; Και ὁ βραχιων Κυριου τινι απεκαλυφθη; Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?
43.	Isa. vi. 9, 10. See the passage, No. 16. p. 209. *supra.*	Isa. vi. 9, 10. See the passage in No. 16. p. 209. *supra.*	John xii. 40. (See Matt. xiii. 14, 15. p. 209. *supra.*) Τετυφλωκεν αυτων τους οφθαλμους, και πεπωρωκεν αυτων την καρδιαν· ἱνα μη ιδωσι τοις

[1] There are no words answering to these either in the Septuagint, or in the Hebrew. It is indeed no citation, but only a reference or allusion. The Jewish writers inform us that on the last day of the Feast of Tabernacles, it was usual to pour water on the altar, to denote their praying then for the blessing of rain, the latter rain, which was then wanted against their approaching seed-time: This water they drew out of Siloah, and brought it with great pomp and ceremony to the temple, playing with their instruments, and singing, and repeating the words of the prophet: *With joy shall ye draw water out of the wells of salvation.* (Isa. xii. 3.) Our Lord, according to his usual custom, takes occasion from hence to instruct the people; and applies this ceremony and this scripture to himself: He signifies to them that the water here spoken of was to be had from him alone — *If any man thirst, let him come unto me, and drink: He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water.* — The word κοιλια, here translated belly, signifies a hollow receptacle, and may properly be used for such cisterns or reservoirs, as were usually built to receive the waters issuing from their fountains: The meaning then is, that every *true* believer shall, according to this scripture, repeated by the people on this occasion, abound with living water, have within him such a cistern, as will supply living water, both for his own and other's use: What is signified by water we are informed in the next verse, viz. the gifts of the Spirit: The like metaphor our Lord makes use of, John iv. 10. And in the prophetic writings (see Isa. xliv. 3. lv. 1. Ezek. xxxvi. 25–27. Zech. xiv. 8.) it is often peculiarly used to signify the gifts and graces of the Spirit to be conferred under the gospel dispensation. (Dr. Randolph, p. 31.)

[2] This differs both from the Septuagint and the Hebrew, and also from the citation in Matt. xxi. 5. The evangelist either followed some other translation, or chose to express briefly the sense, but not the words of the prophet. (Ibid.)

		οφθαλμοις, και νοησωσι τη καρδια, και επιστραφωσι, και ιασωμαι αυτους. [1] He hath blinded their eyes and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.
44. Psal. xli. 9. אוכל לחמי הגדיל עלי עקב׃ Mine own familiar friend, ... which did eat of my bread, hath lift up *his* heel against me.	Psal. xli. 9. Ὁ εσθιων αρτους μου εμεγαλυνεν επ' εμε πτερνισμον. He, who ate of my bread, hath lifted up his heel against me.	John xiii. 18. Ὁ τρωγων μετ' εμου τον αρτον, επηρεν επ' εμε την πτερναν αυτου. He that eateth bread with me, hath lifted up his heel against me.
45. Psal. cix. 3. (See Psal. xxxv. 19. and lxix. 4.) וילחמוני חנם׃ They ... fought against me without a cause.	Psal. cix. 3. Επολεμησαν με δωρεαν. They fought against me without cause.	John xv. 25. Εμισησαν με δωρεαν. [2] They hated me without a cause.
46. Psal. xxii. 19. (18. of English version.) יחלקו בגדי להם ועל־לבושי יפילו גורל׃ They part my garments among them, and cast lots upon my vesture.	Psal. xxii. 18. Διεμερισαντο τα ἱματια μου ἑαυτοις, και επι τον ἱματισμον μου εβαλον κληρον. They parted my raiment among them, and for my vesture they did cast lots.	John xix. 24. Διεμερισαντο τα ἱματια μου ἑαυτοις, και επι τον ἱματισμον μου εβαλον κληρον. They parted my raiment among them, and for my vesture they did cast lots.
47. Exod. xii. 46. (See Psal. xxxiv. 20.) ועצם לא־תשברו־בו׃ Neither shall ye break a bone thereof.	Exod. xii. 46. Και οστουν ου συντριψετε απ' αυτου. And ye shall not break a bone thereof.	John xix. 36. Οστουν ου συντριβησεται αυτου. [3] A bone of him shall not be broken.
48. Zech. xii. 10. והביטו אלי את אשר־דקרו	Zech. xii. 10. Επιβλεψονται προς με, ανθ' ὡν κατωρχησαντο.	John xix. 37. Ὀψονται εις ὁν εξεκεντησαν. [4]

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[1] The Evangelist has here given us the sense of the Prophet in short: If we suppose that λαος ούτος (as it is in the Hebrew העם הזה) is to be understood as the nominative case before τετυφλωκεν, (it being not unusual for words that signify a multitude to be joined with plural pronouns or adjectives) and read αὐτων with an aspirate, the citation will be a good translation of the original, only somewhat abridged. (Dr. Randolph on Quotations, p. 31.)

[2] This quotation agrees both with the Septuagint and with the Hebrew, except that what the former renders επολεμησαν (*fought against*), is by the evangelist rendered εμισησαν (*they hated*). Or possibly the passage intended to be cited may be Psal. xxxiv. (xxxv. of English Bible) 19. where the Psalmist speaks of those who were his enemies wrongfully: — μισουντες με δωρεαν *who hate me without cause.* (Randolph, Scott.)

[3] This gives the sense both of the Septuagint and the Hebrew, except that it expresses in the passive voice what is there spoken in the active. Or it may be taken from Psal. xxxiv. 20. where it expressed passively, thus: Τα οστα αυτων· εν εξ αυτων ου συντριβησεται. He keepeth all *their bones; not one of them shall be broken.* — (Randolph, p. 32)

[4] It is evident that the Evangelist here plainly read אליו (*him*) instead of אלי (*me*) in the Hebrew: But so also read thirty-six Hebrew MSS. and two antient editions. And that this is the true reading appears by what follows — *and they shall mourn for him.* On the authority of these manuscripts, Archbishop Newcome reads and translates אליו *him.* (Minor Prophets, p. 330. 8vo edit.)

They shall look on him whom they pierced. (*Archbp. Newcome's version.*)

They will look to me instead of the things, concerning which (or against which) they have contemptuously danced.

They shall look on him whom they pierced.

49. Psal. lxix. 26. (25. of English version.)
(And see Psal. cxix. 8.)
תהי־טירתם נשמה באהליהם
אל־יהי ישב׃

Psal. lxix. 25.

Γενηθητω ἡ επαυλις αυτων ηρημωμενη, και εν τοις σκηνωμασιν αυτων μη εστω ὁ κατοικων.

Acts i. 20.

Γενηθητω ἡ επαυλις αυτου ερημος, και μη εστω ὁ κατοικων εν αυτη.[1]

Let their habitation be desolate, *and* let none dwell in their tents.

Let their tent (or habitation) be desolate, and in their dwellings no inhabitant.

Let his habitation be desolate, and let no man dwell therein.

50. Psal. cix. 8.
פקדתו יקח אחר׃

Psal. cix. 8.

Και την επισκοπην αυτου λαβοι ἑτερος.

Acts i. 20.

Την επισκοπην αὐτου λαβοι ἑτερος.

Let another take his office.

And let another take his office, [or bishoprick].

His bishoprick let another take.

51. Joel iii. 1–5. (ii. 28–32. of English version.)
והיה אחרי־כן אשפוך את־רוחי
על כל־בשר ונבאו בניכם ובנתיכם
זקניכם חלמות יחלמון בחוריכם
חזיונות יראו׃ וגם על־העבדים
ועל־השפחות בימים ההמה
אשפוך את־רוחי׃ ונתתי מופתים
בשמים ובארץ דם ואש ותמרות
עשן׃ השמש יהפך לחשך והירח
לדם לפני בוא יום יהוה הגדול
והנורא׃ והיה כל אשר־יקרא בשם
יהוה ימלט

Joel ii. 28—32.

Και εσται μετα ταυτα, και εκχεω απο του πνευματος μου επι πασαν σαρκα, και προφητευσωσιν οἱ υἱοι ὑμων, και αἱ θυγατερες ὑμων, και οἱ πρεσβυτεροι ὑμων ενυπνια ενυπνιασθησονται, και οἱ νεανισκοι ὑμων ὁρασεις οψονται. Και επι τους δουλους μου και επι τας δουλας μου εν ταις ἡμεραις εκειναις εκχεω απο του πνευματος μου. Και δωσω τερατα εν ουρανω, και επι της γης αἱμα και πυρ και ατμιδα καπνου. Ὁ ἡλιος μεταστραφησεται εις σκοτος, και ἡ σεληνη εις αἱμα, πριν ελθειν την ἡμεραν Κυριου την μεγαλην, και επιφανη. Και εσται, πας ὁς αν επικαλεσηται το ονομα Κυριου σωθησεται.

Acts ii. 17—21. (See Rom. x. 13.)

Και εσται εν ταις εσχαταις ἡμεραις (λεγει ὁ Θεος), εκχεω απο του πνευματος μου επι πασαν σαρκα· και προφητευσουσιν οἱ υἱοι ὑμων· και αἱ θυγατερες ὑμων, και οἱ νεανισκοι ὑμων ὁρασεις οψονται, και οἱ πρεσβυτεροι ὑμων ενυπνια ενυπνιασθησονται. Και γε επι τους δουλους μου και επι τας δουλας μου, εν ταις ἡμεραις εκειναις εκχεω απο του πνευματος μου, και προφητευσουσι. Και δωσω τερατα εν τω ουρανω ανω, και σημεια επι της γης κατω, αἱμα και πυρ και ατμιδα καπνου. Ὁ ἡλιος μεταστραφησεται εις σκοτος, και ἡ σεληνη εις αἱμα, πριν η ελθειν την ἡμεραν Κυριου την μεγαλην και επιφανη. Και εσται, πας ὁς αν επικαλεσηται το ονομα Κυριου, σωθησεται.

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And also upon the servants and the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth,

And it shall come to pass after those things, that I will pour out *a portion* of my spirit upon all flesh; and your sons and your daughters shall prophesy; and your old men shall dream dreams, and your young men shall see visions. And on my servants and on my handmaids in those days I will pour out *a portion* of my spirit. And I will exhibit

And it shall come to pass in the last days (saith God), I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens, I will pour out in those days of my spirit: and they shall prophesy. And

[1] This agrees in sense, though not in words with the Septuagint, which is a literal translation of the Hebrew. The only difference is, that the apostle applies to a particular person, what was spoken by David of his enemies in the plural. (Dr. Randolph, p. 32.)

blood and fire, and pillars of smoke. The sun shall be turned into darkness and the *moon* into blood, before the great and the terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered.

wonders in the heavens and on the earth, blood and fire, and smoky vapour. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and illustrious day of the Lord. And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

I will show wonders in heaven above, and signs in the earth beneath, blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass *that* whosoever shall call on the name of the Lord shall be saved.

52. Psal. xvi. 8–11.

שויתי יהוה לנגדי תמיד כי
מימיני בל־אמוט: לכן שמח לבי
ויגל כבודי אף־בשרי ישכן לבטח:
כי לא־תעזב נפשי לשאול לא־תתן
חסידיך לראות שחת: תודיעני
ארח חיים שבע שמחות את־פניך

Psal. xvi. 8—11.

Προωρωμην τον Κυριον ενωπιον μου δια παντος, ὁτι εκ δεξιων μου εστιν, ἱνα μη σαλευθω. Δια τουτο ηυφρανθη ἡ καρδια μου, και ηγαλλιασατο ἡ γλωσσα μου· ετι δε και ἡ σαρξ μου κατασκηνωσει επ' ελπιδι. Ὁτι ουκ εγκαταλειψεις την ψυχην μου εις ἁδην, ουδε δωσεις τον ὁσιον σου ἰδειν διαφθοραν. Εγνωρισας μοι ὁδους ζωης· πληρωσεις με ευφροσυνης μετα του προσωπου σου.

Acts ii. 25—28.

Προωρωμην τον Κυριον ενωπιον μου δια παντος, ὁτι εκ δεξιων μου εστιν, ἱνα μη σαλευθω. Δια τουτο ευφρανθη ἡ καρδια μου, και ηγαλλιασατο ἡ γλωσσα μου· ετι δε και ἡ σαρξ μου κατασκηνωσει επ' ελπιδι· Ὁτι ουκ εγκαταλειψεις την ψυχην μου εις ἁδου, ουδε δωσεις τον ὁσιον σου ἰδειν διαφθοραν. Εγνωρισας μοι ὁδους ζωης· πληρωσεις με ευφροσυνης μετα του προσωπου σου. [1]

I have set the LORD always before me; because *he is* at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy.

I foresaw the Lord continually before me, because he is at my right hand that I may not be moved. Therefore my heart was gladdened, and my tongue exulted with joy; moreover my flesh also will dwell in hope. For thou wilt not leave my soul in Hades, (or, the mansion of dead,) nor suffer thine Holy One to see corruption. Thou hast made known to me the ways of life. Thou with thy presence wilt fill me with joy.

I foresaw the Lord always before me face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

53. Deut. xviii. 15. 19.

נביא מקרבך מאחיך כמני יקים
לך יהוה אלהיך אליו תשמעון:
והיה האיש אשר לא־ישמע אל־
דברי אשר ידבר בשמי אנכי אדרש
מעמו:

Deut. xviii. 15. 19.

Προφητην εκ των αδελφων σου, ὡς εμε, αναστησει σοι Κυριος ὁ Θεος σου· αυτου ακουσεσθε ——— *Και ὁ ανθρωπος ὁς εαν μη ακουση ὁσα αν λα-*

Acts iii. 22, 23.

Προφητην ὑμιν αναστησει Κυριος ὁ Θεος ὑμων εκ των αδελφων ὑμων, ὡς εμε· αυτου ακουσεσθε κατα παντα ὁσα αν λαλησῃ προς ὑμας. Εσται δε,

[1] This quotation is taken from the Septuagint, but differs in several respects from the Hebrew. For שויתי is put *προωρωμην*. The Vulgate here agrees with the Septuagint; the Syriac and Chaldee versions with the Hebrew. The Arabic differs from them all; for this difference it is not easy to account. Again, for כבודי, *my glory*, is put *ἡ γλωσσα μου, my tongue*. The Vulgate and Arabic, as well as the Septuagint, agree with the apostle; the Chaldee and Syriac with the Hebrew. For שבע is put *πληρωσεις με*. Here again the Vulgate, Arabic, and Septuagint agree. The Syriac reads *satiabor*: the true reading, Dr. Randolph conjectures, might perhaps be אשבע, which the Septuagint might translate according to the sense *πληρωσεις με*. These are but trifling differences; the most important is that חסידיך, *Holy Ones*, in the plural number, is translated by the Septuagint and cited by the apostle, and applied to our Saviour in the singular, *τον ὁσιον σου, Thine Holy One*. This reading is confirmed by the Keri, or marginal reading, by all the antient versions, and by one hundred and eighty of the best Hebrew MSS., and it is required by the sense. The Masorites have marked their own reading as doubtful. See Kennicott's Dissert. I. p. 496., and also his Dissertatio Generalis, § 17. Randolph, p. 32. Owen, p. 71.

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken. —— And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

λησῃ ὁ προφητης εκεινος επι τω ονοματι μου, εγω εκδικησω εξ αυτου.

The Lord thy God will raise up for thee, from among thy brethren, a prophet like unto me; to him shall ye hearken. — And whosoever will not hearken to what that prophet shall speak in my name, I will execute vengeance on him.

παση ψυχη, ἡτις αν μη ακουση του προφητου εκεινου, εξολοθρευθησεται εκ του λαου.[1]

A prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.

54. Gen. xxii. 18.

והתברכו בזרעך כל גויי הארץ

And in thy seed shall all the nations of the earth be blessed.

Gen. xxii. 18.

Και ενευλογηθησονται εν τω σπερματι σου παντα τα εθνη της γης.

And in thy seed shall all the nations of the earth be blessed.

Acts iii. 25.

Και τω σπερματι σου ενευλογηθησονται πασαι αἱ πατριαι της γης.

And in thy seed shall all the kindreds (i. e. *nations, as being derived from one common ancestor*) of the earth be blessed.

55. Psal. ii. 1, 2.

למה רגשו גוים ולאמים יהגו־ריק: יתיצבו מלכי־ארץ ורוזנים נוסדו־יחד על־יהוה ועל־משיחו:

Why do the nations rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed.

Psal. ii. 1, 2.

Ἱνατι εφρυαξαν εθνη, και λαοι εμελετησαν κενα; Παρεστησαν οἱ βασιλεις της γης, και οἱ αρχοντες συνηχθησαν επι το αυτο κατα του Κυριου, και κατα του Χριστου αυτου.

Why did the nations rage, and the people imagine (or meditate) vain things? The kings of the earth stood up (or combined), and the rulers assembled together against the Lord and his Anointed.

Acts iv. 25, 26.

Ἱνατι εφρυαξαν εθνη, και λαοι εμελετησαν κενα; Παρεστησαν οἱ βασιλεις της γης, και οἱ αρχοντες συνηχθησαν επι το αυτο κατα του Κυριου, και κατα του Χριστου αυτου.

Why did the heathen rage, and the people imagine vain things. The kings of the earth stood up, and the rulers were gathered together, against the Lord and against his Christ (i. e. Messiah, *or* Anointed one.)

56. Gen. xii. 1.

לך־לך מארצך וממולדתך ומבית אביך אל־הארץ אשר אראך:

Get thee out from thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

Gen. xii. 1.

Εξελθε εκ της γης σου και εκ της συγγενειας σου, και εκ του οικου του πατρος σου· και δευρο εις την γην, ἡν αν σοι δειξω.

Depart from thy land, and from thy kindred, and from the house of thy father, and come to the land which I will show thee.

Acts vii. 3.

Εξελθε εκ της γης σου, και εκ της συγγενειας σου, και δευρο εις γην, ἡν αν σοι δειξω.

Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

57. Gen. xv. 13, 14.

כי־גר יהיה זרעך בארץ לא להם ועבדום וענו אתם ארבע מאות שנה: וגם את־הגוי אשר יעבדו דן אנכי ואחרי־כן יצאו ברכש גדול:

Gen. xv. 13, 14.

Παροικον εσται το σπερμα σου εν γη ουκ ιδια, και δουλωσουσιν αυτους, και κακωσουσιν αυτους, και ταπεινωσουσιν αυτους, τετρακοσια ετη. Το δε εθνος, ὡ εαν δουλευσουσι, κρινω

Acts vii. 6, 7.

Ὁτι εσται το σπερμα αυτου παροικον εν γη αλλοτρια, και δουλωσουσιν αυτο, και κακωσουσιν ετη τετρακοσια. Και το εθνος, ὡ εαν δουλευσωσι, κρινω εγω, ειπεν ὁ Θεος· και

[1] This expresses the sense both of the Hebrew and Septuagint, but not the words; it may possibly be taken from some other translation or paraphrase. (Dr. Randolph. 33.)

That thy seed shall be a stranger in a land *that is* not theirs, and shall serve them, and they shall afflict them four hundred years. And also that nation whom they shall serve will I judge: and afterwards shall they come out with great substance.

εγω· μετα δε ταυτα, εξελευσονται ὡδε μετα αποσκευης πολλης.

Thy seed shall sojourn in a land not their own. And they shall be enslaved and afflicted, and humbled, four hundred years. But the nation which they shall serve I will judge; and after that they shall come out hither with much wealth.

μετα ταυτα εξελευσονται, και λατρευσουσι μοι εν τω τοπω τουτω.[1]

That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat *them* evil four hundred years. And the nation, to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

58. Gen. xlvi. 27.

כל־הנפש לבית־יעקב הבאה מצרימה שבעים׃

Gen. xlvi. 27.

Πασαι ψυχαι οικου Ιακωϐ αἱ εισελθουσαι μετα Ιακωϐ εις Αἰλυπτον, ψυχαι ἑϐδομηκονταπεντε.

Acts vii. 14.

Αποστειλας δε Ιωσηφ μετεκαλεσατο τον πατερα αυτου Ιακωϐ και πασαν την συγγενειαν αυτου εν ψυχαις ἑϐδομηκονταπεντε.

All the souls of the house of Jacob, which came into Egypt, *were* threescore and ten souls.

All the souls of Jacob's house, that went with him into Egypt, *were* seventy-five souls.

Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

59. (See Josh. xxiv. 32.)

Acts vii. 16.

Ὁ ωνησατο Αϐρααμ τιμης αργυριου παρα των υἱων Εμμορ του Συχεμ.[2]

That Abraham bought for a sum of money, of the sons of Emmor, *the* father of Sychem.

60 Amos v. 25–27.

הזבחים ומנחה הגשתם־לי במדבר ארבעים שנה בית ישראל׃ ונשאתם את סכות מלככם ואת כיון צלמיכם כוכב אלהיכם אשר עשיתם לכם׃ והגלתי אתכם מהלאה לדמשק

Amos v. 25, 26.

Μη σφαγια και Θυσιας προσηνεγκατε μοι, οικος Ισραηλ, τεσσαρακοντα ετη εν τη ερημω; Και ανελαϐετε την σκηνην του Μολοχ, και το αστρον του Θεου ὑμων Ῥαιφαν, τους τυπους αυτων οὑς εποιησατε ἑαυτοις· και μετοικιω ὑμας επεκεινα Δαμασκου.

Acts vii. 42, 43.

Μη σφαγια και Θυσιας προσηνεγκατε μοι ετη τεσσαρακοντα εν τη ερημω, οικος Ισραηλ; Και ανελαϐετε την σκηνην του Μολοχ, και το αστρον του Θεου ὑμων Ῥεμφαν, τους τυπους οὑς εποιησατε προσκυνειν αυτοις· και μετοικιω ὑμας επέκεινα Βαϐυλωνος.[3]

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[1] It seems to have been Stephen's design to give a short account of the conduct of God towards the children of Israel. In this he does not confine himself to the words of Moses, but abridges his history, and sometimes adds a clause by way of explication. The present citation agrees very nearly with the Hebrew. It only adds, *ειπεν ὁ Θεος*; and again, *και λατρευσουσι μοι εν τω τοπω τουτω*; which seems to refer to v. 16. where it is said, *they shall come hither again.* (Dr. Randolph on the Quotations, p. 38.)

[2] In this quotation there is a very considerable error in the copies of the New Testament; and some commentators have supposed that Abraham's purchase of a piece of land of the children of Heth, for a sepulchre, was alluded to. But this is clearly a mistake. It is most probably as Bishop Pearce (in loc.) and Dr. Randolph (p. 38.) have conjectured, that Αϐρααμ is an interpolation, which has crept into the text from the margin. If therefore we omit this name, the sense will run very clearly thus. *So Jacob went down into Egypt and died, he and our fathers. And they* (our fathers) *were carried over into Sychem, and laid in the sepulchre, which he* (Jacob) *bought for a sum of money of the sons of Emmor the father of Sychem.* See Josh. xxiv. 32. and Dr. Whitby, on Acts vii. 16.

[3] This seems to be taken from the Septuagint, though with some variation. The only considerable difference is that we here read Βαϐυλωνος, *Babylon*, instead of Δαμασκου, *Damascus*, in the Septuagint. The Hebrew and all the antient versions read Damascus, as also do one or two manuscripts; and this seems to be the true reading. The Septuagint agrees in sense, though not literally, with the Hebrew, Ῥαιφαν, or Ῥεμφαν, was the name of the same idol in Egypt, which was called כיון (CHIUN) in Syria, and represented the planet Saturn.

Have ye offered unto me sacrifices and offerings, in the wilderness, forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god which ye made to yourselves. Therefore I will cause you to go into captivity beyond Damascus.

Did you, O house of Israel, offer to me burnt offerings and sacrifices forty years in the wilderness? You have, indeed, taken up the tent of Moloch, and the star of your god Raiphan — those types of them which you have made for yourselves. Therefore I will remove you beyond Damascus.

O ye house of Israel, have ye offered to me slain beasts and sacrifices, forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them, and I will carry you away beyond Babylon.

61. Isa. lxvi. 1, 2.

כה אמר יהוה השמים כסאי
והארץ הדם רגלי איזה בית אשר
תבנו־לי ואי־זה מקום מנוחתי:
ואת־כל־אלה ידי עשתה

Isa. lxvi. 1, 2.

Οὑτως λεγει Κυριος, Ὁ ουρανος μου θρονος, και ἡ γη ὑποποδιον των ποδων μου· ποιον οικον οικοδομησετε μοι; και ποιος τοπος της καταπαυσεως μου; Παντα γαρ ταυτα εποιησεν ἡ χειρ μου.

Acts vii. 49, 50.

Ὁ ουρανος μοι θρονος, ἡ δε γη ὑποποδιον των ποδων μου· ποιον οικον οικοδομησετε μοι; λεγει Κυριος· η τις τοπος της καταπαυσεως μου; Ουχι ἡ χειρ μου εποιησε ταυτα παντα;

Thus saith the LORD, the heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? And where *is* the place of my rest? For all those *things* hath mine hand made.

Thus saith the Lord, The heaven is my throne, and the earth my footstool. What sort of an house will ye build me? And of what sort shall be the place of my rest? For all these things my hand hath made.

Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? Hath not my hand made all these things?

62. Isa. liii. 7, 8.

כשה לטבח יובל וכרחל לפני
גזזיה נאלמה ולא יפתח פיו:
מעצר ומשפט לקח ואת־דורו
מי ישוחח כי נגזר מארץ חיים

Isa. liii. 7.

Ὡς προβατον επι σφαγην ηχθη, και ὡς αμνος εναντιον του κειροντος αφωνος, οὑτως ουκ ανοιγει το στομα. Εν τη ταπεινωσει ἡ κρισις αυτου ηρθη· την γενεαν αυτου τις διηγησεται; ὁτι αιρεται απο της γης ἡ ζωη αυτου.

Acts viii. 32, 33.

Ὡς προβατον επι σφαγην ηχθη, και ὡς αμνος εναντιον του κειροντος αυτον αφωνος, οὑτως ουκ ανοιγει το στομα αυτου. Εν τη ταπεινωσει αυτου ἡ κρισις αυτου ηρθη· την δε γενεαν αυτου τις διηγησεται; ὁτι αιρεται απο της γης ἡ ζωη αυτου. [1]

He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation; for he was cut off out of the land of the living.

He was led as a sheep to the slaughter, and as a lamb before its shearer is dumb, so he openeth not his mouth. In his humiliation his legal trial was taken away. Who will declare his manner of life? Because his life was taken from the earth.

He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth.

63. (See Psal. lxxxix. 20. and 1 Sam. xiii. 14.)

Acts. xiii. 22.

Εὑρον Δαβιδ τον του Ιεσσαι, ανδρα κατα την καρδιαν μου, ὁς ποιησει παντα τα θεληματα μου.

I have found David the *son* of Jesse, a man after my own heart, which shall fulfil all my will.

See Hammond, Lud. de Dieu, Annot. Lowth on Amos, v. 25. Spencer de Leg. Heb. l. iii. c. 3. Michaelis, Supplem. ad Lex. Heb. p. 1225. (Randolph, p. 84.) The apparent varinnce between the prophet and Stephen is of no moment; as the prophecy was fulfilled by Salmaneser, king of Assyria, carrying the people of Israel both beyond Damascus and Babylon, into the cities of the Medes. See 2 Kings xvii. 6. (Dr. Randolph.)

[1] The quotation is here made from the Septungint with no material variation; the pronouns *αυτον* and *αυτου* (*him* and *his*) are added by the sacred historian; the latter twice. The variation from the present Hebrew text is greater, but not so great as to affect the general import of the passage. (Scott, Randolph.)

64. Psal. ii. 7.

בני אתה אני היום ילדתיך׃

Thou art my Son, this day have I begotten thee.

Psal. ii. 7.

Υιος μου ει συ, εγω σημερον γεγεννηκα σε.

Thou art my Son, this day have I begotten thee.

Acts xiii. 33.

Υιος μου ει συ, εγω σημερον γεγεννηκα σε.

Thou art my Son, this day have I begotten thee.

65. Isa. lv. 3.

ואכרתה לכם ברית עולם חסדי דוד הנאמנים

I will make an everlasting covenant with you, *even* the sure mercies of David.

Isa. lv. 3.

Και διαθησομαι ὑμιν διαθηκην αιωνιον,—τα ὁσια Δαυιδ τα πιστα.

And I will make with you an everlasting covenant,—the *gracious* promises to David, which are faithful.

Acts xiii. 34.

Δωσω ὑμιν τα ὁσια Δαβιδ τα πιστα.

I will give you the sure mercies of David.

66. Hab. i. 5.

ראו בגוים והביטו והתמהו תמהו כי־פעל פעל בימיכם לא תאמינו כי־יספר׃

Behold ye, among the heathen, and regard, and wonder marvellously; for I will work a work in your days, *which* ye will not believe, though it be told *you*.

Hab. i. 5.

Ιδετε οἱ καταφρονηται, και επιβλεψατε, και θαυμασατε θαυμασια, και αφανισθητε· διοτι εργον εγω εργαζομαι εν ταις ἡμεραις ὑμων, ὁ ου μη πιστευσητε, εαν τις εκδιηγηται.

Behold, ye despisers, and view intently, and be amazed at wonderful things, and vanish (or perish). For in your days I am doing a work, which ye will not believe, though one tell you.

Acts xiii. 41.

Ιδετε οἱ καταφρονηται, και θαυμασατε, και αφανισθητε· ὁτι εργον εγω εργαζομαι εν ταις ἡμεραις ὑμων, εργον ὡ ου μη πιστευσητε, εαν τις εκδιηγηται ὑμιν.

Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

67. Isa. xlix. 6.

ונתתיך לאור גוים להיות ישועתי עד־קצה הארץ׃

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.

Isa. xlix. 6.

Τεθεικα σε εις φως εθνων, του ειναι σε εις σωτηριαν ἑως εσχατου της γης.

I have appointed thee for the light of the nations, that thou mayest be for salvation to the furthest parts of the earth.

Acts xiii. 47.

Τεθεικα σε εις φως εθνων, του-ειναι σε εις σωτηριαν ἑως εσχατου της γης.[1]

I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

68. Amos ix. 11, 12.

ביום ההוא אקים את־סכת דויד הנפלת וגדרתי את־פרציהן והרסתיו אקים ובניתיה כימי עולם׃ למען יירשו את־שארית אדום וכל־הגוים שאר־נקרא שמי עליהם נאם־יהוה עשה זאת׃

Amos ix. 11, 12.

Εν τη ἡμερα εκεινη αναστησω την σκηνην Δαυιδ την πεπτωκυιαν, και ανοικοδομησω τα πεπτωκοτα αυτης, και τα κατεσκαμμενα αυτης αναστησω, και ανοικοδομησω αυτην, καθως αἱ ἡμεραι του αιωνος· Ὁπως εκζητησωσιν οἱ καταλοιποι των ανθρωπων, και παντα τα εθνη, εφ' ους επικεκληται το ονομα μου επ' αυτους, λεγει Κυριος ὁ ποιων παντα ταυτα.

Acts xv. 16, 17.

Μετα ταυτα αναστρεψω, και ανοικοδομησω την σκηνην Δαβιδ την πεπτωκυιαν, και τα κατεσκαμμενα αυτης ανοικοδομησω, και ανορθωσω αυτην· Ὁπως αν εκζητησωσιν οἱ καταλοιποι των ανθρωπων τον Κυριον, και παντα τα εθνη εφ' ους επικεκληται το ονομα μου επ' αυτους, λεγει Κυριος ὁ ποιων ταυτα παντα.[2]

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[1] This quotation is the reading of the Alexandrine copy of the Septuagint, and is a literal rendering of the Hebrew, merely omitting the pronoun *my*; *salvation*, instead of *my salvation*. The Vatican MS. differs very much.

[2] This quotation, in general, seems to be taken from the Septuagint, but with several verbal variations. The passage, however, varies more materially from the Hebrew, especially in the clause, *That the residue of men may seek after the Lord;* which, in the authorised English version from the Hebrew, is rendered, *That they may possess the remnant of Edom.* The Septuagint translators evidently read ירושו (YIDROSHU), not ירשו (YIROSHU) and אדם (ADAM), not אדום (EDOM); and the quotation of it by the apostle or the evangelical historian, according to that reading, gives great sanction to it. (Scott.)

In that day will I raise up the tabernacle of David, that is fallen; and I will close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD, that doeth this.

In that day I will raise up the tabernacle of David, which hath fallen; I will rebuild those parts of it which have fallen to decay, and repair what have been demolished. I will indeed rebuild it as in the days of old, that the rest of mankind may seek [*the Lord*], even all the nations who are called by my name, saith the Lord, who doth all these things.

After this I will return and build again the tabernacle of David, which is fallen down; and I will build up again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.

69. Exod. xxii. 27. (28. of English version.)
ונשיא בעמך לא תאר׃

Thou shalt not ... curse the ruler of thy people.

Exod. xxii. 28.
Αρχοντα του λαου σου ου κακως ερεις.
Thou shalt not speak evil of the ruler of thy people.

Acts xxiii. 5.
Αρχοντα του λαου σου ουκ ερεις κακως.
Thou shalt not speak evil of the ruler of thy people.

70. Hab. ii. 4.
וצדיק באמונתו יחיה׃

The just shall live by his faith.

Hab. ii. 4.
Ὁ δε δικαιος εκ πιστεως μου ζησεται.
But the just shall live by faith in me.

Rom. i. 17.
Ὁ δε δικαιος εκ πιστεως ζησεται.
The just shall live by faith.

71. Isa. lii. 5.
ותמיד כל־היום שמי מנאץ׃

My name continually every day *is* blasphemed.

Isa. lii. 5.
Δι' ὑμας δια παντος το ονομα μου βλασφημειται εν τοις εθνεσι.
On your account my name is continually reviled among the nations.

Rom. ii. 24.
Το γαρ ονομα του Θεου δι' ὑμας βλασφημειται εν τοις εθνεσι,[1]
For the name of God is blasphemed among the Gentiles through you.

72. Psal. li. 6. (4. of English version.)
למען תצדק בדברך תזכה בשפטך׃

That thou mightest be justified when thou speakest, *and* be clear when thou judgest.

Psal. li. 4.
Ὁπως αν δικαιωθης εν τοις λογοις σου, και νικησης εν τω κρινεσθαι σε.
So that thou mayest be justified in thy sayings, and overcome when thou art judged.

Rom. iii. 4.
Ὁπως αν δικαιωθης εν τοις λογοις σου, και νικησης εν τω κρινεσθαι σε.[2]
That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

73. Gen. xv. 6.
והאמן ביהוה ויחשבה לו צדקה׃

And he believed in the LORD, and he counted it to him for righteousness.

Gen. xv. 6.
Και επιστευσεν Αβραμ τω Θεω, και ελογισθη αυτω εις δικαιοσυνην.
And Abram believed God, and it was counted to him for righteousness.

Rom. iv. 3.
Επιστευσε δε Αβρααμ τω Θεω, και ελογισθη αυτω εις δικαιοσυνην.
And Abraham believed God, and it was counted to him for righteousness.

74. Psal. xiv. 1—3.
אין עשה־טוב׃ יהוה משמים השקיף על־בני־אדם לראות היש משכיל דרש את־אלהים׃ הכל סר

Psal. xiv. 1—3.
Ουκ εστι ποιων χρηστοτητα, ουκ εστιν εως ενος. Κυριος εκ του ουρανου διεκυψεν επι τους

Rom. iii. 10—12.
Ουκ εστι δικαιος, ουδε εἷς. Ουκ εστιν ὁ συνιων· ουκ εστιν ὁ εκζητων τον Θεον. Παντες

[1] In this quotation from the Septuagint, του Θεου (*of God*), is substituted for μου (*my*); and the words εν τοις εθνεσι (*among the nations*), are added to the Hebrew in the Septuagint. (Scott, Randolph.)

[2] This is taken from the Septuagint, which agrees with the Hebrew. The Greek translators render תזכה (TIZKEH) *thou mayest be clear* or *pure*, by νικησης, *thou mayest overcome*; for, "to be clear in judgment," or to be acquitted, is "to overcome." (Randolph, Scott.)

יחדו נאלחו אין עשה־טוב אין גם אחד׃

υίους των ανθρωπων, του ιδειν ει εστι συνιων, η εκζητων τον Θεον. Παντες εξεκλιναν, αμα ηχρειωθησαν· ουκ εστι ποιων χρηστοτητα, ουκ εστιν εως ενος.

εξεκλιναν, *αμα ηχρειωθησαν· ουκ εστι ποιων χρηστοτητα, ουκ εστιν εως ενος.*[1]

There is none that doeth good. The LORD looked down from heaven upon the children of men; to see if there were any that did understand *and* seek God. They are all gone aside; they are *all* together become filthy: *there is* none that doeth good, no not one.

There is none who doeth good: no, not one. The Lord looked down from heaven on the children of men, to see if any had understanding, or were seeking God. They had all gone aside, they were altogether become vile. There is none who doth good, no, not one.

There is not one righteous; no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are altogether become unprofitable; there is none that doeth good; no, not one.

75. Psal. v. 10. (9. of English version.)

קבר־פתוח גרונם לשונם יחליקון

Their throat is an open sepulchre, they flatter with their tongue.

Psal. v. 9.

Ταφος ανεωγμενος ὁ λαρυγξ αυτων· ταις γλωσσαις αυτων εδολιουσαν.

Their throat *is* an open sepulchre; with their tongue they have practised deceit.

Rom. iii. 13.

Ταφος ανεωγμενος ὁ λαρυγξ αυτων· ταις γλωσσαις αυτων εδολιουσαν.

Their throat is an open sepulchre; with their tongues they have used deceit.

76. Psal. cxl. 4. (3. of English version.)

חמת עכשוב תחת שפתימו

Adders' poison *is* under their lips.

Psal. cxxxix. 3. (cxl. 3. of English Bible.)

Ιος ασπιδων ὑπο τα χειλη αυτων.

The poison of asps *is* under their lips.

Rom. iii. 13.

Ιος ασπιδων ὑπο τα χειλη αυτων.

The poison of asps (*a venomous species of serpent*) *is* under their lips.

77. Psal. x. 7.

אלה פיהו מלא ומרמות תחת לשונו עמל ואון׃

His mouth is full of cursing and deceit.

Psal. x. 7.

Οὐ αρας το στομα αυτου γεμει και πικριας.

His mouth is full of cursing and bitterness.

Rom. iii. 14.

Ὡν το στομα αρας και πικριας γεμει.[2]

Whose mouth is full of cursing and bitterness.

78. Isa. lix. 7, 8.

רגליהם לרע ירוצו וימהרו לשפך דם נקי——שד ושבר במסלותם׃ דרך שלום לא ידעו

Their feet run to evil, and they make haste to shed innocent blood——Wasting and destruction *are* in their paths. The way of peace they know not.

Isa. lix. 7, 8.

Οἱ δε ποδες αυτων επι πονηριαν τρεχουσι, ταχινοι εκχεαι αἱμα — Συντριμμα και ταλαιπωρια εν ταις ὁδοις αυτων. Και ὁδον ειρηνης ουκ οιδασι.

Their feet run to evil, they are swift to shed blood. — Destruction and misery are in their ways, and the way of peace they do not know.

Rom. iii. 15–17.

Οξεις οἱ ποδες αυτων εκχεαι αἱμα. Συντριμμα και ταλαιπωρια εν ταις ὁδοις αυτων· Και ὁδον ειρηνης ουκ εγνωσαν.

Their feet *are* swift to shed blood. Destruction and misery *are* in their ways; and the way of peace they have not known.

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[1] The former part of this quotation is an abridgment of the Septuagint, but agreeing in meaning with the Hebrew. It is rather an abridgment. The latter part is exactly from the Septuagint. The Hebrew word rendered in our version *they are become filthy*, and which signifies *to be loathsome or putrid*, is in the Septuagint rendered *ηχρειωθησαν*, they are *become unprofitable*. This the apostle retains. It is not so forcible as the Hebrew, but is sufficient for his argument; and it cannot be supposed that many of the Christians at Rome had any other Scriptures except the Septuagint. (Scott.)

[2] This quotation agrees with the Septuagint, which also agrees with the Hebrew, excepting that the Greek translators have rendered מרמות (MIRMOTH,, deceit, by *πικριας*, bitterness. Dr. Randolph and Mr. Scott conjecture that they read מרורות (MERAROTH).

79. Psal. xxxvi. 2. (1. of English version.)

אין־פחד אלהים לנגד עיניו׃

There is no fear of God before his eyes.

Psal. xxxv. 1. (xxxvi. 1. of English Bible.)

Ουκ εστι φοβος Θεου απεναντι των οφθαλμων αυτου.

There is no fear of God before his eyes.

Rom. iii. 18.

Ουκ εστι φοβος Θεου απεναντι των οφθαλμων αυτων.

There is no fear of God before their eyes.

80. Psal. xxxii. 1, 2.

אשרי נשוי־פשע כסוי חטאה׃
אשרי־אדם לא יחשב יהוה לו עון

Blessed *is he whose* transgression *is* forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity.

Psal. xxxii. 1, 2.

Μακαριοι ὡν αφεθησαν αἱ ανομιαι, και ὡν επεκαλυφθησαν αἱ ἁμαρτιαι. Μακαριος ανηρ ὡ ου μη λογισηται Κυριος ἁμαρτιαν.

Happy *are* they, whose iniquities are forgiven, and whose sins are covered. Happy *is* the man, to whom (to whose account) the Lord will not impute (or charge) sin.

Rom. iv. 7, 8.

Μακαριοι ὡν αφεθησαν αἱ ανομιαι, και ὡν επεκαλυφθησαν αἱ ἁμαρτιαι· Μακαριος ανηρ ὡ ου μη λογισηται Κυριος ἁμαρτιαν.

Blessed *are* they, whose sins are forgiven, and whose iniquities are covered.

Blessed *is* the man to whom the Lord will not impute sin.

81. Gen. xvii. 5.

אב־המון גוים נתתיך׃

A father of many nations have I made thee.

Gen. xvii. 5.

Πατερα πολλων εθνων τεθεικα σε.

I have made thee the father of many nations.

Rom. iv. 17.

Πατερα πολλων εθνων τεθεικα σε.

A father of many nations have I made thee.

82. Gen. xv. 5.

כה יהיה זרעך׃

So shall thy seed be.

Gen. xv. 5.

Οὑτως εσται το σπερμα σου.

So shall thy seed be.

Rom. iv. 18.

Οὑτως εσται το σπερμα σου.

So shall thy seed be.

83. Psal. xliv. 22.

כי־עליך הורגנו כל־היום נחשבנו
כצאן מבחה׃

For thy sake we are killed all the day long; we are counted as sheep for the slaughter.

Psal. xliv. 22.

Ὁτι ἑνεκα σου θανατουμεθα ὁλην την ἡμεραν· ελογισθημεν ὡς προβατα σφαγης.

For, for thy sake we are killed all the day long, and accounted as sheep for the slaughter.

Rom. viii. 36.

Ὁτι ἑνεκα σου θανατουμεθα ὁλην την ἡμεραν· ελογισθημεν ὡς προβατα σφαγης.

For thy sake we are killed all the day long;

We are accounted as sheep for the slaughter.

84. Gen. xxi. 12.

כי ביצחק יקרא לך זרע׃

For, in Isaac, shall thy seed be called.

Gen. xxi. 12.

Ὁτι εν Ισαακ κληθησεται σοι σπερμα.

For in Isaac shall thy seed be called.

Rom. ix 7.

Αλλ' εν Ισαακ κληθησεται σοι σπερμα.

But, in Isaac shall thy seed be called.

85. Gen. xviii. 10.

שוב אשוב אליך כעת חיה והנה־
בן לשרה אשתך

I will certainly return to thee according to the time of life; and lo, Sarah thy wife shall have a son.

Gen. xviii. 10.

Επαναστρεφων ἡξω προς σε κατα τον καιρον τουτον εις ὡρας, και ἑξει υἱον Σαρρα ἡ γυνη σου.

I will return to thee about this time twelvemonth; and Sarah, thy wife, shall have a son.

Rom. ix. 9.

Κατα τον καιρον τουτον ελευσομαι, και εσται τη Σαρρα υἱος.[1]

At this time will I come, and Sara shall have a son.

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[1] St. Paul here seems to have made use of some other translation, different from any we now have; it agrees in sense both with the Septuagint and the Hebrew. The most remarkable difference from the Hebrew is, that כעת חיה is rendered *κατα τον καιρον τουτον*. They seem to have read it הוה, as the same thing is expressed Gen. xvii. 21. The Samaritan agrees with the Hebrew. The Vulgate, Syriac, and Arabic versions agree with the Septuagint. However, the sense of the prophecy, both ways, is much the same, that Sarah should have a son at the time of life, or at the return of time next year. (Dr. Randolph on the Quotations, p. 36.)

86. Gen. xxv. 23.

ורב יעבד צעיר׃

The elder shall serve the younger.

Gen. xxv. 23.

Και ὁ μειζων δουλευσει τω ελασσονι.

And the elder shall serve the younger.

Rom. ix. 12.

Ὁ μειζων δουλευσει τω ελασσονι.

The elder shall serve the younger.

87. Mal. i. 2, 3.

ואהב את־יעקב׃ ואת־עשו שנאתי׃

I loved Jacob, and I hated Esau.

Mal. i. 2, 3.

Και ηγαπησα τον Ιακωβ, τον δε Ησαυ εμισησα.

Yet I loved Jacob, and hated Esau.

Rom. ix. 13.

Τον Ιακωβ ηγαπησα, τον δε Ησαυ εμισησα.

Jacob have I loved, but Esau have I hated.

88. Exod. xxxiii. 19.

והנחתי את אשר אחן ורחמתי את־אשר ארחם׃

I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy.

Exod. xxxiii. 19.

Και ελεησω ὁν αν ελεω, και οικτειρησω ὁν αν οικτειρω.

I will have mercy on whom I please to have mercy; and I will have compassion on whomsoever I compassionate.

Rom. ix. 15.

Ελεησω ὁν αν ελεω, και οικτειρησω ὁν αν οικτειρω.

I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

89. Exod. ix. 16.

ואולם בעבור זאת העמדתיך בעבור הראתך את־כחי ולמען ספר שמי בכל־הארץ׃

For this *cause* have I raised thee up, for to show *in* thee my power, and that my name may be declared throughout all the earth.

Exod. ix. 16.

Και ἑνεκεν τουτου διετηρηθης, ἱνα ενδειξωμαι εν σοι την ισχυν μου, και ὁπως διαγγελη το ονομα μου εν πασῃ τῃ γῃ.

But thou hast been preserved for this purpose, that by thee I might display my power, and that my name may be celebrated throughout all the earth.

Rom. ix. 17.

Εις αυτο τουτο εξηγειρα σε, ὁπως ενδειξωμαι εν σοι την δυναμιν μου, και ὁπως διαγγελη το ονομα μου εν πασῃ τῃ γῃ.

For this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

90. Hos. ii. 25.

ורחמתי את־לא רחמה ואמרתי ללא־עמי עמי־אתה

I will have mercy upon her that had not obtained mercy, and I will say to *them which were* not my people, Thou art my people.

Hos. ii. 23.

Και αγαπησω την ουκ ηγαπωμενην, και ερω τω ου λαω μου, Λαος μου ει συ.

And I will love her who was not beloved; and to them who were not my people, I will say, Thou art my people.

Rom. ix. 25.

Καλεσω τον ου λαον μου, λαον μου· και την ουκ ηγαπημενην, ηγαπημενην.

I will call *them* my people, which were not my people; and her beloved which was not beloved.

91. Hos. ii. 1. (i. 10. of English version.)

והיה במקום אשר־יאמר להם לא־עמי אתם יאמר להם בני אל־חי׃

And it shall come to pass, *that* in the place where it was said unto them, ye *are* not my people, *there* it shall be said unto them, *ye are* the sons of the living God.

Hos. i. 10.

Και εσται, εν τω τοπω, οὐ ερρηθη αυτοις, Ου λαος μου ὑμεις, κληθησονται και αυτοι υἱοι Θεου ζωντος.

But it shall come to pass that, in the place where it was said, "Ye are not my people," they shall be called children of the living God.

Rom. ix. 26.

Και εσται, εν τω τοπω οὐ ερρηθη αυτοις, Ου λαος μου ὑμεις, εκει κληθησονται υἱοι Θεου ζωντος.

And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people: there shall they be called the children of the living God.

92. Isa. x. 22, 23.

כי אם־יהיה עמך ישראל כחול הים שאר ישוב בו כליון חרוץ שוטף צדקה׃ כי כלה ונחרצה אדני יהוה צבאות עשה בקרב כל־הארץ׃

Isa. x. 22, 23.

Και εαν γενηται ὁ λαος Ισραηλ ὡς ἡ αμμος της θαλασσης, το καταλειμμα αυτων σωθησεται. Λογον συντελων και συντεμνων εν δικαιοσυνῃ· ὁτι λογον συντετμημενον Κυριος ποιησει εν τῃ οικουμενῃ ὁλῃ.

Rom. ix. 27, 28.

Εαν ἡ ὁ αριθμος των υἱων, Ισραηλ ὡς ἡ αμμος της θαλασσης, το καταλειμμα σωθησεται· Λογον γαρ συντελων και συντεμνων εν δικαιοσυνῃ· ὁτι λογον συντετμημενον ποιησει Κυριος επι της γης.[1]

[1] This quotation agrees nearly with the Septuagint, and still more nearly with the Arabic. They differ in several particulars from the Hebrew, but the general sense is the same. The

For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the LORD GOD of Hosts shall make a consumption, even determined in the midst of all the land.

Though the people of Israel be as the sand of the sea, a remnant of them shall be saved. He is closing an account, and making a deduction with saving goodness. Because with the whole land the Lord will make a reckoning from which a deduction hath been made.

Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

93. Isa. i. 9.

לולי יהוה צבאות הותיר לנו שריד כמעט כסדם היינו לעמרה דמינו׃

Except the LORD of Hosts had left us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

Isa. i. 9.

Και ει μη Κυριος Σαβαωθ εγκατελιπεν ἡμιν σπερμα, ὡς Σοδομα αν εγενηθημεν, και ὡς Γομορρα αν ὡμοιωθημεν.

Had not the Lord of Hosts left us a seed, we should have been as Sodom, and made like Gomorrah.

Rom. ix. 29.

Ει μη Κυριος Σαβαωθ εγκατελιπεν ἡμιν σπερμα, ὡς Σοδομα αν εγενηθημεν, και ὡς Γομορρα αν ὡμοιωθημεν.

Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

94. Isa. viii. 14.

ולאבן נגף ולצור מכשול לשני בתי ישראל

He shall be.....for a stone of stumbling, and a rock of offence to both the houses of Israel.

Isa. viii. 14.

Και ουχ ὡς λιθου προσκομματι συναντεσεσθε, ουδε ὡς πετρας πτωματι.

And ye shall not run against a stumbling stone, nor as under a falling rock.

Rom. ix. 33.

Ιδου, τιθημι εν Σιων λιθον προσκομματος, και πετραν σκανδαλου· και πας ὁ πιστευων επ' αυτω ου καταισχυνθησεται.[1]

Behold I lay in Sion a stumbling stone, and rock of offence; and whosoever believeth on him shall not be ashamed.

See also Rom. x. 11., and 1 Pet. ii. 6, 7.

95. Isa. xxviii. 16.

הנני יסד בציון אבן אבן בחן פנת יקרת מוסד מוסד המאמין לא יחיש׃

Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. (Be confounded, *Bp. Louth.*)

Isa. xxviii. 16.

Ιδου, εγω εμβαλλω εις τα θεμελια Σιων λιθον πολυτελη, εκλεκτον, ακρογωνιαιον, εντιμον, εις τα θεμελια αυτης, και ὁ πιστευων ου μη καταισχυνθη.

Behold, I lay for the foundation of Sion a stone of inestimable worth—a chosen precious corner-stone for the foundations of it: and he who believeth shall not be ashamed.

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prophet foretells a great destruction of the children of Israel, but not a total one; a *remnant should return and be saved:* the apostle very aptly applies this to the times of the Gospel, when some few of the Jews believed, and were saved, and a signal destruction came upon the rest. It is worthy of observation, that the expressions here in Isaiah are the same as we find in Dan. ix. where the destruction of Jerusalem is foretold. See this prophecy and the application of it well explained by Bishop Newton, Dissertations on the Prophecies, vol. ii. p. 56. (Dr. Randolph on the Quotations, p. 36.)

[1] The quotation in Rom. ix. 33. is taken from two places in the prophecy of Isaiah. St. Paul, in order to prove that the Jews in general should be cast off, and only those among them who believed should be saved, refers to two passages in the prophet Isaiah, of which he quotes such parts as were sufficient to prove his point. The first citation agrees with the Hebrew. The Septuagint (as will be seen in a subsequent page) differs widely. The other citation agrees nearly with the Septuagint: it differs from the Hebrew only in reading with the Septuagint καταισχυνθησεται, *shall be ashamed*, which is also the reading of the Arabic version. They seem to have read in the original יביש (YABISH) instead of יחיש (YACHISH). (Dr. Randolph on Quotations, p. 36.) The Quotation in Rom. x. 13. agrees with the latter clause of Isa. xxviii. 16. with the whole of which also agrees the quotation in 1 Pet. ii. 6.

96. Lev. xviii. 5.

אשר יעשה אתם האדם וחי בהם

Judgments ..... which if a man do, he shall live in them.

Lev. xviii. 5.

Α ποιησας αυτα ανθρωπος, ζησεται εν αυτοις.

Which, if a man do, he shall live thereby.

Rom. x. 5.

Ο ποιησας αυτα ανθρωπος ζησεται εν αυτοις.

The man which doeth those things shall live by them.

97. Deut. xxx. 12—14.

לא בשמים הוא לאמר מי יעלה־לנו השמימה ויקחה לנו וישמענו אתה ונעשנה: ולא־מעבר לים הוא לאמר מי יעבר־לנו אל־עבר הים ויקחה לנו וישמענו אתה ונעשנה: כי־קרוב אליך הדבר מאד בפיך ובלבבך לעשתו:

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, that we may hear it and do it? But the word *is* very nigh unto thee, in thy mouth and in thy heart.

Deut. xxx. 12—14.

Ουκ εν τω ουρανω ανω εστι, λεγων, Τις αναβησεται ημιν εις τον ουρανον, και ληψεται ημιν αυτην; και ακουσαντες αυτην ποιησομεν; Ουδε περαν της θαλασσης εστι, λεγων, Τις διαπερασει ημιν εις το περαν της θαλασσης, και λαβη ημιν αυτην, και ακουστην ημιν ποιηση αυτην, και ποιησομεν; Εγγυς σου εστι το ρημα σφοδρα εν το στοματι σου, και εν τη καρδια σου, και εν ταις χερσι σου ποιειν αυτο.

It is not in heaven above, that thou shouldest say, Who will ascend for us into heaven, and bring it to us, that we may hear and do it? Nor is it beyond the sea, that thou shouldest say, Who will cross the sea for us, and bring it to us, and let us hear it, and we will do it? The word is very near thee, in thy mouth and in thy heart, and in thy hand.

Rom. x. 6—8.

Μη ειπης εν τη καρδια σου· Τις αναβησεται εις τον ουρανον; (τουτ' εστι, Χριστον καταγαγειν) Η, τις καταβησεται εις την αβυσσον; (τουτ' εστι Χριστον εκ νεκρων αναγαγειν)—— Εγγυς σου το ρημα εστιν, εν τω στοματι σου, και εν τη καρδια σου.[1]

Say not in thine heart, Who shall ascend into heaven? (that is, to bring down Christ *from above*.) Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.).....The word is nigh thee, *even* in thy mouth and in thy heart.

98. Isa. lii. 7.

מה־נאוו על־ההרים רגלי מבשר משמיע שלום מבשר טוב:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth *good tidings of good!*

Isa. lii. 7.

Ως ωρα επι των ορεων, ως ποδες ευαγγελιζομενου ακοην ειρηνης, ως ευαγγελιζομενος αγαθα.

Like beauty on the mountains, — like the feet of one proclaiming peace, like one proclaiming glad tidings.

Rom. x. 15.

Ως ωραιοι οι ποδες των ευαγγελιζομενων ειρηνην, των ευαγγελιζομενων τα αγαθα.

How beautiful are the feet of them that preach the Gospel of Peace, *and* bring glad tidings of good things!

99. Psal. xix. 5. (4. of English version.)

בכל־הארץ יצא קום ובקצה תבל מליהם

Psal. xix. 4.

Εις πασαν την γην εξηλθεν ὁ φθογγος αυτων, και εις τα περατα της οικουμενης τα ρηματα αυτων.

Rom. x. 18.

Εις πασαν την γην εξηλθεν ὁ φθογγος αυτων, και εις τα περατα της οικουμενης τα ρηματα αυτων.[2]

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[1] The apostle here, with some little alteration, accommodates what Moses says in the book of Deuteronomy to his present purpose: Moses there, speaking of the covenant made with the children of Israel, expresses the easiness of that covenant by proverbial phrases taken from the transactions of God with the children of Israel: *Who* (says he) *shall go up for us into Heaven, &c.* alluding to the delivery of the law from Heaven — *Who shall go over the sea for us, &c.* alluding to the passage of the Israelites over the Red Sea: St. Paul makes use of the like phrases, only altering the latter so as to allude to the descent of Christ into the grave: This is a most beautiful allusion; and the latter part, in which the main stress of the argument lies, agrees both with the Septuagint and with the Hebrew, omitting only a word or two. (Dr. Randolph on the Quotations, p. 37.)

[2] This quotation agrees verbatim with the Septuagint; and it agrees with the Hebrew, excepting that instead of קום (QUM), *a line or direction*, both the apostle and the Septuagint

Their line (more correctly, sound) is gone out through all the earth, and their words to the end of the world.

To every land their sound is gone forth, and their doctrines to the limits of the world.

Their sound went into all the earth, and their words unto the ends of the world.

100. Deut. xxxii, 21.

ואני אקניאם בלא־עם בגוי נבל אכעיסם

I will move them to jealousy with *those which are* not a people; I will provoke them to anger by a foolish nation.

Deut. xxxii. 21.

Κἀγω παραζηλωσω αυτους επ' ουκ εθνει, επι εθνει ασυνετω παροργιω αυτους.

I will provoke them by what is not a nation.

By a foolish nation will I vex them.

Rom. x. 19.

Εγω παραζηλωσω ὑμας επ' ουκ εθνει, επι εθνει ασυνετω παροργιω ὑμας.

I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation will I anger you.

101. Isa. lxv. 1, 2.

נדרשתי ללוא שאלו נמצאתי ללא בקשני ——— פרשתי ידי כל־היום אל־עם סורר

I am sought of *them that* asked not *for me;* I am found of *them that* sought me not. ——— I have spread out my hands all the day long unto a rebellious people.

Isa. lxv. 1, 2.

Εμφανης εγενηθην τοις εμε μη επερωτωσιν, εὑρεθην τοις εμε μη ζητουσιν — Εξεπετασα τας χειρας μου ὁλην την ἡμεραν προς λαον απειθουντα και αντιλεγοντα.

I became manifest to them who inquired not for me; I was found by them who sought me not. ——— I stretched out my hands all the day long to a disobedient and gainsaying people.

Rom. x. 20, 21.

Εὑρεθην τοις εμε μη ζητουσιν, εμφανης εγενομην τοις εμε μη επερωτωσι ——— Ὁλην την ἡμεραν εξεπετασα τας χειρας μου προς λαον απειθουντα και αντιλεγοντα.

I was found of them that sought me not; I was made manifest unto them that asked not after me. ——— All day long I have stretched forth my hands unto a disobedient and gainsaying people.

102. 1 Kings xix. 14.

את־מזבחתיך הרסו ואת־נביאיך הרגו בחרב ואותר אני לבדי ויבקשו את־נפשי לקחתה׃

The children of Israel have ..... thrown down thine altars, and slain thy prophets with the sword: and I *even* I only am left: and they seek my life to take it away.

1 Kings xix. 14.

Τα ὑσιαστηρια σου καθειλαν, και τους προφητας σου απεκτειναν εν ῥομφαια· και ὑπολελειμμαι εγω μονωτατος, και ζητουσι την ψυχην μου λαβειν αυτην.

They have demolished thy altars, and slain thy prophets with the sword; and I only am left, and they seek my life to take it.

Rom. xi. 3.

Κυριε, τους προφητας σου απεκτειναν, και τα ὑσιαστηρια σου κατεσκαψαν· κἀγω ὑπελειφθην μονος, και ζητουσι την ψυχην μου.[1]

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

103. 1 Kings xix. 18.

והשארתי בישראל שבעת אלפים כל־הברכים אשר לא־כרעו לבעל

I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

1 Kings xix. 18.

Και καταλειψεις εν Ισραηλ ἑπτα χιλιαδας ανδρων, παντα γονατα ἁ ουκ ωκλασαν γονυ τω Βααλ.

And thou shalt leave in Israel seven thousand men, even all the knees which have not bowed to Baal.

Rom. xi. 4.

Κατελιπον εμαυτω ἑπτακισχιλιους ανδρας, οἱτινες ουκ εκαμψαν γονυ τη Βααλ.

I have reserved to myself seven thousand men who have not bowed the knee to *the image of* Baal.

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translators seem to have read קולם (QULEM), φθογγος, *a sound:* Which last is doubtless the true reading, as it agrees best with the context, and is supported by the Chaldee Paraphrase, the Syriac, Arabic, and Vulgate Latin Versions, and by Jerome. Symmachus, in his Greek translation, renders the Hebrew by ηχος, *sound.* (Dr. Randolph on the Quotations, p. 37.) Prof. N. M. Berlin, Psalmi, ex Recensione Textus Hebræi et Versionum Antiquarum, Latine Versi, p. 31. (Upsaliæ, 1805.)

[1] This quotation agrees in sense both with the Septuagint and the Hebrew, but seems to be taken from a different translation. The words of the original are transposed, and somewhat abridged. (Dr. Randolph.)

104. Isa. xxix 10. (and see Isa. vi. 9. Ezek. xii. 2.)

כי־נסך עליכם יהוה רוח תרדמה ויעצם את־עיניכם

The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes.

Isa. xxix. 10. (and see Isa. vi. 9. Ezek. xii. 2.)

Ὅτι κεκοτικεν ὑμας Κυριος πνευματι κατανυξεως, και καμμυσει τους οφθαλμους αυτων.

For the Lord hath drenched you with the spirit of stupefaction, and will close up the eyes of them.

Rom. xi. 8.

Εδωκεν αυτοις ὁ Θεος πνευμα κατανυξεως, οφθαλμους του μη βλεπειν, και ωτα του μη ακουειν.[1]

God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear.

105. Psal. lxix. 23, 24. (22, 23. of English version.)

יהי־שלחנם לפניהם לפח ולשלומים למוקש׃ תחשכנה עיניהם מראות ומתניהם תמיד המעד׃

Let their table become a snare before them: and *that which should have been* for their welfare, *let it become* a trap. Let their eyes be darkened that they see not; and make their loins continually to shake.

Psal. lxix. 22, 23.

Γενηθητω ἡ τραπεζα αυτων ενωπιον αυτων εις παγιδα, και εις ανταποδοσιν, και εις σκανδαλον. Σκοτισθητωσαν οἱ οφθαλμοι αυτων του μη βλεπειν, και τον νωτον αυτων δια παντος συγκαμψον.

Let their table before them become a snare, and a recompence, and a stumbling block. Let their eyes be darkened, that they may not see, and bow down their neck continually.

Rom. xi. 9, 10.

Γενηθητω ἡ τραπεζα αυτων εις παγιδα, και εις θηραν, και εις σκανδαλον, και εις ανταποδομα αυτοις. Σκοτισθητωσαν οἱ οφθαλμοι αυτων του μη βλεπειν, και τον νωτον αυτων δια παντος συγκαμψον.

Let their table be made a snare and a trap, and a stumbling block, and a recompence unto them. Let their eyes be darkened that they may not see, and bow down their back alway.

106. Isa. lix. 20, 21. (and see Isa. xxvii. 9.)

ובא לציון גואל ולשבי פשע ביעקב נאם יהוה׃ ואני זאת בריתי אותם

And the Redeemer shall come to Sion, and unto them that turn from transgression, saith the Lord. As for me, this *is* my covenant with them, saith the Lord.

Isa. lix. 20, 21. (and see Isa. xxvii. 9.)

Ἡξει ἑνεκεν Σιων ὁ ῥυομενος, και αποστρεψει ασεβειας απο Ιακωβ. Και αὐτη αυτοις ἡ παρ' ἐμου διαθηκη.

For the sake of Sion, the Deliverer will come, and turn away ungodliness from Jacob. And this shall be my covenant with them.

Rom. xi. 26, 27.

Ἡξει εκ Σιων ὁ ῥυομενος, και αποστρεψει ασεβειας απο Ιακωβ. Και αὐτη αυτοις ἡ παρ' ἐμου διαθηκη, ὁταν αφελωμαι τας ἁμαρτιας αυτων.[2]

And the Redeemer shall come to Sion, and unto them that turn from transgression, saith the Lord. As for me, this *is* my covenant with them saith the Lord.

107. Deut. xxxii. 35.

לי נקם ושלם

To me *belongeth* vengeance and recompence.

Deut. xxxii. 35.

Εν ἡμερα εκδικησεως ανταποδωσω.

In the day of vengeance I will requite.

Rom. xii. 19. (and see Heb. x. 30.)

Εμοι εκδικησις· εγω ανταποδωσω, λεγει Κυριος.

Vengeance *is* mine (literally *to me* belongeth *vengeance*); I will repay, saith the Lord.

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[1] The first part of this quotation agrees with the Hebrew, only altering the person, *them* for *you*. The latter part seems to refer to some other Scripture, either Isa. vi. 9. or Ezek. xii. 2., where the same thing is said. (Dr. Randolph on the Quotations, p. 37.)

[2] This quotation is taken from the Septuagint, except only that the apostle reads εκ instead of ἑνεκεν. Perhaps the copy of the Septuagint which he used had it so, or possibly the text of the apostle may have been altered by transcribers: the word ἑνεκεν (*for the sake of*) comes nearer to the Hebrew, and answers better the apostle's purpose. And again, at the end the apostle adds ὁταν αφελωμαι τας ἁμαρτιας αυτων — *when I shall take away their sins*. This may possibly be taken from Isa. xxvii. 9. where we read in the Septuagint και τουτο εστιν ἡ ευλογια αυτου ὁταν αφελωμαι την ἁμαρτιαν αυτου — *and this is to him a subject of thanksgiving, when I take away his sin*. It is not easy to discover how the Septuagint translators read the Hebrew.

108. Prov. xxv. 21, 22.

אם־רעב שנאך האכילהו לחם
ואם־צמא השקהו מים : כי גחלים
אתה חתה על־ראשו

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head.

Prov. xxv. 21, 22.

Εαν πεινα ὁ εχθρος σου, ψωμιζε αυτον· εαν διψα, ποτιζε αυτον· Τουτο γαρ ποιων ανθρακας πυρος σωρευσεις επι την κεφαλην αυτου.

If thine enemy hunger, feed him; if he be thirsty, give him drink; for by doing thus, thou wilt heap coals of fire upon his head.

Rom. xii. 20.

Εαν ουν πεινα ὁ εχθρος σου, ψωμιζε αυτον· εαν διψα, ποτιζε αυτον· τουτο γαρ ποιων ανθρακας πυρος σωρευσεις επι την κεφαλην αυτου.

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head.

109. Isa. xlv. 23.

בי נשבעתי יצא מפי צדקה דבר
ולא ישוב כי־לי תכרע כל־ברך
תשבע כל־לשון

I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

Isa. xlv. 23.

Κατ' εμαυτου ομνυω, ει μη εξελευσεται εκ του στοματος μου δικαιοσυνη, οἱ λογοι μου ουκ αποστραφησονται· ὁτι εμοι καμψει παν γονυ, και ομειται πασα γλωσσα τον Θεον.

By myself I swear (righteousness shall proceed from my mouth; my words shall not be reversed), that to me every knee shall bow, and every tongue shall swear with respect to God.

Rom. xiv. 11.

Ζω εγω, λεγει Κυριος, ὁτι εμοι καμψει παν γονυ, και πασα γλωσσα εξομολογησεται τω Θεω.[1]

As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

110. Psal. lxix. 10. (9. of English version.)

וחרפות חורפיך נפלו עלי

The reproaches of them that reproached thee, are fallen on me.

Psal. lxix. 9.

Οἱ ονειδισμοι των ονειδιζοντων σε επεπεσον επ' εμε.

On me have fallen the reproaches of them that reproached thee.

Rom. xv. 3.

Οἱ ονειδισμοι των ονειδιζοντων σε επεπεσον επ' εμε.

The reproaches of them that reproached thee, fell on me.

111. Psal. xviii. 50. (49. of English version.)

על־כן אודך בגוים יהוה ולשמך
אזמרה :

Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

Psal. xviii. 49.

Δια τουτο εξομολογησομαι σοι εν εθνεσι, Κυριε, και τω ονοματι σου ψαλω.

For this cause I will praise thee, O Lord, among the nations; and sing melodiously unto thy name.

Rom. xv. 9.

Δια τουτο εξομολογησομαι σοι εν εθνεσι, και τω ονοματι σου ψαλω.

For this cause will I confess to thee among the Gentiles, and sing unto thy name.

112. Deut. xxxii. 42. (43. of English version.)

הרנינו גוים עמו

Deut. xxxii. 43.

Ευφρανθητε εθνη μετα του λαου αυτου.

Rom. xv. 10.

Ευφρανθητε εθνη μετα του λαου αυτου.[2]

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[1] This does not exactly agree either with the Septuagint or with the Hebrew. Instead of *Κατ' εμαυτου ομνυω, By myself I swear*, the apostle gives us an equivalent expression often used in Scripture, *Ζω εγω, As I live*. The rest of the citation agrees exactly with the Alexandrine copy of the Septuagint, which translates השבע by *εξομολογειται, shall confess*. The Vatican translates it more literally, — *ομειται, shall swear*; but both of them agree in joining ביהוה, in the following verse, with לשון in this, leaving out אך and לי, — and to this the Arabic version agrees. (Dr. Randolph on the Quotations, p. 58.)

[2] This is an exact quotation from the Septuagint. The clause which we have given occurs in the *middle* of the verse; which some writers not having observed, they have supposed that the Septuagint is not quoted. The preceding words of this verse in the Septuagint,

Ευφρανθητε ουρανοι αμα αυτω,
Και προσκυνησατωσαν αυτω παντες αγγελοι Θεου.

Rejoice, O heavens, with him,
And let all the angels of God worship him —

are not in the Hebrew; and the clause, quoted from the Septuagint, evidently gives the

Rejoice, O ye nations, *with* his people.

113. Psal. cxvii. 1.
הללו את־יהוה כל־גוים שבחוהו כל־האמים׃

Praise the Lord all ye nations: praise him all ye people.

Rejoice, O nations, with his people.

Psal. cxvii. 1.
Αινειτε τον Κυριον παντα τα εθνη, επαινεσατε αυτον παντες οἱ λαοι.

Praise the Lord, all ye nations.

Rejoice, ye Gentiles, with his people.

Rom. xv. 11.
Αινειτε τον Κυριον παντα τα εθνη, και επαινεσατε αυτον παντες οἱ λαοι.

Praise the Lord, all ye Gentiles; and laud him, all ye people.

114. Isa. xi. 10.
והיה ביום ההוא שרש ישי אשר עמד לנס עמים אליו גוים ידרשו

And in that day there shall be a root of Jesse, which shall be for an ensign of the people; to it shall the Gentiles seek.

Isa. xi. 10.
Εσται εν τη ἡμερα εκεινη ἡ ῥιζα του Ιεσσαι, και ὁ ανιστα-μενος αρχειν εθνων, επ' αυτω εθνη ελπιουσι.

There shall be in that day the root of Jesse, even he who riseth up to rule nations; in him nations will put their trust.

Rom. xv. 12.
Εσται ἡ ῥιζα του Ιεσσαι, και ὁ ανισταμενος αρχειν εθνων, επ' αυτω εθνη ελπιουσιν.

There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

115. Isa. lii. 15.
כי אשר לא־ספר להם ראו ואשר לא־שמעו התבוננו׃

That, which had not been told them, shall they see, and *that* which they had not heard, shall they consider.

Isa. lii. 15.
Ὁτι οἱς ουκ ανηγγελη περι αυτου, οψονται, και οἱ ουκ ακη-κοασι, συνησουσι.

Because they, to whom no publication was made concerning him, shall see; and they, who had not heard, will understand.

Rom. xv. 21.
Οἱς ουκ ανηγγελη περι αυ-του, οψονται, και οἱ ουκ ακη-κοασι, συνησουσι.

To whom he was not spoken of, they shall see; and they that have not heard shall understand.

116. Isa. xxix. 14.
ואבדה חכמת חכמיו ובינת נבניו תסתתר׃

The wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

Isa. xxix. 14.
Και απολω την σοφιαν των σοφων, και την συνεσιν των συνετων κρυψω.

And I will destroy the wisdom of the wise, and will hide the understanding of the prudent.

1 Cor. i. 19.
Απολω την σοφιαν των σο-φων, και την συνεσιν των συ-νετων αθετησω.

I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

117. Isa. lxiv. 3. (4. of English version.)
ומעולם לא־שמעו לא האזינו עין לא־ראתה אלהים זולתך יעשה למחכה־לו׃

For since the beginning of the world, *men* have not heard nor perceived by the ear, neither hath the eye seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

Isa. lxiv. 4.
Απο του αιωνος ουκ ηκουσα-μεν, ουδε οἱ οφθαλμοι ἡμων ειδον Θεον, πλην σου, και τα εργα σου, ἁ ποιησεις τοις ὑπο-μενουσιν ελεον.

Never have we heard, nor have our eyes seen a God, besides thee, nor works such as thine, which thou wilt do for them who wait for mercy.

1 Cor. ii. 9.
Ἁ οφθαλμος ουκ ειδε, και ους ουκ ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη, ἁ ἡτοιμα-σεν ὁ Θεος τοις αγαπωσιν αυ-τον. [1]

Eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love him.

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genuine meaning of the Hebrew, though, in the abrupt language of poetry, the preposition signifying *with* is omitted. (Scott.)

[1] This is a most difficult passage: It does not agree either with the Hebrew, or the Septuagint, or any other translation now extant: nor is it possible either to make sense of the Hebrew, or to reconcile the old versions, either with the Hebrew or with one another. In the apostle's citation the sense is easy and consistent, and agreeable to the context in the prophet. No sense can be made of the Hebrew, but by a very forced construction. Some critics have imagined that the quotation was taken from some apocryphal book: but it is so near to the Hebrew here, both in sense and words, that we cannot suppose it to be taken from any other passage. Nor in this case would the apostle (it is presumed) have introduced it with—*as it*

118.	Isa. xl. 13. מי־תכן את־רוח יהוה ואיש עצתו יודיענו׃	Isa. xl. 13. Τις εγνω νουν Κυριου; και τις αυτου συμβουλος εγενετο, ὃς συμβιβα αυτον;	1 Cor. ii. 16. (See also Rom. xi. 34.) Τις γαρ εγνω νουν Κυριου, ὃς συμβιβασει αυτον;
	Who hath directed the spirit of the LORD, or *being* his counsellor, hath taught him?	Who hath known the mind of the Lord? and who hath been of his counsel to teach him?	For who hath known the mind of the Lord, that he may instruct him?
119.	Job v. 13. לכד חכמים בערמם	Job v. 13. Ὁ καταλαμβανων σοφους εν τη φρονησει.	1 Cor. iii. 19. Ὁ δρασσομενος τους σοφους εν τη πανουργια αυτων.
	He taketh the wise in their own craftiness.	Who entangleth the wise in their wisdom.	He taketh the wise in their own craftiness.
120.	Psal. xciv. 11. יהוה ידע מחשבות אדם כי־המה הבל׃	Psal. xciv. 11. Κυριος γινωσκει τους διαλογισμους των ανθρωπων, ὁτι εισι ματαιοι.	1 Cor. iii. 20. Κυριος γινωσκει τους διαλογισμους των σοφων, ὁτι εισι ματαιοι.[1]
	The LORD knoweth the thoughts of men, that they are vanity.	The Lord knoweth the thoughts of men, that they are vain.	The Lord knoweth the thoughts of the wise, that they are vain.
121.	Deut. xxv. 4. לא־תחסם שור בדישו׃	Deut. xxv. 4. Ου φιμωσεις βουν αλοωντα.	1 Cor. ix. 9. Ου φιμωσεις βουν αλοωντα.
	Thou shalt not muzzle the ox when he treadeth out *the corn*.	Thou shalt not muzzle an ox treading out corn.	Thou shalt not muzzle the *mouth of the* ox that treadeth out the corn.
122.	Exod. xxxii. 6. וישב העם לאכל ושתו ויקמו לצחק׃	Exod. xxxii. 6. Και εκαθισεν ὁ λαος φαγειν και πιειν, και ανεστησαν παιζειν.	1 Cor. x. 7. Εκαθισεν ὁ λαος φαγειν και πιειν, και ανεστησαν παιζειν.
	The people sat down to eat and to drink, and rose up to play.	And the people sat down to eat and drink, and rose up to play.	The people sat down to eat and drink, and rose up to play.
123.	Deut. xxxii. 17. יובחו לשדים לא אלה	Deut. xxxii. 17. Εθυσαν δαιμονιοις, και ου Θεω.	1 Cor. x. 20. Αλλ' ὁτι ἁ θυει τα εθνη, δαιμονιοις θυει, και ου Θεω.[2]
	They sacrificed to devils, not to God.	They sacrificed to demons, and not to God.	But the things which the Gentiles sacrifice, they sacrifice to devils and not to God.
124.	Psal. xxiv. 1. ליהוה הארץ ומלואה	Psal. xxiv. 1. Του Κυριου ἡ γη, και το πληρωμα αυτης.	1 Cor. x. 26. Του γαρ Κυριου ἡ γη, και το πληρωμα αυτης.
	The earth is the Lord's, and the fulness thereof.	The earth is the Lord's, and the fulness thereof.	For the earth is the Lord's, and the fulness thereof.

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is written. It is more reasonable to suppose that the Hebrew text has been here greatly corrupted, and that the apostle took his citation from some more correct copy. See Bishop Lowth's Note on Isa. lxiv. 4., and Dr. Kennicott's Dissertatio Generalis, § 84. 87. (Dr. Randolph on the Quotations, p. 39.)

[1] This quotation agrees both with the Septuagint and with the Hebrew; except that it substitutes *σοφων*, *of the wise*, for *ανθρωπων*, *of men*, which however does not alter the sense. (Dr. Randolph.)

[2] This does not appear to be any citation at all, though it agrees nearly both with the Septuagint and Hebrew of Deut. xxxii. 17. (Ibid.)

125.	Isa. xxviii. 11, 12. כי בלעגי שפה ובלשון אחרת ידבר אל־העם הזה: ——— ולא אבוא שמוע	Isa. xxviii. 11, 12. Δια φαυλισμον χειλεων, δια γλωσσης ἑτερας ὁτι λαλησουσι τω λαω τουτω —, και ουκ ηθελησαν ακουειν.	1 Cor. xiv. 21. Ὁτι ἐν ἑτερογλωσσοις, και ἐν χειλεσιν ἑτεροις, λαλησω τω λαω τουτω, και ουδ' ουτως εισακουσονται μου, λεγει Κυριος.[1]
	For with stammering lips and another tongue will he speak to his people: ——— Yet they would not hear.	On account of the mockery of *their* lips, because they will speak to this people with a strange tongue — yet they would not hear.	With men *of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.
126.	Psal. viii. 6. כל שתה תחת־רגליו:	Psal. viii. 6. Παντα ὑπεταξας ὑποκατω των ποδων αυτου.	1 Cor. xv. 27. Παντα γαρ ὑπεταξεν ὑπο τους ποδας αυτου.
	Thou hast put all *things* under his feet.	Thou hast put all things under his feet.	For he hath put all things under his feet.
127.	Isa. xxii. 13. אכול ושתו כי מחר נמות:	Isa. xxii. 13. Φαγωμεν και πιωμεν· αυριον γαρ αποθνησκομεν.	1 Cor. xv. 32. Φαγωμεν και πιωμεν· αυριον γαρ αποθνησκομεν.
	Let us eat and drink, for to-morrow we die.	Let us eat and drink, for to-morrow we die.	Let us eat and drink, for to-morrow we die.
128.	Gen. ii. 7. ויהי האדם לנפש חיה:	Gen. ii. 7. Και ἐγενετο ὁ ἀνθρωπος εις ψυχην ζωσαν.	1 Cor. xv. 45. Εγενετο ὁ πρωτος ανθρωπος Αδαμ εις ψυχην ζωσαν.[2]
	Man became a living soul.	And man became a living soul.	The first man, Adam, was made a living soul.
129.	Isa. xxv. 8. בלע המות לנצח	Isa. xxv. 8. Κατεπιεν ὁ θανατος ισχυσας.	1 Cor. xv. 54. Κατεποθη ὁ θανατος εις νικος.
	He will swallow up death in victory.	Mighty death had swallowed up.	Death is swallowed up in victory.
130.	Hos. xiii. 14. אהי דבריך מות אהי קטבך שאול	Hos. xiii. 14. Που ἡ δικη σου, θανατε; που το κεντρον σου, ἁδη;	1 Cor. xv. 55. Που σου, θανατε, το κεντρον; Που σου, ἁδη, το νικος;[3]
	O death, I will be thy plagues; O grave, I will be thy destruction.	O death, where is thy punishment? Where thy sting, O grave?	O death, where *is* thy sting? O grave, where *is* thy victory?
131.	Psal. cxvi. 10. האמנתי כי אדבר	Psal. cxvi. 10. Επιστευσα, διο ελαλησα.	2 Cor. iv. 13. Επιστευσα, διο ελαλησα.
	I believed, therefore have I spoken.	I believed; therefore I spake.	I have believed, therefore have I spoken.
132.	Isa. xlix. 8. בעת רצון עניתיך וביום ישועה עזרתיך	Isa. xlix. 8. Καιρω δεκτω επηκουσα σου, και ἐν ἡμερα σωτηριας εβοηθησα σοι.	2 Cor. vi. 2. Καιρω δεκτω επηκουσα σου, και ἐν ἡμερα σωτηριας εβοηθησα σοι.
	In an acceptable time have I heard thee, and in a day of salvation have I helped thee.	In an acceptable time I have hearkened to thee; and in a day of salvation helped thee.	I have heard thee in a time accepted, and in the day of salvation have I succoured thee.

[1] This is not quoted from the Septuagint, but agrees in *substance* with the Hebrew; excepting that it substitutes the *first* person for the *third*, and adds λεγει Κυριος — *saith the Lord.*

[2] This is taken from the Septuagint, which translates the Hebrew literally; but the apostle, by way of explanation, adds πρωτος — *first*, and Αδαμ — *Adam.* (Scott.)

[3] Dr. Randolph is of opinion that the apostle either had a different reading of this passage of Hosea, or that he understood the words in a different sense from that expressed in the Hebrew Lexicons. But Bishop Horsley has shown that St. Paul only cited the prophet indirectly. (Translation of Hosea, Notes, pp. 163—167.)

133. Lev. xxvi. 11, 12.	Lev. xxvi. 11, 12.	2 Cor. vi. 16.
ונתתי משכני בתוככם ——— והתהלכתי בתוככם והייתי לכם לאלהים ואתם תהיו־לי לעם׃	Και θησω την σκηνην μου εν ὑμιν — Και εμπεριπατησω εν ὑμιν· και εσομαι ὑμων Θεος, και ὑμεις εσεσθε μοι λαος.	Ὁτι ενοικησω εν αυτοις, και εμπεριπατησω· και εσομαι αυτων Θεος, και αυτοι εσονται μοι λαος.[1]
I will set my tabernacle among you: —— And I will walk among you, and will be you God, and ye shall be my people.	And I will fix my tabernacle among you. — And I will walk about among you, and be your God, and ye shall be my people.	I will dwell in them and walk in *them*; and I will be their God, and they shall be my people.
134. Isa. lii. 11, 12.	Isa. lii. 11, 12.	2 Cor. vi. 17.
סורו סורו צאו משם [ממא] אל־תגעו צאו מתוכה ——— ומאספכם אלהי ישראל׃	Αποστητε, αποστητε, εξελθατε εκειθεν, και ακαθαρτου μη ἁψηθε, εξελθετε εκ μεσου αυτης, αφορισθητε — και ὁ επισυναγων ὑμας Θεος Ισραηλ.	Διο εξελθετε εκ μεσου αυτων, και αφορισθετε, λεγει Κυριος· και ακαθαρτου μη απτεσθε· κἀγω εισδεξομαι ὑμας.[2]
Depart ye, depart ye, go ye out from thence, touch no unclean *things*, go ye out of the midst of her. And the God of Israel will gather you up. (See the marginal rendering.)	Depart, depart; come out thence, and touch no polluted thing. Come out of the midst of her, be clean. And the God of Israel will bring up your rear.	Wherefore, come out from among them, and be ye separate, saith the Lord: and touch not the unclean thing, and I will receive you.
135. (See 2 Sam. vii. 14. in No. 146. p. 237. *infra*.)		2 Cor. vi. 18.
		Και εσομαι ὑμιν εις πατερα, και ὑμεις εσεσθε μοι εις υἱους και θυγατερας, λεγει Κυριος παντοκρατωρ.[3]
		And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.
136. Exod. xvi. 18.	Exod. xvi. 18.	2 Cor. viii. 15.
ולא העדיף המרבה והממעיט לא החסיר׃	Ουκ επλεοναζησεν, ὁ το πολυ· και ὁ το ελαττον, ουκ ηλαττονησεν.	Ὁ το πολυ, ουκ επλεονασε· και ὁ το ολιγον, ουκ ηλαττονησε.
He that gathered much had nothing over; and he that gathered little had no lack.	He who gathered much had nothing over; and he who gathered little did not fall short.	He *that had gathered* much, had nothing over; and he *that had gathered* little, had no lack.
137. Psal. cxii. 9.	Psal. cxii. 9.	2 Cor. ix. 9.
פזר נתן לאביונים צדקתו עמדת לעד	Εσκορπισεν, εδωκε τοις πενησιν· ἡ δικαιοσυνη αυτου μενει εις τον αιωνα του αιωνος.	Εσκορπισεν, εδωκε τοις πενησιν· ἡ δικαιοσυνη αυτου μενει εις τον αιωνα.

[1] In this and the following verses, the apostle applies to the Christian church what was spoken of the Israelites, in different places, but with some little variation. This citation is taken from Lev. xxvi. 11, 12., only altering the persons: נתתי משכני בתוככם *I will set my tabernacle among you*, is very properly translated *ενοικησω εν αυτοις, I will dwell in them.* — The clause following is left out, and the rest is translated according to the Septuagint, only with change of the person, and the Septuagint is an exact translation of the Hebrew. (Dr. Randolph on the Quotations.)

[2] The general sense of the prophet cited is given in this passage; but it is neither made from the Septuagint, nor is it a translation of the Hebrew. The Septuagint is, *verbally*, much more according to the Hebrew.

[3] We cannot say, certainly, whence this quotation is taken; we have the substance of it in several parts of Scripture, where God promises to be a father to Israel, and calls Israel his son. Dr. Randolph thinks that it is most probably a reference to 2 Sam. vii. 14. where the very words are spoken of Solomon — *I will be his father, and he shall be my son*; and this promise to David is introduced v. 8. *Thus saith the Lord of Hosts* (in the Septuagint, Κυριος παντοκρατωρ, *the Lord Almighty*). The apostle applies this to Christians in general. (Dr. Randolph on the Quotations, p. 41.) But Mr. Scott is of opinion, that the apostle seems rather to apply to Christians the general declarations made by Jehovah concerning Israel. (Exod. iv. 22, 23. Jer. xxxi. 1. 9. and Hosea i. 9, 10.) See Christ. Observer, vol. x. p. 235.

He hath dispersed, he hath given to the poor; his righteousnesss endureth for ever.	He hath dispersed; he hath given to the needy; his righteousness shall endure for ever.	He hath dispersed abroad, he hath given to the poor; his righteousness endureth for ever.
138. Deut. xix. 15. על־פי שני עדים או על־פי שלשה עדים יקום דבר׃	Deut. xix. 15. *Επι στοματος δυο μαρτυρων, και επι στοματος τριων μαρτυρων, στησεται παν ῥημα.*.	2 Cor. xiii. 1. *Επι στοματος δυο μαρτυρων και τριων σταθησεται παν ῥημα.*[1]
At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.	By the mouth of two witnesses, or by the mouth of three witnesses, every thing shall be established.	In the mouth of two or three witnesses shall every word be established.
139. Gen. xii. 3. (and see xviii. 18.) ונברכו בך כל משפחת האדמה׃	Gen. xii. 3. (and see Gen. xviii. 18.) *Και ενευλογηθησονται εν σοι πασαι αἱ φυλαι της γης.*	Gal. iii. 8. *Ὁτι ενευλογηθησονται εν σοι παντα τα εθνη.*
In thee shall all families of the earth be blessed.	And in thee shall all the tribes of the earth be blessed.	In thee shall all nations be blessed.
140. Deut. xxvii. 26. ארור אשר לא־יקים את־דברי התורה־הזאת לעשות אותם	Deut. xxvii. 27. (26. of English version.) *Επικαταρατος πας ανθρωπος, ὁς ουκ εμμενει εν πασι τοις λογοις του νομου τουτου, ϖοιησαι αυτους.*	Gal. iii. 10. *Επικαταρατος πας ὁς ουκ εμμενει εν. ϖασι τοις γεγραμμενοις εν τῳ βιβλιῳ του νομου, του ποιησαι αυτα.*[2]
Cursed *be* he that confirmeth not *all* the words of this law to do them.	Cursed be every man who will not persevere in all the words of this law to do them.	Cursed *is* every one, that continueth not in all things, which are written in the book of the law, to do them.
141. Deut. xxi. 23. קללת אלהים תלוי	Deut. xxi. 23. *Κεκατηραμενος ὑϖο Θεου πας κρεμαμενος επι ξυλου.*	Gal. iii. 13. *Επικαταρατος πας ὁ κρεμαμενος επι ξυλου.*[3]
He that is hanged is accursed of God.	Every one that is hanged on a tree [gibbet], is accursed of God.	Cursed is every one that hangeth on a tree.
142. Isa. liv. 1. רני עקרה לא ילדה פצחי רנה וצהלי לא־חלה כי־רבים בני־שוממה מבני בעולה	Isa. liv. 1. *Ευφρανθητι στειρα ἡ ου τικτουσα· ῥηξον και βοησον ἡ ουκ ωδινουσα· ὁτι ϖολλα τα τεκνα της ερημου μαλλον η της εχουσης τον ανδρα.*	Gal. iv. 27. *Ευφρανθητι στειρα ἡ ου τικτουσα· ῥηξον και βοησον, ἡ ουκ ωδινουσα· ὁτι ϖολλα τα τεκνα της ερημου μαλλον η της εχουσης τον ανδρα.*
Sing, O barren, thou *that* didst not bear; break forth into singing and cry aloud, thou *that* didst not travail with child; for more are the children of the desolate, than of the married wife.	Rejoice thou barren, who bearest not: break forth with shouts of joy, thou who sufferest not the pangs of childbirth: for many more are the children of the desolate than of her who hath an husband.	Rejoice, *thou* barren that bearest not: break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

[1] This is only an allusion: it is taken, with a trifling abridgment, from the Alexandrine copy of the Septuagint, which is an exact translation of the Hebrew.

[2] Both the apostle's quotation and the Septuagint version give the grand meaning of the Hebrew; but neither of them is a literal translation; and it is evident that the apostle did not studiously quote the Septuagint. (Scott.)

[3] Neither the apostle nor the Septuagint gives a literal translation of the Hebrew. The word *πας, every one,* is inserted, which has no corresponding word in the Hebrew; and the words *ὑϖο Θεου, of God,* of the Septuagint, are omitted. (Scott.) Dr. Randolph thinks that they are probably a corruption of the text.

143. Gen. xxi. 10. גרש האמה הזאת ואת־בנה כי לא יירש בן־האמה הזאת עם־בני עם־יצחק׃	Gen. xxi. 10. Εκβαλε την παιδισκην ταυτην, και τον υἱον αυτης· ου γαρ μη κληρονομησει ὁ υἱος της παιδισκης ταυτης μετα του υἱου μου Ισαακ.	Gal. iv. 30. Εκβαλε την παιδισκην, και τον υἱον αυτης· ου γαρ μη κληρονομηση ὁ υἱος της παιδισκης μετα του υἱου της ελευθερας.[1]
Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, *even* with Isaac.	Send away this girl and her son, for the son of this girl shall not inherit (or, be the heir) with my son Isaac.	Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.
144. Psal. lxviii. 19. (18. of English version.) עלית למרום שבית שבי לקחת מתנות באדם	Psal. lxviii. 18. Αναβας εις ὑψος, ηχμαλωτευσας αιχμαλωσιαν· ελαβες δοματα εν ανθρωπω.	Eph. iv. 8. Αναβας εις ὑψος, ηχμαλωτευσεν αιχμαλωσιαν, και εδωκε δοματα τοις ανθρωποις.
Thou hast ascended up on high, thou hast led captivity captive: thou hast received gifts for men.	Having ascended on high, thou hast led captivity captive, and received gifts in the manner of men.	When he ascended up on high, he led captivity captive, and gave gifts unto men.
145. Exod. xx. 12. (and see Deut. v. 16.) כבד את־אביך ואת־אמך למען יארכון ימיך על האדמה	Exod. xx. 12. (and see Deut. v. 16.) Τιμα τον πατερα σου, και την μητερα σου, ἱνα ευ σοι γενηται, και ἱνα μακροχρονιος γενη επι της γης.	Eph. vi. 2, 3. Τιμα τον πατερα σου και την μητερα — Ἱνα ευ σοι γενηται, και εσῃ μακροχρονιος επι της γης.[2]
Honour thy father and thy mother, that thy days may be long upon the land.	Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long in the land.	Honour thy father and thy mother — that it may be well with thee, and that thou mayest live long upon the earth.
146. 2 Sam. vii. 14. אני אהיה־לו לאב והוא יהיה־לי לבן	2 Sam. vii. 14. Εγω εσομαι αυτω εις πατερα, και αυτος εσται μοι εις υἱον.	Heb. i. 5. Εγω εσομαι αυτω εις πατερα, και αυτος εσται μοι εις υἱον.
I will be his father, and he shall be my son.	I will be to him a father, and he shall be to me a son.	I will be to him a father, and he shall be to me a son.
147. Psal. xcvii 7. השתחוו־לו כל־אלהים׃	Deut. xxxii. 43. Και προσκυνησατωσαν αυτω παντες αγγελοι Θεου.	Heb. i. 6. Και προσκυνησατωσαν αυτω παντες αγγελοι Θεου.[3]
Worship him, all ye gods.	And let all the angels of God worship him.	And let all the angels of God worship him.
148. Psal. civ. 4. עשה מלאכיו רוחות משרתיו אש להט׃	Psal. civ. 4. Ὁ ποιων τους αγγελους αυτου πνευματα, και τους λειτουργους αυτου πυρ φλεγον.	Heb. i. 7. Ὁ ποιων τους αγγελους αυτου πνευματα, και τους λειτουργους αυτου πυρος φλογα.

[1] This agrees with the Septuagint, except that the pronouns ταυτην and ταυτης (*this*) are omitted in the quotation; and that της ελευθερας (*of the free woman*) is substituted for μου Ισαακ (*my* son *Isaac*). In both these respects the quotation varies from the Hebrew; though the sense is in no respect affected or altered by it. These alterations or accommodations were necessary to the apostle's argument. (Randolph, Scott.)

[2] This quotation may be taken either from Exod. xx. 12. above given, or from Deut. v. 16. which runs thus: — *Honour thy father and thy mother, that thy days may be prolonged, and that it may go well with thee in the land which the* Lord *thy God giveth thee.*

[3] It will be seen that these words are quoted exactly from the Septuagint of Deut. xxxii. 43. But there is something answering to them in the Hebrew. Some other additions are made to the same verse which are not in the Hebrew. (Scott.)

Who maketh his angels spirits, his ministers a flaming fire.

149. Psal. xlv. 7, 8. (6, 7. of English version.)

כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד שֵׁבֶט מִישֹׁר שֵׁבֶט מַלְכוּתֶךָ׃ אָהַבְתָּ צֶדֶק וַתִּשְׂנָא רֶשַׁע עַל־כֵּן מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן מֵחֲבֵרֶיךָ׃

Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Who maketh winds his messengers, and flaming fire his ministers.

Psal. xlv. 6, 7.

Ὁ θρονος σου, ὁ Θεος, εις αιωνα αιωνος· ῥαβδος ευθυτητος ἡ ῥαβδος της βασιλειας σου· Ηγαπησας δικαιοσυνην, και εμισησας ανομιαν· δια τουτο εχρισε σε ὁ Θεος, ὁ Θεος σου, ελαιον αγαλλιασεως παρα τους μετοχους σου.

Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a sceptre of rectitude. Thou didst love righteousness and hate iniquity; therefore God, thy God, hath anointed thee with the oil of joy above thy associates.

Who maketh his angels spirits, and his ministers a flame of fire.

Heb. i. 8, 9.

Ὁ θρονος σου, ὁ Θεος, εις τον αιωνα του αιωνος· ῥαβδος ευθυτητος ἡ ῥαβδος της βασιλειας σου· Ηγαπησας δικαιοσυνην, και εμισησας ανομιαν· δια τουτο εχρισε σε ὁ Θεος, ὁ Θεος σου, ελαιον αγαλλιασεως παρα τους μετοχους σου.

Thy throne, O God, *is* for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

150. Psal. cii. 25—27.

לִפְנִים הָאָרֶץ יָסַדְתָּ וּמַעֲשֵׂה יָדֶיךָ שָׁמָיִם׃ הֵמָּה יֹאבֵדוּ וְאַתָּה תַּעֲמֹד וְכֻלָּם כַּבֶּגֶד יִבְלוּ כְלִבּוּשׁ תַּחֲלִיפֵם וְיַחֲלֹפוּ׃ וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתַּמּוּ׃

Psal. cii. 25—27.

Κατ' αρχας την γην συ, Κυριε, εθεμελιωσας, και εργα των χειρων σου εισιν οἱ ουρανοι· Αυτοι απολουνται, συ δε διαμενεις· και παντες ὡς ἱματιον παλαιωθησονται, και ὡσει περιβολαιον ἑλιξεις αυτους, και αλλαγησονται· Συ δε ὁ αυτος ει, και τα ετη σου ουκ εκλειψουσιν.

Heb. i. 10—12.

Συ κατ' αρχας, Κυριε, την γην εθεμελιωσας, και εργα των χειρων σου εισιν οἱ ουρανοι. Αυτοι απολουνται, συ δε διαμενεις· και παντες ὡς ἱματιον παλαιωθησονται, και ὡσει περιβολαιον ἑλιξεις αυτους, και αλλαγησονται· Συ δε ὁ αυτος ει, και τα ετη σου ουκ εκλειψουσι.[1]

Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment. As a vesture shalt thou change them, and they shall be changed: but thou art the same and thy years shall not fail.

Thou, Lord, in the beginning, didst lay the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou wilt endure: they shall all wax old like a garment; and like a mantle thou wilt fold them up, and they shall be changed. But thou art the same, and thy years shall have no end.

Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest: and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

151. Psal. viii. 4—6.

מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ׃ וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ׃ תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כֹּל שַׁתָּה תַּחַת־רַגְלָיו׃

Psal. viii. 4—6.

Τι εστιν ανθρωπος, ὁτι μιμνησκη αυτου; η υἱος ανθρωπου ὁτι επισκεπτη αυτον; Ηλαττωσας αυτον βραχυ τι παρ' αγγελους, δοξη και τιμη εστεφανωσας αυτον, και κατεστησας αυτον επι τα εργα των χειρων σου· παντα ὑπεταξας ὑποκατω των ποδων αυτου.

Heb. ii. 6—8.

Τι εστιν ανθρωπος, ὁτι μιμνησκη αυτου; η υἱος ανθρωπου, ὁτι επισκεπτη αυτον; Ηλαττωσας αυτον βραχυ τι παρ' αγγελους· δοξη και τιμη εστεφανωσας αυτον, και κατεστησας αυτον επι τα εργα των χειρων σου· παντα ὑπεταξας ὑποκατω των ποδων αυτου.

[1] This quotation is taken from the Septuagint, which agrees exactly with the Hebrew, only for תַּחֲלִיפֵם (*thou shalt change*), is put ἑλιξεις (*thou shalt fold up*). Some manuscripts of this epistle have αλλαξεις, (*thou shalt change*), which is also the reading of the Vulgate version. Dr. Randolph, therefore, thinks it probable, that the original reading, both in the psalm and this epistle was αλλαξεις. It is so in the Alexandrine edition of the Septuagint, and in the clause immediately following, all copies read αλλαγησονται. On the Quotations, p. 42.

What is man that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all *things* under his feet.

What is man that thou shouldest be mindful of him? or the son of man that thou shouldest visit him? Thou madest him a little lower than angels; with glory and honour hast thou crowned him, and set him over the works of thy hands. Thou hast put all things under his feet.

What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet.

152. Psal. xxii. 23. (22. of English version.)

אספרה שמך לאחי בתוך קהל אהללך׃

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Psal. xxii. 22.

Διηγησομαι το ονομα σου τοις αδελφοις μου· εν μεσω εκκλησιας ὑμνησω σε.

I will declare thy name to my brethren: in the midst of the congregation I will sing praise to thee.

Heb. ii. 12.

Απαγγελω το ονομα σου τοις αδελφοις μου· εν μεσω εκκλησιας ὑμνησω σε.

I will declare thy name unto my brethren: in the midst of the church will I sing praise unto thee.

153. Isa. viii. 17, 18.

וקויתי לו׃ והנה אנכי והילדים אשר נתן־לי יהוה

I will look for him. — Behold, I and the children which the LORD *hath given me.*

Isa. viii. 17, 18.

Και πεποιθως εσομαι επ' αυτω. Ιδου εγω και τα παιδια ἁ μοι εδωκεν ὁ Θεος.

And I will trust in him. Here am I, and the children whom God hath given me.

Heb. ii. 13.

Εγω εσομαι πεποιθως επ' αυτω. — Ιδου εγω και τα παιδια ἁ μοι εδωκεν ὁ Θεος.

I will put my trust in him. Behold I and the children which God hath given me.

154. Psal. xcv. 7—11.

היום אם־בקלו תשמעו׃ אל־תקשו לבבכם כמריבה כיום מסה במדבר׃ אשר נסוני אבותיכם בחנוני גם־ראו פעלי׃ ארבעים שנה אקוט בדור ואמר עם תעי לבב הם והם לא־ידעו דרכי׃ אשר־נשבעתי באפי אם־יבאון אל־מנוחתי׃

To-day, if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: unto whom I sware in my wrath, that they should not enter into my rest.

Psal. xcv. 7—11.

Σημερον, εαν της φωνης αυτου ακουσητε, μη σκληρυνητε τας καρδιας ὑμων, ὡς εν τω παραπικρασμω, κατα την ἡμεραν του πειρασμου εν τη ερημω· Οὑ επειρασαν με οἱ πατερες ὑμων, εδοκιμασαν, και ειδον τα εργα μου. Τεσσαρακοντα ετη προσωχθισα τη γενεα εκεινη, και ειπα· Αει πλανωνται τη καρδια, και αυτοι ουκ εγνωσαν τας ὁδους μου· Ὡς ὡμοσα εν τη οργη μου, ει εισελευσονται εις την καταπαυσιν μου.

To-day, since ye have heard his voice, harden not your hearts as at the great provocation, — as in the day of the temptation in the desert, where your fathers tried me; they proved me, though they had seen my works. Forty years I was incensed with that generation, and said, They do always err in their heart, and have not known my ways. So I sware in my wrath, They shall not enter into my rest.

Heb. iii. 7—10.

Σημερον, εαν της φωνης αυτου ακουσητε, μη σκληρυνητε τας καρδιας ὑμων, ὡς εν τω παραπικρασμω, κατα την ἡμεραν του πειρασμου εν τη ερημω· Οὑ επειρασαν με οἱ πατερες ὑμων, εδοκιμασαν με, και ειδον τα εργα μου τεσσαρακοντα ετη· Διο προσωχθισα τη γενεα εκεινη, και ειπον· Αει πλανωνται τη καρδια· αυτοι δε ουκ εγνωσαν τας ὁδους μου· Ὡς ὡμοσα εν τη οργη μου, ει εισελευσονται εις την καταπαυσιν μου·

To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in *their* hearts; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.

155. Gen. ii. 3.

ויברך אלהים את־יום השביעי

Gen. ii. 3.

Και ευλογησεν ὁ Θεος την

Heb. iv. 4.

Και κατεπαυσεν ὁ Θεος εν

ויקדש אתו כי בו שבת מכל־
מלאכתו אשר־ברא אלהים לעשת׃

And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made.

ἡμεραν την ἑβδομην, και ἡγιασεν αυτην· ὁτι εν αυτη κατεπαυσεν απο παντων των ἐργων αυτου, ὡν ηρξατο ὁ Θεος ποιησαι.

And God blessed the seventh day, and hallowed it; because on it he rested from all these works of his, which God had taken occasion to make.

τη ἡμερα τη ἑβδομη απο παντων των ἐργων αυτου.[1]

And God did rest the seventh day from all his works.

156. Psal. cx. 4.

אתה־כהן לעולם על־דברתי
מלכי־צדק׃

Thou art a priest for ever, after the order of Melchizedec.

Psal. cx. 4.

Συ ἱερευς εις τον αιωνα κατα την ταξιν Μελχισεδεκ.

Thou art a priest for ever, after the order of Melchisedek.

Heb. v. 6.

Συ ἱερευς εις τον αιωνα κατα την ταξιν Μελχισεδεκ.

Thou *art* a priest for ever after the order of Melchisedec.

157. Gen. xxii. 16, 17.

ויאמר בי נשבעתי נאם־יהוה...
כי־ברך אברכך והרבה ארבה
את־זרעך

By myself have I sworn, saith the Lord,..... that in blessing I will bless thee, and in multiplying I will multiply thy seed.

Gen. xxii. 16, 17.

Λεγων, Κατ' εμαυτου ωμοσα, λεγει Κυριος· — Ἡ μην ευλογων ευλογησω σε, και πληθυνων πληθυνω το σπερμα σου.

Saying, By myself have I sworn, saith the Lord, — with blessings, I will indeed bless thee; and I will multiply thy seed abundantly.

Heb. vi. 13, 14.

Θεος . . . . . ωμοσε καθ' ἑαυτου, λεγων· Ἡ μην ευλογων ευλογησω σε, και πληθυνων πληθυνω σε.

God ..... sware by himself, saying, Surely, blessing, I will bless thee; and multiplying, I will multiply thee.

158. Exod. xxv. 40.

וראה ועשה בתבניתם אשר־
אתה מראה בהר׃

And look, that thou make them after their pattern, which was showed thee in the mount.

Exod. xxv. 40.

Ὁρα, ποιησεις κατα τον τυπον τον δεδειγμενον σοι εν τω ορει.

See that thou make them according to the pattern shown thee on this mount.

Heb. viii. 5.

Ὁρα γαρ, φησι, ποιησης παντα κατα τον τυπον τον δειχθεντα σοι εν τω ορει.

For, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

159. Jer. xxxi. 31—34.

הנה ימים באים נאם־יהוה
וכרתי את־בית ישראל ואת־בית
יהודה ברית חדשה׃ לא כברית
אשר כרתי את־אבותם ביום
החזיקי בידם להוציאם מארץ
מצרים אשר־המה הפרו את־
בריתי ואנכי בעלתי בם נאם־
יהוה׃ כי זאת הברית אשר אכרת
את־בית ישראל אחרי הימים ההם
נאם־יהוה נתתי את־תורתי בקרבם
ועל־לבם אכתבנה והייתי להם
לאלהים והמה יהיו־לי לעם׃ ולא
ילמדו עוד איש את־רעהו ואיש
את־אחיו לאמר דעו את־יהוה כי
כולם ידעו אותי למקטנם ועד־
גדולם נאם־יהוה כי אסלח לעונם
ולחטאתם לא אזכר־עוד׃

Jer. xxxi. 31—34.

Ἰδου, ἡμεραι ερχονται, φησι Κυριος, και διαθησομαι τω οικω Ισραηλ και τω οικω Ιουδα διαθηκην καινην· ου κατα την διαθηκην ἡν διεθεμην τοις πατρασιν αυτων, εν ἡμερα επιλαβομενου μου της χειρος αυτων, εξαγαγειν αυτους εκ γης Αιγυπτου· ὁτι αυτοι ουκ ενεμειναν εν τη διαθηκη μου, και εγω ημελησα αυτων, φησι Κυριος· Ὁτι αὑτη ἡ διαθηκη μου, ἡν διαθησομαι τω οικω Ισραηλ, μετα τας ἡμερας εκεινας, φησι Κυριος· διδους δωσω νομους μου εις την διανοιαν αυτων, και επι καρδιας αυτων γραψω αυτους· και εσομαι αυτοις εις Θεον, και αυτοι εσονται μοι εις λαον. Και ου μη διδαξωσιν ἑκαστος τον πολιτην αυτου και ἑκαστος τον αδελφον αυτου, λεγων, Γνωθι τον Κυριον· ὁτι παντες ειδη-

Heb. viii. 8—12.

Ἰδου, ἡμεραι ερχονται, λεγει Κυριος, και συντελεσω επι τον οικον Ισραηλ και επι τον οικον Ιουδα διαθηκην καινην· ου κατα την διαθηκην ἡν εποιησα τοις πατρασιν αυτων, εν ἡμερα επιλαβομενου μου της χειρος αυτων, εξαγαγειν αυτους εκ γης Αιγυπτου· ὁτι αυτοι ουκ ενεμειναν εν τη διαθηκη μου, κἀγω ημελησα αυτων, λεγει Κυριος· Ὁτι αὑτη ἡ διαθηκη, ἡν διαθησομαι τω οικω Ισραηλ μετα τας ἡμερας εκεινας, λεγει Κυριος· διδους νομους μου εις την διανοιαν αυτων, και επι καρδιας αυτων επιγραψω αυτους· και εσομαι αυτοις εις Θεον, και αυτοι εσονται μου εις λαον· Και ου μη διδαξωσιν ἑκαστος τον πλησιον αυτου, και ἑκαστος τον αδελφον αυτου, λεγων, Γνωθι τον Κυριον· ὁτι παντες ειδη-

[1] This is an abridgment both of the Septuagint and the Hebrew.

σουσι με, απο μικρου αυτων ἑως μεγαλου αυτων· ὁτι ἱλεως εσομαι ταις αδικιαις αυτων, και των ἁμαρτιων αυτων ου μη μνησθω ετι.

σουσι με, απο μικρου αυτων ἑως μεγαλου αυτων· ὁτι ἱλεως εσομαι ταις αδικιαις αυτων, και των ἁμαρτιων αυτων, και των ανομιων αυτων ου μη μνησθω ετι.[1]

- Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; (which my covenant they brake although I was an husband to them, saith the Lord.) But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me from the least unto the greatest, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Behold, the days are coming, saith the Lord, when I will make a new covenant with the house of Judah; not according to the covenant which I made with their fathers, in the day when I took them by the hand to bring them out of Egypt. Because they did not abide by this covenant of mine, therefore I took no care of them, saith the Lord. For, this is my covenant which I will make with the house of Israel: after those days, saith the Lord, I will adapt my laws to their understandings, and write them on their hearts, and I will be their God, and they shall be my people; and they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord; for all will know me from the greatest to the least of them; for I will be merciful to their iniquities, and no more remember their sins.

Behold, the days come, saith the Lord, when I will make a new covenant with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

160. Exod. xxiv. 8.

הנה דם־הברית אשר כרת יהוה עמכם

Behold the blood of the covenant, which the LORD hath made with you.

Exod. xxiv. 8.

Ιδου το αἱμα της διαθηκης, ἡς διεθετο Κυριος προς ὑμας.

Behold the blood of the covenant, which the Lord hath made with you.

Heb. ix. 20.

Τουτο το αἱμα της διαθηκης, ἡς ενετειλατο προς ὑμας ὁ Θεος.

This is the blood of the testament, which God hath enjoined unto you.

161. Psal. xl. 7—9. (6–8. of English version.)

זבח ומנחה לא חפצת אזנים כרית לי עולה וחטאה לא שאלת:

Psal. xl. 6—9.

Θυσιαν και προσφοραν ουκ ηθελησας, σωμα δε κατηρτισω

Heb. x. 5—7.

Θυσιαν και προσφορεν ουκ ηθελησας. ὁ σωμα δε κατηρτισω

[1] This long quotation is in general made from the Septuagint, though with several verbal differences, which will be easily observed on collation, but which do not affect the meaning, though they seem to imply, that the apostle did not confine himself to the Septuagint. It is, however, manifest that he had that translation in his thoughts, because he exactly quotes it, where it differs most materially from the Hebrew. The Septuagint is, almost throughout this passage, a close version of the Hebrew; but, instead of the clause, which in our authorised English translation is rendered — *although I was a husband to them*, the Septuagint reads, και εγω ημελησα αυτων, *therefore I took no care of them;* which lection is followed by the apostle. Whether the Hebrew was then read differently, as Dr. Randolph and other learned men suppose, or whether the apostle did not think the difference so material as to interrupt his argument on account of it, others must determine. Another variation is, that the Hebrew has the preterite in one place, where the Septuagint has the future, διδους δωσω, *I will put*, &c. But the Hebrew should doubtless be read with what the grammarians term the *conversive vau*, and be understood in a future sense, as the context requires (which both before and after speaks of a new and future covenant); as it is also rendered in all the antient versions, and in the Chaldee paraphrase; and as twenty of the Hebrew manuscripts collated by Dr. Kennicott read it. See his Dissertatio Generalis, § 66. (Dr. Randolph, Scott.)

	או אמרתי הנה־באתי במגלת־ספר כתוב עלי׃ לעשות־רצונך אלהי חפצתי והורתך בתוך מעי	μοι· Ὁλοκαυτωμα και περι ἁμαρτιας ουκ ητησας. Τοτε ειπον· Ιδου, ηκω (εν κεφαλιδι βιβλιου γεγραπται περι εμου) του ποιησαι το θελημα σου, ὁ Θεος μου, ηβουληθην, και τον νομον σου εν μεσω της καρδιας μου.	μοι· Ὁλοκαυτωματα και περι ἁμαρτιας ουκ ευδοκησας· Τοτε ειπον· Ιδου, ήκω (εν κεφαλιδι βιβλιου γεγραπται περι εμου) του ποιησαι, ὁ Θεος, το θελημα σου. [1]
	Burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book *it is* written of me: I delight to do thy will, O my God, yea thy law is within my heart.	Sacrifice and offerings thou didst not desire, but thou preparedst a body for me. Whole burnt offerings, and offerings for sin thou didst not require. Then I said, Behold I come (in the volume of a book it is written respecting me) to perform, O my God, thy will, I was determined, even that law of thine, within my heart.	Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.
162.	Deut. xxxii. 35. (36. of English version.) כי־ידין יהוה עמו	Deut. xxxii. 36. Ὁτι κρινει Κυριος τον λαον αυτου.	Heb. x. 30. Κυριος κρινει τον λαον αυτου.
	The LORD shall judge his people.	Because the Lord will judge his people.	The Lord shall judge his people.
163.	Hab. ii. 3, 4. כי־בא יבא לא יאחר׃ הנה עפלה לא־ישרה נפשו בו וצדיק באמונתו יחיה	Hab. ii. 3, 4. Ὁτι ερχομενος ἡξει, και ου μη χρονιση. Εαν ὑποστειληται, ουκ ευδοκει ἡ ψυχη μου εν	Heb. x. 37, 38. (and see Rom. i. 17. Gal. iii. 11.) Ὁ ερχομενος ἡξει, και ου χρονιει· Ὁ δε δικαιος εκ πιστεως ζησεται· και εαν ὑπο-

[1] This quotation is taken from the Septuagint with a little variation; but although the general meaning is the same, they are widely different in verbal expression in the Hebrew. David's words are, אונים כרית לי *aznayim carita li*, which we translate, *my ears hast thou opened;* but they might be more properly rendered, *my ears hast thou bored; that is*, Thou hast made Me *thy servant for ever*, to dwell in thine own house: for the allusion is evidently to the custom mentioned Exod. xxi. 2., &c. "If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free: but if the servant shall positively say, I love my master, &c. I will not go out free, then his master shall bring him to the door-post, and shall bore his ear through with an awl, and he shall serve him for ever." But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott has a very ingenious conjecture here: he supposes that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted in the word אונים *aznayim*, ears, which has been written through carelessness for או גוה *az gevah*, THEN, a BODY. The first syllable אז *az*, THEN, is the same in both; and the latter נים *nim*, which, joined to אז *az*, makes אונים *aznayim*, might have been easily mistaken for גוה *gevah*, BODY: נ *nun*, being very like ג *gimel*; י *yod* like ו *vau*; and ה *he* like final ם *mem*; especially if the line on which the letters were written in the MS. happened to be blacker than ordinary (which has often been a cause of mistake) it might have been easily taken for the under stroke of the *mem*, and thus give rise to a corrupt reading: add to this the root כרה *carah* signifies as well to *prepare*, as to *open, bore, &c.* On this supposition the antient copy translated by the Septuagint, and followed by the apostle, must have read the text thus, או גוה כרית לי *az geva carita li*; σωμα δε κατηρτισω μοι, *then a body thou hast prepared me:* thus the Hebrew text, the Version of the Septuagint, and the apostle, will agree in what is known to be an indisputable fact in Christianity; namely, that Christ was *incarnated* for the sin of the world. The *Æthiopic* has nearly the same reading: the *Arabic* has both, *A body hast thou prepared for me, and mine ears thou hast opened.* But the *Syriac*, the *Chaldee*, and the *Vulgate*, agree with the present Hebrew text; and none of the MSS. collated by *Kennicott* and *De Rossi* have any various reading on the disputed words. (Dr. A. Clarke's Commentary on the New Testament, note on Heb. x. 5.)

For the vision *is* yet for an appointed time; but at the end, it shall speak and not lie: though it tarry, wait for it, because it will surely come, it will not tarry. Behold, his soul, which *is* lifted up, is not upright in him: but the just shall live by his faith.	αυτω· ὁ δε δικαιος εκ πιστεως μου ζησεται. For he will assuredly come, and will not fail. If any one draw back, my soul hath no pleasure in him. But the just shall live by faith in me.	στειληται, ουκ ευδοκει ἡ ψυχη μου εν αυτω.[1] For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.
164. Gen. xlvii. 31. וישתחו ישראל על־ראש המטה׃ And Israel bowed himself upon the bed's head.	Gen. xlvii. 31. Και προσεκυνησεν Ισραηλ επι το ακρον του ραβδου αυτου. And Israel bowed down on the head of his staff.	Heb. xi. 21. Και προσεκυνησεν επι το ακρον της ραβδου αυτου. And worshipped, *leaning* upon the top of his staff.
165. Prov. iii. 11. מוסר יהוה בני אל־תמאס ואל־תקץ בתוכחתו׃ My son, despise not the chastening of the Lord; neither be weary of his correction.	Prov. iii. 11. Τἱε, μη ολιγωρει παιδειας Κυριου, μηδε εκλυου ὑπ' αυτου ελεγχομενος. My son, slight not the correction of the Lord; nor faint when reproved by him.	Heb. xii. 5. Τἱε μου, μη ολιγωρει παιδειας Κυριου, μηδε εκλυου ὑπ' αυτου ελεγχομενος. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.
166. Josh. i. 5. (and see Deut. xxxi. 8.) לא ארפך ולא־אעזבך׃ I will not *fail* thee, nor forsake thee.	Deut. xxxi. 8. Ουκ ανησει σε, ουδε μη σε εγκαταλιπῃ. (The Lord) . . . . will not leave thee, nor forsake thee.	Heb. xiii. 5. Ου μη σε ανω, ουδ' ου μη σε εγκαταλιπω. I will never leave thee, nor forsake thee.
167. Psal. cxviii. 6. יהוה לי לא אירא מה־יעשה לי אדם׃ The Lord is on my side, I will not fear; what can man do unto me?	Psal. cxviii. 6. Κυριος εμοι βοηθος, και ου φοβηθησομαι τι ποιησει μοι ανθρωπος. The Lord *is* my helper, and I will not fear what man can do unto me.	Heb. xiii. 6. Κυριος εμοι βοηθος, και ου φοβηθησομαι τι ποιησει μοι ανθρωπος. The Lord *is* my helper, and I will not fear what man can do unto me.
168. Hag. ii. 6. עוד אחת מעט היא ואני מרעיש את־השמים ואת־הארץ Yet once, it *is* a little while, and I will shake the heavens and the earth.	Hag. ii. 6. Ετι απαξ εγω σεισω τον ουρανον, και την γην. Yet once more, I will shake the heaven and the earth.	Heb. xii. 26. Ετι απαξ εγω σειω ου μονον την γην, αλλα και τον ουρανον.[3] Yet once more I shake, not the earth only, but also heaven.

[1] This quotation is nearly from the Septuagint: both the apostle's citation and that version differ considerably from the Hebrew text; yet the general meaning is the same. (Scott.)

[2] This quotation is taken from the Septuagint version of Gen. xlvii. 31., omitting only the word Israel. The variation from the Hebrew is merely in the vowel points: הַמִּטָּה *a bed*, the Septuagint read הַמַּטֶּה *a staff*. And that this is the true reading seems probable, because it does not appear that Jacob was then confined to his bed, and because it is not easy to understand what can be meant by *worshipping* or bowing himself *on the head of his bed*. In the other reading the sense is plain: *Jacob worshipped God*, and, being old and feeble, supported himself *by leaning on the top of his staff*. (Dr. Randolph on the Quotations, p. 45.)

[3] The apostle seems purposely to have varied from the Septuagint, in order to render the quotation more emphatical and suited to his purpose. The Septuagint well translates the Hebrew, omitting the words rendered in our version, *It is a little while*. (Scott.)

169.	Hos. xiv. 3. (2. of English version.) ונשלמה פרים שפתינו׃	Hos. xiv. 2. Και ανταποδωσομεν καρπον χειλεων ημων.	Heb. xiii. 15. Δι' αυτου ουν αναφερωμεν θυσιαν αινεσεως δια παντος τω Θεω, τουτεστι, καρπον χειλεων ὁμολογουντων τω ονοματι αυτου.[1]
	So will we render the calves of our lips.	And we will render to thee the fruit of our lips.	By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, confessing (*marginal rendering*) to his name.
170.	(Gen. vi. 3. *5.* ?)	(Gen. vi. 3—*5.* ?)	James iv. *5.* Προς φθονον επιποθει το πνευμα ὁ κατωκησεν εν ημιν.[2] The spirit, that dwelleth in us, lusteth to envy.
171.	Prov. iii. 34. אם־לליצים הוא יליץ ולעניים יתן־חן׃	Prov. iii. 34. Κυριος ὑπερηφανοις αντιτασσεται, ταπεινοις δε διδωσι χαριν.	James iv. 6. Ὁ Θεος ὑπερηφανοις αντιτασσεται, ταπεινοις δε διδωσι χαριν.[3] God resisteth the proud, but giveth grace unto the humble.
	Surely he scorneth the scorners, but giveth grace unto the lowly.	The Lord resisteth the proud, but he giveth grace unto the humble.	
172.	Lev. xi. 44. והייתם קדשים כי קדוש אני	Lev. xi. 44. Και ἁγιοι εσεσθε, ὁτι ἁγιος ειμι εγω Κυριος ὁ Θεος ὑμων.	1 Pet. i. 16. Ἁγιοι γενεσθε, ὁτι εγω ἁγιος ειμι.
	Ye shall be holy, for I am holy.	And be ye holy, because I the Lord your God am holy.	Be ye holy, for I am holy.

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[1] This is not properly a citation, but only an allusion to an expression in Hos. xiv 3. The phrase καρπον χειλεων, *fruit of the lips*, is taken from the Septuagint. In the Hebrew, it is פרים שפתינו, which our English translation and the Vulgate version render the calves of our lips. This expression may refer primarily to the sacrifices, heifers, calves, &c. which the Israelites had *vowed* to Jehovah; so that the *calves of their lips* were the sacrifices which they had promised. From the apostle and Septuagint rendering this word *fruit* (in which they are followed by the Syriac and Arabic versions) it is evident that their copies read פרי (PARY) the ם being omitted; and thus the word would be literally *fruit*, and not calves. This reading however is not found in any of the MSS. hitherto collated.

[2] This, Dr. Randolph has observed, is a difficult passage. The apostle is generally thought to refer to Gen. vi. 3. 5., where we have the like in sense; but, in expression, the apostle differs widely both from the Hebrew and the Septuagint. Dr. Randolph and Mr. Scott, after some expositors, think it a general reference to the doctrine of Scripture, and not a direct quotation; as much as to say, it is the constant doctrine of Scripture, that *the spirit which dwelleth in us lusteth to envy, and is prone to all evil.* It ought however to be observed, that many eminent critics, as Whitby, Griesbach, Macknight, &c., divide this verse into two members, which they read and point, *interrogatively*, thus, *Do ye think that the Scripture speaketh in vain? Doth the Spirit, which dwelleth in us, lust unto envy?* Which mode of pointing removes the difficulty at once.

[3] This is taken from the Septuagint, only putting Ὁ Θεος instead of Κυριος. They differ from the Hebrew, with which the Vulgate agrees, — *illudet illusores*, he will scorn the scorners. The Arabic version agrees with the Septuagint — *resistet superbis*, he will resist the proud. The Syriac version renders it *destruet irrisores*, he will destroy the scorners; and the Chaldee paraphrase — *illusores propellet*, he will drive away the scorners. It is not easy to account for this difference; nor is it worth while to attempt it: the sense is much the same, as the *proud* and the *scorners* are equivalent expressions in Scripture language. (Dr. Randolph, p. 46.)

173. Isa. xl. 6—8.

כל־הבשר חציר וכל־חסדו כציץ השדה: יבש חציר נבל ציץ ..... ודבר אלהינו יקום לעולם:

All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field. The grass withereth, the flower fadeth: ..... But the word of our God shall stand fast for ever.

Isa. xl. 6—8.

Πασα σαρξ χορτος, και πασα δοξα ανθρωπου ὡς ανθος χορτου· Εξηρανθη ὁ χορτος, και το ανθος εξεπεσε. Το δε ῥημα του Θεου ἡμων μενει εις τον αιωνα.

All flesh is grass; and all the glory of man as a flower of grass. The grass withered, and the flower fallen; but the word of our God endureth for ever.

1 Pet. i. 24, 25.

Διοτι πασα σαρξ ὡς χορτος, και πασα δοξα ανθρωπου ὡς ανθος χορτου· Εξηρανθη ὁ χορτος, και το ανθος αυτου εξεπεσε· Το δε ῥημα Κυριου μενει εις τον αιωνα.

For all flesh *is* as grass, and all the glory of man, as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever.

174. Isa. xxviii. 16.

הנני יסד בציון אבן בחן פנת יקרת מוסד מוסד המאמין לא יחיש:

Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.

Isa. xxviii. 16.

Ιδου, εγω εμβαλλω εις τα θεμελια Σιων λιθον πολυτελη, εκλεκτον, ακρογωνιαιον, εντιμον, εις τα θεμελια αυτης· και ὁ πιστευων ου με καταισχυνθη.

Behold I lay for the foundation of Sion, a stone of inestimable worth, a chosen precious corner-stone for the foundations of it: and he who believeth shall not be ashamed.

1 Pet. ii. 6. (and see Rom. ix. 33.)

Ιδου, τιθημι εν Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον· και ὁ πιστευων επ' αυτω ου μη καταισχυνθη.

Behold I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

175. Exod. xix. 6.

ואתם תהיו־לי ממלכת כהנים וגוי קדוש

Ye shall be unto me a kingdom of priests, and an holy nation.

Exod. xix. 6.

Ὑμεις δε εσεσθε μοι βασιλειον ἱερατευμα, και εθνος ἁγιον.

And ye shall be to me a royal priesthood, and an holy nation.

1 Pet. ii. 9.

Ὑμεις δε .... βασιλειον ἱερατευμα, εθνος ἁγιον.

But *ye are* ..... a royal priesthood, a holy nation.

176. Isa. liii. 9.

לא־חמס עשה ולא מרמה בפיו:

Because he had done no violence, neither *was any* deceit in his mouth.

Isa. liii. 9.

Ανομιαν ουκ εποιησεν, ουδε δολον εν τω στοματι αυτου.

He committed no iniquity, nor practised guile with his mouth.

1 Pet. ii. 22.

Ὁς ἁμαρτιαν ουκ εποιησεν, ουδε ευρεθη δολος εν τω στοματι αυτου.

Who did no sin, neither was guile found in his mouth.

177. Isa. liii. 5.

ובחבורתו נרפא־לנו:

With his stripes we are healed.

Isa. liii. 5.

Τω μωλωπι αυτου ἡμεις ιαθημεν.

By his bruises we are healed.

1 Pet. ii. 24.

Οὐ τω μωλωπι αυτου ιαθητε.

By whose stripes ye were healed.

178. Psal. xxxiv. 13—17. (12—16. of English version.)

מי־האיש החפץ חיים אהב ימים לראות טוב: נצר לשונך מרע ושפתיך מדבר מרמה: סור מרע ועשה־טוב בקש שלום ורדפהו: עיני יהוה אל־צדיקים ואזניו אל־שועתם: פני יהוה בעשי רע

Psal. xxxiii. 12—16.

Τις εστιν ανθρωπος ὁ θελων ζωην, αγαπων ἡμερας ιδειν αγαθας; Παυσον την γλωσσαν σου απο κακου, και χειλη σου του μη λαλησαι δολον· εκκλινον απο κακου, και ποιησον αγαθον· ζητησον ειρηνην, και διωξον αυτην· Οφθαλμοι Κυριου επι δικαιους, και ωτα αυτου εις δεησιν αυτων· προσωπον δε Κυριου επι ποιουντας κακα.

1 Pet. iii. 10—12.

Ὁ γαρ θελων ζωην αγαπαν, και ιδειν ἡμερας αγαθας, παυσατω την γλωσσαν αυτου απο κακου, και χειλη αυτου του μη λαλησαι δολον· εκκλινατω απο κακου, και ποιησατω αγαθον· ζητησατω ειρηνην, και διωξατω αυτην· Ὁτι οἱ οφθαλμοι Κυριου επι δικαιους, και ωτα αυτου εις δεησιν αυτων· προσωπον δε Κυριου επι ποιουντας κακα.

What man desireth life, *and* loveth *many* days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry. The face of the LORD *is* against them that do evil.

What man soever desireth life, and loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous; and his ears are open to their prayer. But the face of the Lord *is* against them that do evil.

For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good; let him seek peace and pursue it. For the eyes of the Lord *are* over the righteous, and his ears *are* open unto their prayers: but the face of the Lord *is* against them that do evil.

179. Isa. viii. 12, 13.

ואת־מוראו לא־תיראו ולא תעריצו׃ את־יהוה צבאות אתו הקדישו׃

Isa. viii. 12, 13.

Τον δε φοβον αυτου ου με φοβηθητε, ουδε μη ταραχθητε. Κυριον αυτον ἁγιασατε.

1 Pet. iii. 14, 15.

Τον δε φοβον αυτων μη φοβηθητε, μηδε ταραχθητε. Κυριον δε τον Θεον ἁγιασατε.[1]

Neither fear ye their fear: nor be afraid.

Sanctify the LORD of Hosts himself.

Be not ye terrified with the fear of him, nor dismayed. Hallow the Lord himself.

And be not afraid of their terror, neither be troubled, but sanctify the Lord God in your hearts.

180. Prov. x. 12.

ועל כל־פשעים תכסה אהבה׃

Prov. x. 12.

Παντας δε τους μη φιλονεικουντας καλυπτει φιλια.

1 Pet. iv. 8.

Ὁτι ἡ αγαπη καλυψει πληθος ἁμαρτιων.[2]

Love covereth all sins.

But friendship covereth all them who are not contentious.

For charity shall cover the multitude of sins.

181. Psal. ii. 9.

תרעם בשבט ברזל ככלי יוצר תנפצם׃

Psal. ii. 9.

Ποιμανεις αυτους εν ῥαβδω σιδηρα· ὡς σκευος κεραμεως συντριψεις αυτους.

Rev. ii. 27.

Και ποιμανει αυτους ἐν ῥαβδω σιδηρα· ὡς τα σκευη τα κεραμικα συντριβεται.[3]

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Thou shalt rule them with a rod of iron: thou shalt break them to pieces like a potter's vessel.

And he shall rule with a rod of iron: as a potter's vessel, shall they be broken to shivers.

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[1] Both this quotation and the Septuagint give the meaning of the Hebrew; but the word *αυτων* (*their*), which is used by St. Peter, seems to give the sense better than the singular *αυτου* (*his*) of the Septuagint. The original Hebrew (which is JEHOVAH *Sabaoth*, Lord of Hosts) will admit of either. (Scott.)

[2] This is a translation from the Hebrew, and widely different from the Septuagint; only for *all sins*, the apostle has *the multitude of sins*. The Septuagint, Syriac, and Arabic versions differ strangely from each other. (Dr. Randolph, Scott.)

[3] This is nearly a quotation of the Septuagint (which exactly translates the Hebrew), the person only being altered from the second to the third. (Dr. Randolph, Scott.)

SECTION II.

ON THE EXTERNAL FORM OF THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

§ 1. CLASSIFICATION OF THE QUOTATIONS FROM THE HEBREW SCRIPTURES IN THE NEW TESTAMENT.

THE Quotations from the Hebrew Scriptures in the New Testament may be arranged under the nine following classes, viz. I. Quotations exactly agreeing with the Hebrew; — II. Those which agree *nearly* with the Hebrew; — III. Quotations, agreeing with the Hebrew in *sense* but not in words; — IV. Such as give the *general* sense; — V. Quotations, which are taken from *several* passages of Scripture; — VI. Quotations differing from the Hebrew, but agreeing with the Septuagint; — VII. Quotations in which there is reason to suspect a different reading in the Hebrew, or that the Apostles understood the words in a sense different from that expressed in our Lexicons; — VIII. Passages, in which the Hebrew seems to be corrupted; — and IX. Passages which are not properly citations, but mere references or allusions.

I. *Quotations exactly agreeing with the Hebrew.*

No.	Chap. and Verse of O. T.		Chap. and Verse of N. T.
3.	Hos. xi. 1.	agrees with	Matt. ii. 15.
7.	Deut. viii. 3.		Matt. iv. 4. Luke iv. 4.
9.	Deut. vi. 16.		Matt. iv. 7.
12.	Isa. liii. 4.		Matt. viii. 17.
18.	Hos. vi. 6.		Matt. ix. 13. xii. 7.
21.	Lev. xix. 18.		Matt. xix. 19. xxii. 39.
24.	Psal. cxviii. 22, 23.		Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11.
27.	Psal. cx. 1.		Matt. xxii. 44. Mark xii. 36. Luke xx. 42.
30.	Psal. xxii. 19.		Matt. xxvii. 35.
31.	Psal. xxii. 2.		Matt. xxvii. 46.
32.	Isa. liii. 12.		Mark xv. 28. Luke xxii. 37.
34.	Lev. xii. 8.		Luke ii. 24.
36.	Psal. lxix. 10.		John ii. 17.
40.	Psal. lxxxii. 6.		John x. 34.
42.	Psal. liii. 1.		John xii. 38. See Rom. x. 16
46.	Psal. xxii. 19.		John xix. 24.
50.	Psal. cix. 8.		Acts i. 20.
54.	Gen. xxii. 18.		Acts iii. 25.
55.	Psal. ii. 1, 2.		Acts iv. 25, 26.
64.	Psal. ii. 7.		Acts xiii. 33.
69.	Exod. xxii. 27.		Acts xxiii. 5.
75.	Psal. v. 10.		Rom. iii. 13.
76.	Psal. cxl. 4.		Rom. iii. 13.
79.	Psal. xxxvi. 2.		Rom. iii. 18.
80.	Psal. xxxii. 1, 2.		Rom. iv. 7, 8.
81.	Gen. xvii. 5.		Rom. iv. 17.
82.	Gen. xv. 5.		Rom. iv. 18.
83.	Psal. xliv. 22.		Rom. viii. 36.
84.	Gen. xxi. 7.		Rom. ix. 7.
86.	Gen. xxv. 23.		Rom. ix. 12.
87.	Mal. i. 2, 3.		Rom. ix. 13.
88.	Exod. xxxiii. 19.		Rom. ix. 15.
89.	Exod. ix. 16.		Rom. ix. 17.

No.	Chap. and Verse of O. T.		Chap. and Verse of N. T.
95.	Lev. xviii. 5.	agrees with	Rom. x. 5.
109.	Psal. lxix. 10.		Rom. xv. 3.
110.	Psal. xviii. 50.		Rom. xv. 9.
112.	Psal. cxvii. 1.		Rom. xv. 11.
114.	Isa. lii. 15.		Rom. xv. 21.
118.	Job v. 13.		1 Cor. iii. 19.
120.	Deut. xxv. 4.		1 Cor. ix. 9.
121.	Exod. xxxii. 6.		1 Cor. x. 7.
123.	Psal. xxiv. 1.		1 Cor. x. 26.
125.	Psal. viii. 6.		1 Cor. xv. 27.
126.	Isa. xxii. 13.		1 Cor. xv. 32.
128.	Isa. xxv. 8.		1 Cor. xv. 54.
130.	Psal. cxvi. 10.		2 Cor. iv. 13.
131.	Isa. xlix. 8.		2 Cor. vi. 2.
135.	Exod. xvi. 18.		2 Cor. viii. 15.
136.	Psal. cxii. 9.		2 Cor. ix. 9.
141.	Isa. liv. 1.		Gal. iv. 27.
145.	2 Sam. vii. 14.		Heb. i. 5.
146.	Psal. civ. 4.		Heb. i. 7.
147.	Psal. xlv. 7, 8.		Heb. i. 8, 9.
149.	Psal. viii. 4—6.		Heb. ii. 6—8.
150.	Psal. xxii. 23.		Heb. ii. 12.
151.	Isa. viii. 17, 18.		Heb. ii. 13.
153.	Gen. ii. 3.		Heb. iv. 4.
155.	Gen. xxii. 16, 17.		Heb. vi. 13, 14.
160.	Deut. xxxii. 35.		Heb. x. 30.
162.	Gen. xlvii. 31.		Heb. xi. 21.
163.	Prov. iii. 11.		Heb. xii. 5.
164.	Josh. i. 5.		Heb. xiii. 5.
170.	Lev. xi. 44.		1 Pet. i. 16.

II. *Quotations nearly agreeing with the Hebrew.*

These correspond nearly with the Hebrew, though not so literally as those in the preceding class, to which they are nearly equal in number: Thus,

1.	Isa. vii. 14.	nearly agrees with	Matt. i. 23.
4.	Jer. xxxi. 15.		Matt. ii. 18.
8.	Psal. xci. 11, 12.		Matt. iv. 6.
10.	Deut. vi. 13.		Matt. iv. 10.
11.	Isa. ix. 1, 2.		Matt. iv. 15, 16.
16.	Isa. vi. 9, 10.		Matt. xiii. 14, 15. Acts xxviii. 26. Mark iv. 12. Luke viii. 10.
19.	Gen. ii. 24.		Matt. xix. 5.
20.	Exod. xx. 12—16.		Matt. xix. 18, 19.
25.	Exod. iii. 6.		Matt. xxii. 32. Mark xii. 26. Luke xx. 37.
26.	Deut. vi. 5.		Matt. xxii. 37. Mark xii. 30. Luke x. 27.
28.	Zech. xiii. 7.		Matt. xxvi. 31.
37.	Psal. lxxviii. 24.		John vi. 31.
38.	Isa. liv. 13.		John vi. 45.
44.	Psal. xli. 9.		John xiii. 18.
45.	Psal. cix. 8.		John xv. 25.
47.	Exod. xii. 46.		John xix. 36.
48.	Zech. xii. 10.		John xix. 37.
51.	Joel iii. 1—5.		Acts ii. 17. (See Rom. x. 11.)
56.	Gen. xii. 1.		Acts vii. 3.
61.	Isa. lxvi. 1, 2.		Acts vii. 49, 50.
67.	Isa. xlix. 6.		Acts xiii. 47.
70.	Hab. ii. 4.		Rom. i. 17.
71.	Isa. lii. 5.		Rom. ii. 24.

No.	Chap. and Verse of O. T.		Chap. and Verse of N. T.
72.	Psal. li. 6.	nearly agrees with	Rom. iii. 4.
73.	Gen. xv. 6.		Rom. iv. 3.
91.	Hos. ii. 1. (i. 10. of English Version)		Rom. ix. 26.
93.	Isa. i. 9.		Rom. ix. 29.
94.	Isa. viii. 14.	}	Rom. ix. 33.
	Isa. xxviii. 16.	}	
97.	Isa. lii. 7.		Rom. x. 15.
98.	Psal. xix. 5. (4. of English Version)		Rom. x. 18.
99.	Deut. xxxii. 21.		Rom. x. 19.
100.	Isa. lxv. 1, 2.		Rom. x. 20, 21.
101.	1 Kings xix. 14.		Rom. xi. 3.
102.	1 Kings xix. 18.		Rom. xi. 4.
106.	Deut. xxxii. 25.		Rom. xii. 19. Heb. x. 30.
107.	Prov. xxv. 21, 22.		Rom. xii. 20.
111.	Deut. xxxii. 42. (43. of English Version)	}	Rom. xv. 10.
115.	Isa. xxix. 14.		1 Cor. i. 19.
117.	Isa. xl. 13.		1 Cor. ii. 16.
119.	Psal. xciv. 11.		1 Cor. iii. 20.
124.	Isa. xxviii. 11, 12.		1 Cor. xiv. 21.
127.	Gen. ii. 7.		1 Cor. xv. 45.
132.	Lev. xxvi. 11, 12.		2 Cor. vi. 16.
142.	Gen. xxi. 10.		Gal. iv. 30.
143.	Psal. lxviii. 19.		Eph. iv. 8.
144.	Exod. xx. 12.		Eph. vi. 2, 3.
145.*	Psal. xcvii. 7.		Heb. i. 6.
148.	Psal. cii. 25—27.		Heb. i. 10—12.
152.	Psal. xcv. 7—11.		Heb. iii. 7—10.
156.	Exod. xxv. 40.		Heb. viii. 5.
157.	Jer. xxxi. 31. 34.		Heb. viii. 8—12.
158.	Exod. xxiv. 8.		Heb. ix. 20.
166.	Psal. cxviii. 6.		Heb. xiii. 6.
171.	Isa. xl. 6—8.		1 Pet. i. 24, 25.
173.	Exod. xix. 6.		1 Pet. ii. 9.
174.	Isa. liii. 9.		1 Pet. ii. 22.
175.	Isa. liii. 5.		1 Pet. ii. 24.
176.	Psal. xxxiv. 13—17.		1 Pet. iii. 10—12.
177.	Isa. viii. 12, 13.		1 Pet. iii. 14, 15.
178.	Prov. x. 12.		1 Pet. iv. 8.
179.	Psal. ii. 9.		Rev. ii. 27.

III. *Quotations agreeing with the Hebrew in* SENSE *but* NOT *in words.*

6.	Isa. xl. 3—5.	agrees in sense, but not in words, with	Matt. iii. 3. Mark i. 3. and Luke iii. 4—6.
15.	Isa. xlii. 1—4.		Matt. xii. 18—21.
17.	Psal. lxxviii. 2.		Matt. xiii. 35.
22.	Zech. ix. 9.		Matt. xxi. 5.
23.	Psal. viii. 3.		Matt. xxi. 16.
29.	Zech. xi. 13.		Matt. xxvii. 9, 10.
33.	Exod. xiii. 2.		Luke ii. 23.
41.	Zech. ix. 9.		John xii. 15.
43.	Isa. vi. 9, 10.		John xii. 40.
49.	Psal. lxix. 26.		Acts i. 20.
53.	Deut. xviii. 15. 19.		Acts iii. 22, 23.
59.	(see Josh. xxiv. 32.)		Acts vii. 16.
74.	Psal. xiv. 1—3.		Rom. iii. 10—12.
78.	Isa. lix. 7, 8.		Rom. iii. 15—17.
85.	Gen. xviii. 10.		Rom. ix. 9.
90.	Hos. ii. 23.		Rom. ix. 25.
92.	Isa. x. 22, 23.		Rom. ix. 27, 28.
104.	Psal. lxix. 23, 24.		Rom. xi. 9, 10.

No.	Chap. and Verse of O. T.		Chap. and Verse of N. T.
108.	Isa. xlv. 23.	agrees in sense, but not in words, with	Rom. xiv. 11.
113.	Isa. xi. 10.		Rom. xv. 12.
133.	Isa. liii. 11, 12.		2 Cor. vi. 17.
138.	Gen. xii. 3.		Gal. iii. 8.
139.	Deut. xxvii. 26.		Gal. iii. 10.
165.	Hag. ii. 6.		Heb. xii. 26.

IV. *Quotations that give the general Sense, but which abridge or add to it.*

5.	(Psal. xxii. 6. lxix. 9, 10. Isa. lii. liii. Zech. xi. 12, 13.)	compared with	Matt. ii. 23.
41.	Zech. ix. 9.		John xii. 15.
43.	Isa. vi. 9, 10.		John xii. 40. (and see Matt. xiii. 14, 15. Mark iv. 12. Luke viii. 10. Acts xxviii. 26.)
57.	Gen. xv. 13, 14.		Acts vii. 6, 7.
58.	Gen. xlvi. 27.		Acts vii. 14.
68.	Amos ix. 11, 12.		Acts xv. 16, 17.
103.	Isa. xxix. 10.		Rom. xi. 8.
168.	(Gen. vi. 35. ?)		James iv. 5.

V. *Quotations that are taken from several passages of Scripture.*

Sometimes there is such a change made in the quotation, that it is not easy to ascertain from what particular passage of the Old Testament it is taken. The instances of this description, however, in which the citation is made from *several* passages of Scripture, are very few. Dr. Randolph has mentioned only three, to which we have added two others.

63.	(See Psal. lxxxix. 20. and 1 Sam. xiii. 14.	compared with	Acts xiii. 22.
94.	Isa. xxviii. 16. and viii. 14.		Rom. ix. 33.
103.	Isa. xxix. 10. (and see Isa. vi. 9. and Ezek. xii. 2.		Rom. xi. 8.
82.	Zech. ix. 9. (and see Isa. lxii. 11.)		Matt. xxi. 5.
50.	Psal. lxix. 26. and cix. 8.		Acts i. 20.

To this head also we may perhaps refer the quotation, No. 5. p. 206. relative to the Messiah being called a Nazarene.

VI. *Quotations differing from the Hebrew, but agreeing with the Septuagint.*

18.	Isa. xxix. 13.	compared with	Matt. xv. 8, 9.
52.	Psal. xvi. 8—11.		Acts ii. 25—28.
60.	Amos v. 25—27.		Acts vii. 42, 43.
65.	Isa. lv. 3.		Acts xiii. 34.
98.	Psal. xix. 5. (4. of English Version)		Rom. x. 18.
169.	Prov. iii. 34.		James iv. 6.

VII. *Quotations in which there is reason to suspect a different reading in the Hebrew, or that the Apostles understood the words in a sense different from that expressed in our Lexicons.*

No.	Chap. and Verse of O. T.		Chap. and Verse of N. T.
2.	Micah v. 2.	compared with	Matt. ii. 6.
14.	Mal. iii. 1.		Matt. xi. 10. Mark i. 2. Luke vii. 27.
35.	Isa. lxi. 1, 2.		Luke iv. 18, 19.
62.	Isa. liii. 7, 8.		Acts viii. 32, 33.
66.	Hab. i. 5.		Acts xiii. 41.
68.	Amos ix. 11, 12.		Acts xv. 16, 17.
77.	Psal. x. 7.		Rom. iii. 14.
98.	Psal. xix. 5.		Rom. x, 18.
105.	Isa. lix. 20, 21.		Rom. xi. 26, 27.
106.	Deut. xxxii. 35.		Rom. xii. 19.
112.	Deut. xxxii. 16.		Rom. xv. 10.
116.	Isa. lxiv. 3.		1 Cor. ii. 9.
161.	Hab. ii. 3, 4.		Heb. x. 37, 38.
172.	Isa. xxviii. 16.		I Pet. ii. 6.

VIII. *Passages in which the Hebrew seems to be corrupted.*

2.	Micah v. 2.	compared with	Matt. ii. 6.
14.	Mal. iii. 1.		Matt. xi. 10. Mark i. 2. Luke vii. 27.
52.	Psal. xvi. 8—11.		Acts ii. 25—28.
68.	Amos ix. 11, 12.		Acts xv. 16, 17.
159.	Psal. xl. 7—9.		Heb. x. 5—7.

IX. *Passages which are not properly Citations, but mere References or Allusions.*

39.	Isa. xii. 3.	alluded to in	John vii. 38.
96.	Deut. xxx. 12—14.		Rom. x. 6—8.
122.	Deut. xxxii. 17.		1 Cor. x. 20.
129.	Hos. xiii. 14.		1 Cor. xv. 55.
137.	Deut. xix. 15.		2 Cor. xiii. 1.
167.	Hos. xiv. 3.		Heb. xiii. 15.

To this class also we may most probably refer the allusions in 2 Cor. vi. 18. See p. 235. and note.

§ 2. CLASSIFICATION OF THE QUOTATIONS FROM THE SEPTUAGINT VERSION IN THE NEW TESTAMENT.

ALTHOUGH the sacred authors of the New Testament have in many instances quoted from the Hebrew Scriptures, as the preceding tables have shown; yet it is equally certain that they have very frequently made their citations from the Greek version usually denominated the Septuagint, even where this translation from the Hebrew is inaccurate, but where the errors are of such a nature as *not* to weaken the proofs for which they were alleged. In fact, as the apostles

wrote for the use of communities who were ignorant of Hebrew, it was necessary that they should refer to the Greek version, which was generally known and read. Had they given a new and more accurate translation according to the Hebrew, citing as they often did from memory, the reader would not have known what passage they intended to quote: and if, on the other hand, while they retained the words of the Septuagint, they had taken notice of each inaccuracy, they would have diverted the reader's attention from the main object to the consideration of trifles. It must, however, be remarked, that the writers of the New Testament appear to have been so careful to give the true sense of the Old Testament, that they forsook the Septuagint version, whenever it did not give that sense, so far as they had occasion to cite it, and these citations often correspond with the present Hebrew text. The quotations from the Septuagint in the New Testament may be classed under the five following heads:—I. Such as agree verbatim with the Septuagint, or only change the person, number, &c.;—II. Quotations taken from the Septuagint, but with some variation;—III Quotations agreeing with the Septuagint in sense, but not in words;—IV. Quotations differing from the Septuagint, but agreeing exactly, or nearly, with the Hebrew;—and, V. Quotations which differ both from the Septuagint and from the Hebrew, and are probably taken from some other translation or paraphrase.

I. *Quotations agreeing verbatim with the Septuagint, or only changing the person, number, &c.*

No.	Chap. and Verse of O. T.		Chap. and Verse of N. T.
7.	Deut. viii. 3.	agrees with	Matt. iv. 4. Luke iv. 4.
9.	Deut. vi. 16.		Matt. iv. 7.
13.	Hos. vi. 6.		Matt. ix. 13. xii. 17.
20.	Exod. xx. 12—16.		Matt. xix. 18, 19.
21.	Lev. xix. 18.		Matt. xix. 19. xxii. 39.
23.	Psal. viii. 2.		Matt. xxi. 16.
24.	Psal. cxviii. 22, 23.		Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11.
25.	Exod. iii. 6.		Matt. xxii. 32. Mark xii. 26. Luke xx. 37.
27.	Psal. cx. 1.		Matt. xxii. 44. Mark xii. 36. Luke xx. 42.
28.	Zech. xiii. 7.		Matt. xxvi. 31.
30.	Psal. xxi. 18.		Matt. xxvii. 35. John xix. 24.
36.	Psal. lxviii. 9.		John ii. 17.
40.	Psal. lxxxii. 6.		John x. 34.
42.	Isa. liii. 1.		John xii. 38.
49.	Psal. cix. 8.		Acts i. 20.
52.	Psal. xvi. 8—11.		Acts ii. 25—28.
55.	Psal. ii. 1, 2.		Acts iv. 25, 26.
58.	Gen. xlvi. 27.		Acts vii. 14.
64.	Psal. ii. 7.		Acts xiii. 33.
67.	Isa. xlix. 6.		Acts xiii. 47.
69.	Exod. xxii. 28.		Acts xxiii. 5.
72.	Psal. li. 4.		Rom. iii. 4.
75.	Psal. v. 9.		Rom. iii. 13.
76.	Psal. cxxxix. 3. (cxl. 3. of English Bible)		Rom. iii. 13.
77.	Psal. x. 7.		Rom. iii. 14.
79.	Psal. xxxv. 1. (xxxvi. 1. of English Bible)		Rom. iii. 18.
73.	Gen. xv. 6.		Rom. iv. 3.
80.	Psal. xxxii. 1, 2.		Rom. iv. 7, 8.

No.	Chap. and Verse of O. T.	agrees with	Chap. and Verse of N. T.
81.	Gen. xvii. 5.	-	Rom. iv. 17.
82.	Gen. xv. 5.	-	Rom. iv. 18.
83.	Psal. xliv. 22.	-	Rom. viii. 36.
84.	Gen. xxi. 12.	-	Rom. ix. 7.
86.	Gen. xxv. 3.	-	Rom. ix. 12.
87.	Mal. i. 2, 3.	-	Rom. ix. 13.
88.	Exod. xxxiii. 19.	-	Rom. ix. 15.
91.	Hos. i. 10.	-	Rom. ix. 26.
93.	Isa. i. 9.	-	Rom. ix. 29.
95.	Lev. xviii. 5.	-	Rom. x. 5.
98.	Psal. xix. 4.	-	Rom. x. 18.
99.	Deut. xxxii. 21.	-	Rom. x. 19.
100.	Isa. lxv. 1, 2.	-	Rom. x. 20, 21.
107.	Prov. xxv. 21, 22.	-	Rom. xii. 20.
109.	Psal. lxix. 9.	-	Rom. xv. 3.
110.	Psal. xviii. 49.	-	Rom. xv. 9.
111.	Deut. xxxii. 43.	-	Rom. xv. 10.
112.	Psal. cxvii. 1.	-	Rom. xv. 11.
114.	Isa. lii. 15.	-	Rom. xv. 21.
120.	Deut. xxxv. 4.	-	1 Cor. ix. 9.
121.	Exod. xxxii. 6.	-	1 Cor. x. 7.
123.	Psal. xxiv. 1.	-	1 Cor. x. 26.
125.	Psal. viii. 6.	-	1 Cor. xv. 27.
126.	Isa. xxii. 13.	-	1 Cor. xv. 32.
130.	Psal. cxvi. 10.	-	2 Cor. iv. 13.
131.	Isa. xlix. 8.	-	2 Cor. vi. 2.
136.	Psal. cxii. 9.	-	2 Cor. ix. 9.
141.	Isa. liv. 1.	-	Gal. iv. 27.
145.	2 Sam. vii. 14.	-	Heb. i. 5.
145*.	Deut. xxxii. 43.	-	Heb. i. 6.
146.	Psal. civ. 4.	-	Heb. i. 7.
147.	Psal. xlv. 6, 7.	-	Heb. i. 8, 9.
148.	Psal. cii. 25—27.	-	Heb. i. 10—12.
149.	Psal. viii. 4—6.	-	Heb. ii. 6—8.
153.	Gen. ii. 3.	-	Heb. iv. 4.
154.	Psal. cx. 4.	-	Heb. v. 6.
155.	Gen. xxii. 16, 17.	-	Heb. vi. 13, 14.
160.	Deut. xxxii. 36.	-	Heb. x. 30.
161.	Hab. ii. 3, 4.	-	Heb. x. 37, 38.
162.	Gen. xlvii. 31.	-	Heb. xi. 21.
163.	Prov. iii. 11.	-	Heb. xii. 5.
164.	Deut. xxxi. 8.	-	Heb. xiii. 5.
166.	Psal. cxviii. 6.	-	Heb. xiii. 6.
167.	Hos. xiv. 2.	-	Heb. xiii. 15.
173.	Exod. xix. 6.	-	1 Pet. ii. 9.
175.	Isa. liii. 5.	-	1 Pet. ii. 24.
176.	Psal. xxxiv. 12—16.	-	1 Pet. iii. 10—12.

II. *Quotations taken from the Septuagint, but with some Variation.*

These variations, however, are immaterial, consisting occasionally, — 1. Of additions of words, to render the sense more explicit to the Gentiles; — 2. Of omissions of words, where the insertion of them was not necessary to prove the point for which they were adduced; — 3. Of synonymous changes, substituting other words of the same import for the exact words of the Septuagint, — which might easily be done, citing, as the Apostles sometimes did, from memory; — 4. Of transpositions of words; — 5. Of changes of proper names into appellatives; — and, 6. Of occasional alterations in the

divisions of sentences. But in all these sentences the sense is invariably given.

No.	Chap. and Verse of O. T.	compared with	Chap. and Verse of N. T.
1.	Isa. vii. 14.		Matt. i. 23.
8.	Psal. xci. 11, 12.		Matt. iv. 6.
10.	Deut. vi. 13.		Matt. iv. 10.
16.	Isa. vi. 9—11.		Matt. xiii. 14, 15. Acts xxviii. 26, 27. Mark iv. 12. Luke viii. 10.
18.	Isa. xxix. 13.		Matt. xv. 8, 9.
19.	Gen. ii. 24.		Matt. xix. 5.
29.	Zech. xi. 13.		Matt. xxvii. 9, 10.
35.	Isa. lxi. 1, 2.		Luke iv. 18, 19.
37.	Psal. lxxviii. 24.		John vi. 31.
47.	Exod. xii. 46.		John xix. 36.
51.	Joel ii. 28—32.		Acts ii. 17—21.
54.	Gen. xxii. 18.		Acts iii. 25.
56.	Gen. 12. 1.		Acts vii. 3.
60.	Amos v. 25, 26.		Acts vii. 42, 43.
62.	Isa. liii. 7.		Acts viii. 32, 33.
65.	Isa. lv. 3.		Acts xiii. 34.
70.	Hab. ii. 4.		Rom. i. 17.
71.	Isa. lii. 5.		Rom. ii. 24.
74.	Psal. xiv. 1—3.		Rom. iii. 10—12.
84.	Exod. ix. 16.		Rom. ix. 17.
94.	Isa. viii. 44. xxviii. 16.		Rom. ix. 33.
104.	Psal. lxix. 22, 23.		Rom. xi. 9, 10.
105.	Isa. lix. 20, 21.		Rom. xi. 26, 27.
113.	Isa. xi. 10.		Rom. xv. 12.
115.	Isa. xxix. 14.		1 Cor. i. 19.
117.	Isa. xl. 13.		1 Cor. ii. 16.
119.	Psal. xciv. 11.		1 Cor. iii. 20.
122.	Deut. xxxii. 17.		1 Cor. x. 20.
127.	Gen. ii. 7.		1 Cor. xv. 45.
129.	Hos. xiii. 14.		1 Cor. xv. 55.
132.	Lev. xxvi. 11, 12.		2 Cor. vi. 16.
135.	Exod. xvi. 18.		2 Cor. viii. 15.
137.	Deut. xix. 15.		2 Cor. xiii. 1.
138.	Gen. xii. 3. xviii. 18.		Gal. iii. 8.
142.	Gen. xxi. 10.		Gal. iv. 30.
144.	Exod. xx. 12.		Eph. vi. 2, 3.
150.	Psal. xxii. 22.		Heb. ii. 12.
151.	Isa. viii. 17, 18.		Heb. ii. 13.
152.	Psal. xcv. 7—11.		Heb. iii. 7—10.
156.	Exod. xxv. 40.		Heb. viii. 5.
159.	Psal. xl. 6—9.		Heb. x. 5—7.
169.	Prov. iii. 34.		James iv. 6.
171.	Isa. xl. 6—8.		1 Pet. i. 24, 25.
172.	Isa. xxviii. 16.		1 Pet. ii. 6.
174.	Isa. liii. 9.		1 Pet. ii. 22.
177.	Isa. viii. 12, 13.		1 Pet. iii. 14, 15.

III. *Quotations agreeing with the Septuagint in* SENSE *but* NOT *in Words.*

4.	Jer. xxxi. 15.	agrees in sense, but not in words, with	Matt. ii. 18.
6.	Isa. xl. 3—5.		Matt. iii. 3. Mark i. 3. Luke iii. 4—6.
17.	Psal. lxxviii. 2.		Matt. xiii. 35.
26.	Deut. vi. 5.		Matt. xxii. 37. Mark xii. 30. Luke x. 27.
32.	Isa. liii. 12.		Mark xv. 28. Luke xxii. 37.
33.	Exod. xiii. 2.		Luke ii. 23.
34.	Lev. xii. 8.		Luke ii. 24.

No.	Chap. and Verse of O. T.	Chap. and Verse of N. T.
38.	Isa. liv. 13. {agrees in sense, but not in words, with}	John vi. 45.
41.	Zech. ix. 9.	John xii. 15.
44.	Psal. xli. 9.	John xiii. 18.
45.	Psal. cix. 8.	John xv. 25.
48.	Zech. xii. 10.	John xix. 37.
50.	Psal. lxix. 25.	Acts i. 20.
53.	Deut. xviii. 15. 19.	Acts iii. 22. 23.
57.	Gen. xv. 13, 14.	Acts vii. 6, 7.
61.	Isa. lxvi. 1, 2.	Acts vii. 49, 50.
68.	Amos ix. 11, 12.	Acts xv. 16, 17.
78.	Isa. lix. 7, 8.	Rom. iii. 15—17.
85.	Gen. xviii. 10.	Rom. ix. 9.
90.	Hos. ii. 23.	Rom. ix. 25.
92.	Isa. x. 22, 23.	Rom. ix. 27, 28.
101.	1 Kings xix. 14.	Rom. xi. 3.
103.	Isa. xxix. 10.	Rom. xi. 8.
108.	Isa. xlv. 23.	Rom. xiv. 11.
118.	Job v. 13.	1 Cor. iii. 19.
133.	Isa. lii. 11, 12.	2 Cor. vi. 17.
139.	Deut. xxvii. 27. (26 of English Version)	Gal. iii. 10.
140.	Deut. xxi. 23.	Gal. iii. 13.
157.	Jer. xxxi. 31—34.	Heb. viii. 8—12.
158.	Exod. xxiv. 8.	Heb. ix. 20.
165.	Hag. ii. 6.	Heb. xii. 26.
179.	Psal. ii. 9.	Rev. ii. 27.

IV. *Quotations differing from the Septuagint, but agreeing exactly, or nearly, with the Hebrew.*

There are several instances of an evidently *intentional* renunciation of the Septuagint version, in order to adhere to the Hebrew original: these instances occur when the Septuagint so materially differs from the Hebrew, as to render the passage unsuitable to the purpose for which the sacred writer produced the quotation, or where it is palpably erroneous. The number of these departures from the Septuagint is *eleven*; viz.

3.	Hos. xi. 1.	cited in	Matt. ii. 15.
4.	Jer. xxxi. 15.		Matt. ii. 18.
12.	Isa. liii. 4.		Matt. viii. 17.
22.	Zech. ix. 9.		Matt. xxi. 5.
91.	Psal. xxii. 1.		Matt. xxvii. 46.
95.	Isa. lii. 7.		Rom. x. 15.
102.	1 Kings xix. 18.		Rom. xi. 4.
118.	Job v. 13.		1 Cor. iii. 19.
128.	Isa. xxv. 8.		1 Cor. xv. 54.
170.	Lev. xi. 44.		1 Pet. i. 16.
178.	Prov. x. 12.		1 Pet. iv. 8.

V. *Quotations which differ both from the Septuagint and from the Hebrew, and are probably taken from some other translation, or paraphrase, or were so rendered by the sacred writers themselves.*

2.	Micah v. 2.	cited in	Matt. ii. 6.
6.	Isa. xl. 3—5.		Matt. iii. 3. Mark i. 3. Luke iii. 4—6.
11.	Isa. ix. 1, 2.		Matt. iv. 15, 16.

No.	Chap. and Verse of O. T.		Chap. and Verse of N. T.
14.	Mal. iii. 1.	cited in	Matt. xi. 10. Mark i. 2. Luke vii. 27.
15.	Isa. xlii. 1—4.		Matt. xii. 18—21.
41.	Zech. ix. 9.		John xii. 15.
53.	Deut. xviii. 15. 19.		Acts iii. 22, 23.
66.	Hab. i. 5.		Acts xiii. 41.
85.	Gen. xviii. 10.		Rom. ix. 9.
90.	Hos. ii. 23.		Rom. ix. 25.
92.	Isa. x. 22, 23.		Rom. ix. 27, 28.
96.	Deut. xxx. 12—14.		Rom. x. 6—8.
101.	1 Kings xix. 14.		Rom. xi. 3.
106	Deut. xxxii. 35.		Rom. xii. 19. (and see Heb. x. 30.)
116.	Isa. lxiv. 4.		1 Cor. ii. 9.
124.	Isa. xxviii. 11, 12.		1 Cor. xiv. 21.
139.	Deut. xxvii. 27.		Gal. iii. 10.
143.	Psal. lxviii. 18.		Eph. iv. 8.
158.	Exod. xxiv. 8.		Heb. ix. 20.

§ 3. CONSIDERATIONS ON THE PROBABLE CAUSES OF THE SEEMING DISCREPANCIES IN THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

ON a comparison of the quotations from the Old Testament in the New, it is obvious that in the *Epistles*, which were addressed generally to churches consisting of converted Hellenists (that is Greek Jews), or Gentiles, or of both, the quotations are uniformly made from the Septuagint version, or with express reference to it, except where some important reason induced the sacred writer to deviate from it: for the Septuagint was the only version generally known in those churches, whose members were mostly strangers to the Hebrew. There are, however, some apparent contradictions in the quotations from the Old Testament in the New, the reconciliation of which has much engaged the attention of learned men, who have assigned various causes to account for, or explain such discrepancies. These it may be useful briefly to consider, before we discuss the mode in which the sacred writers of the New Testament apply their quotations from the Old Testament. The causes of the differences in these quotations may be reduced to three, viz. 1. Sophistications or corruptions of the Hebrew text;—2. Various Readings, or differences in copies;—and, 3. Our ignorance of the correct meaning of particular texts.

1. The instances of *Sophistication*, or corruption of the Hebrew text, are comparatively few, and are only nine in number, as we have already seen[1]; the comparison of manuscripts and versions alone can enable the critic to determine the true reading.

2. *Various Readings* in the manuscript copies of the Greek Bible, used by the sacred writers of the New Testament, are another cause of the apparent contradictions in the quotations made in it from the Old Testament; and these manuscripts might differ from those which we have at present. Professor Michaelis likewise thinks

[1] See § VIII. p. 251. *supra*.

it possible that, in those cases where the quotations are materially different, another translation might have been added in the Septuagint as a marginal note, in the same manner as we find in the Hexapla of Origen, under the name of αλλος. The Proverbs of Solomon, he observes, present instances where the same Hebrew words are twice translated; which can be explained on no other supposition, than that one of them was originally a marginal note, which has insensibly crept into the text itself.[1]

3. Another cause of the apparent discrepancy occurring in the quotations from the Old Testament in the New, may arise from our not understanding particular Hebrew texts or words: a few such instances have already been noticed.[2] But this is only a temporary cause — the researches of commentators and critics (which the preceding tables have tended to confirm) have shown that the writers of the New Testament express the true sense, though not the sense generally attributed to the Hebrew: and in proportion as such researches are more diligently prosecuted, and our knowledge of the original languages of the Scriptures is increased, these difficulties will gradually and certainly diminish.

4. It is further to be observed that the very same quotations are often *contracted* by some of the evangelists and as often enlarged by others. This difference in quoting may be accounted for by the different occasions on which they are introduced, and the different ends which they were intended to serve. Thus Luke, who wrote his Gospel for the instruction of *Gentile* converts, quotes (iii. 4—6.) not less than *three* verses from the prophet Isaiah[3]; while Matthew (iii. 3.) and Mark (i. 3.) quote only the *first* of them. But it was necessary to Luke's purpose that he should proceed so far, in order to assure the Gentiles, that they were destined to be partakers of the privileges of the Gospel, and to *see the salvation of God.* On the other hand, Matthew (xiii. 14, 15.) and Paul (Acts xxviii. 26, 27.) when reproving the Jews for their incredulity, which Isaiah had long before predicted, introduced the prophecy at full length, whereas Mark (iv. 11, 12.) and Luke (viii. 10.) only refer to it briefly. Mark, whose Gospel was written for a mixed society of Jewish and Gentile converts, has many peculiarities belonging to him, which are not specified by the other evangelists. Of these peculiarities, we have an instance in his manner of citing the passage of Isaiah just noticed. The verse in his Gospel runs thus:

Τοις εξω εν παραβολαις τα παντα γινεται· Ινα βλεποντες βλεπωσι, και μη ιδωσι, και ακουοντες ακουωσι, και μη συνιωσι, μηποτε επιστρεψωσι, και αφεθη αυτοις τα αμαρτηματα. *Unto them that are without all* these *things are done in parables: That seeing, they may see and not perceive; and hearing, they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them.*

In order to engage the Jews the more effectually to adopt and obey his Gospel, Mark has not only inserted in it more Hebrew or rather

[1] Marsh's Michaelis, vol. i. p. 235.
[2] See § 2. VII. p. 251. *supra.*
[3] See the passages of Isaiah and Luke at length, in p. 206. No. 6.

Syro-Chaldaic phrases than all the other evangelists together; but in the verse here given, he has forsaken both the Hebrew and Greek of Isa. vi. 11. (in our translation truly rendered *and I will heal them*[1]), and has quoted the Chaldee Paraphrase, which he translated for himself, και αφεθη αυτοις τα αμαρτηματα, *and their sins should be forgiven them*; and which thus probably became more intelligible to the Gentiles also. Now these particular variations are so far from being disparagements to the Gospels, that they are in reality the excellencies and ornaments of them. They are such variations only, as these different converts, of different conceptions, required to have made, for their obtaining a true and right knowledge of the Old Testament prophecies.[2] A similar mode of citation is pursued by the illustrious apostle, Paul, who does not mention or allege the law and the Prophets in one and the same manner to Jews and Gentiles. Thus, to Felix the Roman governor, he says of himself (Acts xxiv. 14.) *Believing all things which are* written *in the law and the prophets.* But to king Agrippa (xxvi. 22.) *Saying none other things than those which the prophets and Moses* did say *should come.* And thus he distinguishes in his Epistles. In that to the Hebrews are many passages from the Old Testament, but not a single instance in which it is quoted as *written.* But in his other Epistles he rarely uses any other form than, *It is written,* or *The Scripture saith.* Thus he cites it to the Romans; the chief variations from which mode to that of *He saith,* are in the three chapters, ix. x. xi. which principally relate to the Jews; and even there he seldom fails to name the prophet whose words are adduced. To the Galatians, and in both Epistles to the Corinthians, with one or two exceptions, he urges the words of the Old Testament as *written.* To the Philippians, Colossians, and Thessalonians, if we mistake not, he makes no direct quotation from it. In the Epistle to the Ephesians he refers to it twice, and there indeed in both places under the form of *He saith.* But he himself had spent above two years in teaching them with the utmost diligence and attention (Acts xix. 8. 10.), and wrote his Epistle to them some years after; when he might have full assurance that he spoke to those *who knew the law.* A passage in this epistle, compared with a similar one in that to the Colossians, seems to prove that he made a difference between them, and judged the Ephesians to be better versed in the sacred books. To these he proposes the precept of obedience to parents with a view to the Mosaic promise: (Eph. vi. 1—3.) *Children, obey your parents in the Lord; for this is right.* HONOUR THY FATHER AND MOTHER; WHICH IS THE FIRST COMMANDMENT WITH PROMISE. But he omits this reference to the words of the Decalogue, in giving the same precept to the Colossians; with whose proficiency in the Scriptures he was less acquainted, as having never been among them. He says only (Col. iii. 20.) *Children obey your parents in all things; for this is well pleasing unto the Lord.*

Thus we see that St. Paul has one mode of citing the Old Testament to the Hebrews, and another to the churches of which the

[1] See the passages of Isaiah and of the Evangelists cited, in p. 209. No. 16.

[2] Dr. Owen, on the Modes of Quotation used by the Evangelical Writers, pp. 85—87

Gentiles were members; that in the former case he agrees with Matthew, in the latter with Mark and Luke. And in this respect there is so much uniformity in the Apostle and two Evangelists, that we may justly conclude, it was not accidental, but designed by him and them, for the same purpose of suiting their style to the small measure of scriptural knowledge which they might well suppose many of their readers to possess. By which means the unlearned or newly converted Gentiles were instructed, that what was offered to them as the word of God *which came in old time*, was to be found in the books of Scripture; and, if Judaisers crept in and perplexed them with doctrines of an oral or traditionary law, they were furnished with this reply to such teachers: "When the Apostles and Evangelists, who have been our more immediate guides, propose to us any part of the Mosaic economy, they allege only what is *written*, and what they carefully inform us to be so."[1]

We have dwelt the longer on this subject, not only on account of its importance in illustrating the external form of the quotations of the Old Testament by the Evangelists and Apostles, but also because it furnishes us with an additional instance of those simple notes of authenticity, with which the New Testament abounds, and which the genius of forgery could *never* have devised.

Upon the whole, then, as it respects the external form of quotations from the Old Testament, it may be observed that the writers of the New Testament did not make it a *constant* rule to cite from the Greek version, because there are many places in which their quotations differ from that version, and agree with the Hebrew.[2] And as their quotations now correspond with the Hebrew, very frequently in express words[3], and generally in the sense[4]; so it is highly probable that they uniformly agreed at first, and that, where the Hebrew was properly expressed in the Greek version, they used the words of that version. But where it materially varied from the meaning of the Hebrew Scriptures, they either gave the sense of the passage cited in their own words; or took as much of the Septuagint as suited their purpose, introducing the requisite alterations. Hence several passages are neither direct quotations from the Hebrew text, nor quotations from the Septuagint[5]; and some, as we have already seen, agree with the latter even where it varies from the former, but only where the deviation does not so affect the meaning of the passage as to interfere with the pertinency of the quotation for the purpose intended. "All this accords to what ordinary writers, in similar circumstances, would have done, and, in fact, have been authorised to do: but the sacred penmen, being themselves divinely inspired, might take liberties which we must not; because their comments were equally the *Word of God* with the texts commented on."[6]

[1] Dr. Townson's Discourses on the Four Gospels, disc. 4. sect. ii. (Works, vol. i. pp. 101, 102.)

[2] See § 3. IV. p. 255. *supra.* [3] See § 2. I. and II. pp. 247—249. *supra.*

[4] See § 3. III, IV. pp. 249, 250. *supra.* [5] See § 3. V. p. 255, 256. *supra.*

[6] The Rev. T. Scott, on the Authority of the Septuagint, in the Christian Observer for 1810, vol. ix. p. 102.

SECTION II.

ON THE INTERNAL FORM OF QUOTATIONS, OR THE MODE IN WHICH CITATIONS FROM THE OLD TESTAMENT ARE APPLIED IN THE NEW.

General Observations on the Rabbinical and other modes of quoting the Old Testament — Classification of the Quotations in the New Testament: — I Quotations from the Old Testament in the New, in which the predictions are literally accomplished; — II. Quotations in which that is said to have been done, of which the Scriptures have not spoken in a literal but in a spiritual sense; — III. Quotations made by the Sacred Writers in the way of Illustration; — IV. Quotations and other passages from the Old Testament which are alluded to in the New.

IN considering the passages of the Old Testament, which have been introduced by the apostles and evangelists into the writings of the New, "there is often a difficulty with respect to the *application* of such quotations; when they are applied to a purpose to which they *seem* to have no relation, according to their original design. This difficulty arises from the writers of the New Testament making quotations from the Old with very different views: and it can be removed only by attending to their real view in a particular quotation." An accurate distinction, therefore, must be made between such quotations as, being merely borrowed, are used as the words of the writer himself, and such as are quoted in proof of a doctrine, or the completion of a prophecy.

Michaelis[1] has remarked, that whenever a book is the subject of our daily reading, it is natural that its phrases should occur to us in writing — sometimes with a perfect recollection of the places whence they are taken, and at other times when the places themselves have totally escaped our memory. Thus, the lawyer quotes the maxims of the law: the scholar, his favorite classics; and the divine, the precepts of the Gospel. It is no wonder, therefore, if the same has happened to the writers of the New Testament; who being daily occupied in the study of the Old Testament, unavoidably adopted its modes of expression, and especially of the Greek Septuagint, which they have borrowed, and applied to their own use in various ways and for various purposes.

The quotations from the Old Testament in the New are generally introduced by certain formulæ, such as, *That it might be fulfilled — As it is written — Isaiah prophesied*, &c.; and various rules have been framed in order to account for their application. It has been observed by the same great philologist, that the writers of the New Testament quote in general like the Rabbins, without mentioning the place whence the quotation is taken; as they pre-suppose the reader to be so well acquainted with the Old Testament, as to be able to find it without particular direction. The Rabbins select some principal word out of each section, and apply that name to the

[1] Intoduction to the New Testament, vol. i. pp. 200—203.

section itself, in the same manner as the Mohammedans distinguish the *suras* or chapters of their Koran, saying, in Eli, in Solomon, when they intend to signify the sections where those names are mentioned. For instance, Rashi, in his remarks on Hosea ix. 9. (*They have deeply corrupted* themselves, *as in the days of Gibeah*), says — "Some are of opinion that this is Gibeah of Benjamin *in the concubine*," that is, is mentioned in the chapter of the concubine, or Judges xix. And in this manner quotations are sometimes made in the New Testament. Thus, in Mark xii. 26. and Luke xx. 37. επι της βατου (*in* or *at* the bush), signifies, "in the section relating to the burning bush," which, according to the modern division, is the third chapter of Exodus. Again, in Rom. xi. 2. εν Ηλια (in Elias) signifies "in the section in which the actions of Elias are recorded;" which at present forms the seventeenth, eighteenth, and nineteenth chapters of the first book of Kings.[1]

Another very frequent practice of the Rabbins was, to produce only the initial words of a quoted passage, while those are omitted in which the force of the argument consists, or the absence of which destroys the connection. Of this description are the quotations in Rom. vii. 7. and xiii. 9. (Thou shalt not covet), in which the Apostle leaves us to supply the following words contained in Exod. xx. 17. *Thou shalt not covet thy neighbour's wife*, &c. Similar instances are to be found in Rom. xi. 27. and Heb. ii. 13.[2]

The formulæ (*as it is written, that it might be fulfilled, it hath been said*, &c. &c.) with which the quotations in the New Testament are generally introduced, have been supposed by Surenhusius[3], (to whose learned researches biblical students are most deeply indebted) to be the indications of the *modes* in which they are expressed: so that by attending to these formulæ, we may easily know why the evangelists allege the subsequent words in one certain manner rather than in another; and why they depart more or less from the Hebrew text. Agreeably to this hypothesis Surenhusius has, with infinite labour and industry, collected a great variety of rules[4] out of the Talmud

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[1] Michaelis, vol. i. pp. 243, 244. 133, 134. 492. Upon the same rule, Michaelis thinks the supposed contradiction between Mark ii. 26. and 1 Sam. xxi. 1. may be explained "in the chapter of Abiathar," or, in that part of the books of Samuel in which the history of Abiathar is related. This explanation, Rosenmüller very justly remarks, would be preferable to any other, if Mark had added the expression *it is written*, or *the Scripture saith*. Scholia in N. T. tom. i. p. 573. edit. 1801. See also Kuinöel on Mark ii. 26. Comm. in Libros N. T. Historicos, tom. ii. p. 82.

[2] Michaelis, vol. i. pp. 244—246.

[3] In the preface to his "Βιβλος Καταλλαγης: in quo, secundum veterum Theologorum Hebræorum Formulas allegandi et modos interpretandi, conciliantur loca ex Veteri in Novo Testamento allegata." 4to. Amst. 1713. The words of Professor Surenhusius are as follow: "*Etenim omni in loco ex V. T. in N. allegato recte conciliando, videndum est prius, quâ allegandi formulâ utantur Apostoli; ex qua statim dignoscere licet, quare sequentia verba hoc, et non alio modo, allegaverint, atque ad veterem Scripturam Hebræam plusve minusve attenderint. Sic alium sensum involvit illa allegandi formula* Ερρηδη; *alium* Γεγραπται; *alium*, Ινα πληρωθη το ρηθεν; *alium* Επληρωθη η γραφη, &c.

[4] The following are the principal *theses* or rules laid down by Surenhusius, whose work, it may be proper to remark, deserves a place in the library of every biblical student, on account of its learned illustration of many passages of Scripture not immediately connected with the quotations from the Old Testament.

1. Sometimes the words are read, not according to the regular vowel-points, but agree-

and the Rabbinical writings, and has illustrated them with numerous extracts, in order to explain and justify all the quotations made from the Old Testament in the New. But what militates against this hypothesis is, that we find, that the very *same quotations*, expressed in the same words, and brought to prove the very same points, are introduced by *different* formulæ in different gospels. A further objection to the rules adduced by Surenhusius, is their number and their complexity, which render it difficult to refer all the quotations accurately to them. It is therefore not only more convenient, but more intrinsically useful, to refer the citations from the Old Testament in the New to the four following classes, which have been adopted, with some alteration, from Rosenmüller [1], after Gusset and Wolfius. According to these critics, the phrases, *that it might be fulfilled, as it is written*, &c. &c. may be properly applied in the New Testament, —

I. *When the thing predicted is* literally *accomplished.*

II. *When that is done, of which the Scripture has spoken, not in a literal, but in a* spiritual *sense.*

III. *When a thing is done, neither in a literal nor in a spiritual sense, according to the fact referred to in the Scriptures; but is similar to that fact. The passages thus cited may, briefly, be termed* quotations in the way of illustration.

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ably to others substituted for them. Instances of this sort, Surenhusius is of opinion, are to be found in Acts iii. 22, 23. and vii. 42, &c. 1 Cor. xv. 54. and 2 Cor. viii. 15.

2. Sometimes letters are changed, as in Rom. ix. 33. 1 Cor. ix. 9, &c. Heb. viii. 9. and x. 5.

3. Sometimes both letters and vowel-points are changed, as in Acts xiii. 40, 41. and 2 Cor. viii. 15.

4. Sometimes words are added from a parallel passage, or are changed in the quotation, which words appear as if the whole occurred in the cited text, as in Rom. xi. 3. xv. 10. 1 Cor. xv. 45. 2 Cor. vi. 16. Eph. v. 14. and Heb. xii. 12, 13.

5. Sometimes additional words are inserted to complete the sense, as in Matt. iv. 10. xxi. 5. John vi. 49. xii. 38. and Rom. x. 6.

6. Sometimes several passages are abridged together, in order to make the subject more clear: as in Matt. xxi. 5. Luke iv. 18, 19. John viii. 5, &c.

7. Sometimes the beginnings of verses are only added, for the sake of brevity, although the sacred writer refers to the whole passage, which he paraphrases. Instances of this sort occur in Acts i. 20. Rom. xi. 27. Heb. iii. and iv. and x.

8. Some passages are cited, either allegorically, or by way of simple proof, in which case the subject cannot be proved, unless the passage cited be compared with others, and illustrated, as in Rom. ix. 12, 13. x. 8. and Heb. iv. 5, 6.

9. Sometimes one and the same passage is cited to prove many things, and is applied to many persons, as in Matt. xiii. 14. compared with John xii. 40. Rom. ix. 33. and x. 11. compared with 1 Pet. ii. 6.

10. Sometimes a subject is intended to be proved by several passages, though one only is adduced, the reader being left to find them out, as in Acts xv. 15, 16.

11. The first and last clauses of a verse only are sometimes cited, the intermediate clauses being omitted. See Eph. v. 14., and 1 Pet. i. 24, 25.

12. Sometimes a passage is simply adduced without any formula of quotation, and then another intervenes parenthetically; which being cited, the sacred writer returns to the first quoted passage, which is illustrated in a variety of particulars. Thus St. Paul, in Heb. iii. 7. first cites Psal. xcv. 7.; then he interposes references to Exod. xvii. 2. Numb. xx. 13. xiv. 23. and Deut. i. 34.; and at length, in the 15th verse, he returns to Psal. xcv. 7.; which he explains, as if all the intermediately quoted passages were contained in one and the same text. Similar instances occur in Heb. iv. 15. and 1 Cor. iii. 7. Surenhusii Βιβλος Καταλλαγης, pp. 1—56.

1 Scholia in Nov. Test. tom. i. p. 25.

IV. *When the sacred writers have made simple* allusions *to passages in the Old Testament.*[1]

In the following tables, the quotations are arranged under each class, to which they appear respectively to belong. Some of the references, perhaps, may be disputable; and in some, it is possible that the author may be mistaken: but as they are the result of a laborious and patient comparison of every prophecy or citation, in classifying which he could have but little assistance, he trusts he may be allowed to say, that he has exerted the best of his judgment, and to indulge the hope that he has not misapplied the quotations in any essential point.

I. *Of Quotations from the Old Testament in the New, in which the things predicted are* literally *accomplished.*

Direct prophecies are those which relate to Christ and the Gospel, and to them alone, and which cannot be taken in any other sense: and the Scripture is said to be *fulfilled* in the *literal sense*, when that event which it foretells is accomplished. The quotations from the Old Testament in the New, which belong to this class, are both numerous and highly important. Such are those which mention the calling of the Gentiles and the everlasting kingdom of Messiah: such also is the 110th Psalm, which, it has been well remarked, is as plain as a prophetic description ought to be. It is applicable to Christ alone, and it sets forth his exaltation, his royal dignity, his priestly office, the propagation of his Gospel, the obedience of his subjects; the destruction of his enemies, and of the Roman emperors who persecuted his church.[2]

Other examples of this description will be found in the following quotations, the references in which are made to the authorised English version of the Bible.[3]

Gen. xii. 3. xviii. 18. xxii. 18, quoted in	Acts iii. 25. Gal. iii. 8.
Gen. xvii. 7. 19. xxii. 16, 17. - -	Luke i. 55. 72, 73, 74.
Deut. xviii. 15. 19. - - -	Acts iii. 22, 23.
Psal. ii. 1, 2. - - -	Acts iv. 25, 26.
Psal. ii. 7. - -	Acts xiii. 33. Heb. i. 5. v. 5.
Psal. viii. 2. - - -	Matt. xxi. 16.
Psal. viii. 4—6. - -	Heb. ii. 6—8.
Psal. xvi. 8—11. - - -	Acts ii. 25—28. 31.
Psal. xvi. 10. - -	Acts xiii. 35.
Psal. xxii. 1. - - -	Matt. xxvii. 46. Mark xv. 34.
Psal. xxii. 18. - - -	Matt. xxvii. 35. Mark xv. 24. Luke xxiii. 34 John xix. 24.
Psal. xxii. 22. - - -	Heb. ii. 12.
Psal. xxxi. 5. - - -	Luke xxiii. 46.
Psal. xli. 9. - -	John xiii. 18. Acts i. 16.
Psal. xlv. 6, 7. - - -	Heb. i. 8, 9.
Psal. lxviii. 18. - -	Eph. iv. 7, 8.
Psal. lxix. 21. - - -	John xix. 28, 29. Matt. 27. 48. Mark xv. 36. and Luke xxiii. 36.

[1] The fourth class mentioned by Rosenmüller, Gusset, and Wolfius, is as follows: — When that which has, in the Old Testament, been mentioned as formerly done, is accomplished, in a larger and more extensive sense, in the New Testament. But as the citations which appear to belong to this class may be referred to the first and third, we have substituted the preceding in lieu of it.

[2] Jortin's Remarks on Eccles. Hist. vol. i. p. 121. 2d edit. The best critical illustration of the prophetical sense of Psalm cx. is, perhaps, that given by Dr. Gregory Sharpe, in his "Second Argument in Defence of Christianity, taken from the antient Prophecies," pp. 275—311.

[3] As the passages from the prophetic writings have already been given at full length, they are here designedly omitted.

Psal. lxix. 25. cix. 8. - quoted in	Acts i. 20.
Psal. xcv. 7—11. - - -	Heb. iii. 7—11.; iv. 3. 5—7.
Psal. cii. 25—27. - - -	Heb. i. 10—12.
Psal. cx. 1. - - -	Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34, 35. Heb. i. 13.
Psal. cx. 4. - - - -	Heb. v. 6.
Psal. cxviii. 22, 23. - -	Matt. xxi. 42. Mark xii. 10, 11. Luke xx. 17. Acts iv. 11.
Psal. cxviii. 25, 26. - - -	Matt. xxi. 9. Mark xi. 9. John xii. 13.
Psal. cxxxii. 11. 17. - -	Luke i. 69. Acts ii. 30.
Isa. vii. 14. - - -	Matt. i. 23.
Isa. ix. 1, 2. - - -	Matt. iv. 15, 16.
Isa. ix. 7. (with Dan. vii. 14. 27.) -	Luke i. 32, 33.
Isa. xi. 10. - - -	Rom. xv. 12.
Isa. xxv. 8. - - -	1 Cor. xv. 54.
Isa. xxvii. 9. and lix. 20, 21. - -	Rom. xi. 26, 27.
Isa. xxviii. 16. (with Joel ii. 32.) -	Rom. ix. 33. and 1 Pet. ii. 6.
Isa. xl. 3—5. - - -	Matt. iii. 3. Mark i. 3. Luke iii. 4—6.
Isa. xlii. 1—4. - - -	Matt. xii. 17—21.
Isa. xlix. 6. - - -	Acts xiii. 47, 48. and xxvi. 23. Luke ii. 32.
Isa. liii. 1. - - -	John xii. 38. Rom. x. 16.
Isa. liii. 3—6. - - -	Acts xxvi. 22, 23.
Isa. liii. 4—6. 11. - -	1 Pet. ii. 24, 25.
Isa. liii. 4. - - -	Matt. viii. 17.
Isa. liii. 9. - - -	1 Pet. ii. 22.
Isa. liii. 12. - - -	Mark xv. 28. Luke xxii. 37.
Isa. liv. 13. - - -	John vi. 45.
Isa. lv. 3. - - -	Acts xiii. 34.
Jer. xxxi. 31—34. - - -	Heb. viii. 8—12. x. 16, 17.
Hosea i. 10. - - -	Rom. ix. 26.
Hosea ii. 23. - - -	Rom. ix. 25. 1 Pet. ii. 10.
Joel ii. 28—32. - - -	Acts ii. 16—21.
Amos ix. 11, 12. - - -	Acts xv. 16, 17.
Micah v. 2. - - -	Matt. ii. 5, 6. John vii. 42.
Habak. i. 5. - - -	Acts xiii. 40.
Haggai ii. 6. - - -	Heb. xii. 26.
Zech. ix. 9. - - -	Matt. xxi. 4, 5. John xii. 14. 16.
Zech. xi. 13. - - -	Matt. xxvii. 9, 10.
Zech. xii. 10. - - -	John xix. 37.
Zech. xiii. 7. - - -	Matt. xxvi. 31. 56. Mark xiv. 27. 50.
Mal. iii. 1. - - -	Matt. xi. 10. Mark i. 2. Luke vii. 27.
Mal. iv. 5, 6. - - -	Matt. xi. 13, 14. xvii. 10—13. Mark ix. 11—13. Luke i. 16, 17.

II. *Of Quotations from the Old Testament in the New, in which that is said to have been done, of which the Scriptures have not spoken in a literal, but in a* spiritual *sense.*

There are citations out of the Old Testament in the New in a mediate and typical or spiritual sense, respecting Christ and his mystical body the church. The Scripture is therefore said to be fulfilled, when that is accomplished in the antitype which is written concerning the type. Thus, in John xix. 36. we read, these things were done that the *Scriptures should be fulfilled* — " a bone of him shall not be broken." These words, which were originally written of the paschal lamb (Exod. xii. 46. Numb. ix. 12.), are said to be fulfilled in Christ, who is the antitype of that lamb. Additional examples of the same kind will be found in the annexed passages.

Gen. xiv. 18. 20. cited and applied in	Heb. vii. 1—10.
Gen. xv. 5. - - -	Rom. iv. 18.
Gen. xvi. 15. - - -	Gal. iv. 22.
Gen. xvii. 4. - -	Rom. iv. 17.
Gen. xviii. 10. - - -	Rom. ix. 9.
Gen. xxi. 1—3. - -	Gal. iv. 22, &c.

Gen. xxi. 12, cited and applied in	Rom. ix. 7.
Gen. xxv. 23. - -	Rom. ix. 10.
Exod. xvi. 13—15. - -	John vi. 31. 49. 1 Cor. x. 3.
Exod. xvii. 6. Numb. xx. 11. -	1 Cor. x. 4.
Exod. xix. 6. - - -	1 Pet. ii. 9.
Exod. xxiv. 8. - -	Heb. ix. 20.
Levit. xxvi. 11, 12. - -	2 Cor. vi. 16.
Numb. xxi. 8, 9. - -	John iii. 14.
Deut. xxi. 23. - - -	Gal. iii. 13.
Deut. xxxii. 21. - - -	Rom. x. 19.
2 Sam. vii. 14. - -	Heb. i. 5.
Psal. ii. 9. - - -	Rev. ii. 27.
Psal. viii. 4—6. - -	Heb. ii. 6—8.
Psal. viii. 6. - - -	1 Cor. xv. 27.
Psal. xviii. 49. - -	Rom. xv. 9.
Psal. xxxv. 19. lxix. 4. and cix. 3. -	John xv. 25.
Psal. xl. 6—8. - - -	Heb. x. 5—7.
Psal. lxix. 9. - -	John ii. 17.
Psal. civ. 4. - - -	Heb. i. 7.
Isa. xl. 6, 7. - - -	1 Pet. i. 24, 25.
Isa. lii. 7. and Nahum i. 15. -	Rom. x. 15.
Isa. liv. 1. - - -	Gal. iv. 27.
Isa. lxiv. 4. - -	1 Cor. ii. 9.
Jonah i. 17. ii. 1. and iii. 5. -	Matt. xii. 40, 41. Luke xi. 30. 32.
Habak. ii. 3. - - -	Heb. x. 37.
Habak. ii. 4. - - -	Rom. i. 17. Gal. iii. 11. Heb. x. 38.

III. *Of Quotations from the Old Testament in the New, in which a thing is done neither in a literal nor in a spiritual sense, according to the fact referred to in the Scriptures, but is similar to that fact, — in other words, where the passages referred to are cited* in the way of illustration.

The attentive reader of the New Testament cannot fail to observe, that many passages of the Old Testament are cited and adapted by the writers of the New Testament to an occurrence which happened in their time, on account of their correspondence and similitude. These citations are not prophecies, though they are said sometimes to be fulfilled; for any thing may be said to be fulfilled when it can be pertinently applied. This method of explaining Scripture by the way of illustration will enable us to solve some of the greatest difficulties relating to the prophecies.

For the better understanding of this important subject, it should be recollected, that the writings of the Jewish Prophets, which abound in fine descriptions, poetical images, and sublime diction, were the classics of the later Jews; and, in subsequent ages, all their writers affected allusions to them, borrowed their images and descriptions, and very often cited their identical words when recording any event or circumstance that happened in the history of the persons whose lives they were relating; provided it was *similar* and parallel to one that occurred in the times, and was described in the books of the antient prophets. It was a familiar idiom of the Jews [1], when quoting the writings of the Old Testament, to say, — *that it might be fulfilled, which was spoken by such and such a prophet;* not intending to be understood that such a particular passage in one of the sacred books was ever designed to be a *real prediction* of what they were then relating, but signifying only, that the words of the Old Testament might be properly adapted to express their meaning and illustrate their ideas. And thus the Apostles, who were Jews by birth, and wrote and spoke in the Jewish idiom, have very frequently alluded to the sacred books, after the customary style of their nation; intending no more by this mode of speaking, than that the words of such an antient writer are happily descriptive of what was transacted in their time, and might, with equal propriety, be adapted to characterise such a particular circumstance as happened in their days: that there was a *con-similarity* of case and incidents; and that the expressive style and diction of the old inspired prophets were as justly applicable to the occurrences recorded by the apostles, as they were suitable to denote those events and facts in their times which they had commemorated.

[1] The Talmud and Rabbinical writers abound with instances, great numbers of which are quoted by Surenhusius, in the work already cited, in p. 261. note [s].

Thus, our Lord, speaking of the insurmountable prepossessions and perverseness of the Jews to whom he preached, says: — *Seeing they see not, and hearing they hear not, neither do they understand,* — that is, their stupidity is so gross, and their prejudices are so numerous, that though they have capacities proper for understanding and receiving my doctrine, they will neither understand nor receive it; so that in them is fulfilled the prophecy of Isaiah, — his words are perfectly applicable to the present age, and descriptive of their moral character and condition: — *Hearing ye will hear, and will not understand; and seeing ye will see, and will not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* (Isa. vi. 9, 10. cited in Matt. xiii. 14, 15.) The same passage of the evangelical prophet is cited by St. Paul (Rom. xi. 8.), and applied to the invincible obstinacy of his countrymen, — not, indeed, as though they had then, and then only, received their precise accomplishment, but as beautifully expressive of the obduracy, determined infidelity, and impenitence of the Jews.

Again, the prophet Jeremiah, describing the miseries of captivity by a beautiful figure, represents Rachel as deploring the loss of her children, bathed in tears, piercing the air with loud lamentations, and indulging in inconsolable grief. When Herod imbrued his hands in the blood of the innocents in Bethlehem and its vicinity, how applicable were the prophet's words to such a cruel scene, and how happily are they cited by the evangelist, to exhibit to his reader the mourning and lamentation caused by that sanguinary tyrant! They are a beautiful quotation, and not a prediction of what then happened: and yet, upon the murder of these babes, the sacred historian says, according to the Jewish phraseology, when they cited Scripture: — *Then was fulfilled that which was spoken by the prophet Jeremiah; In Ramah there was a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not.* (Jer. xxxi. 15. cited in Matt. ii. 17, 18.)

Once more, — our Lord having delivered several parables, the sacred historian, after remarking that Jesus Christ chose to convey his religious and moral instruction to the Jews by means of parables, with which all his public discourses abounded, says: — *That it might be fulfilled which was spoken by the prophet, "I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world."* (Psal. lxxviii. 2. quoted in Matt. xiii. 35.)[1]

A similar instance occurs in St. Paul's second Epistle to the Corinthians (vi. 2.); where he cites the saying of the Prophet (Isa. xlix. 8.) — *I have heard thee in a time accepted, and in the day of salvation I have succoured thee.* In this passage the Apostle does not mean to declare that the prophet had the Corinthians in view, but he cites it as a parallel case: intimating that they might collect from that saying that there was a certain *accepted time*, in which God would hear them, and which, therefore, it concerned them not to let pass without carefully improving it.

The following table presents a list of the passages thus quoted from the Old Testament by the writers of the New, in the way of illustration:—

Gen. xv. 5.	cited in	Rom. iv. 18.
Gen. xv. 6.	"	Rom. iv. 3. Gal. iii. 6. and James ii. 23.
Gen. xviii. 10.	"	Rom. ix. 9.
Gen. xix. 15. 26.	"	Luke xvii. 28, 29. 32.
Gen. xxi. 12.	"	Rom. ix. 7.
Gen. xxv. 33.	"	Heb. xii. 16.
Gen. xxvii. 28, &c.	"	Heb. xi. 20. xii. 17.
Exod. ix. 16.	"	Rom. ix. 17.
Exod. xxxii. 6.	"	1 Cor. x. 7.

[1] This mode of quoting passages by way of illustration was not confined to the inspired penmen. Pagan writers often cite passages from their old poets, to describe things of which these poets never thought; and this, Dr. Jortin remarks, is no fault, but rather a beauty in writing: and a passage, applied justly in a new sense, is ever pleasing to an ingenious reader, who loves to see a likeness and pertinency where he expected none. (Rem. on Eccl. Hist. vol. i. p. 120.) In Ælian, Diogenes the Cynic philosopher is reported to have said, that "he *fulfilled* in himself all the curses of tragedy:" and Olympiodorus, in his life of Plato, has this expression, "*that it might be true concerning him,*" and then cites the following verse from Homer:

Του και απο γλωσσης μελιτος γλυκιων ρεεν αυδη.
Words sweet as honey from his lips distill'd. Pope.

Which verse, however applicable to that great philosopher, is not to be considered as an oracle delivered by the poet, with a view to the particular use or accommodation of it by this biographer. (Sharpe's Second Argument in Defence of Christianity, p. 349.)

Exod. xxxiii. 19.	cited in	Rom. ix. 15.
Lev. xi. 45.		1 Pet. i. 16.
Lev. xviii. 5.		Rom. x. 5. Gal. iii. 12.
Deut. vi. 13.		Matt. iv. 10. Luke iv. 8.
Deut. vi. 16.		Matt. iv. 7. Luke iv. 12.
Deut. viii. 3.		Matt. iv. 4. Luke iv. 4.
Deut. xxv. 4.		1 Cor. ix. 9. 1 Tim. v. 18.
Deut. xxvii. 26.		Gal. iii. 10.
Deut. xxxii. 35.		Rom. xii. 19. Heb. x. 30.
Deut. xxxii. 36.		Heb. x. 30.
Deut. xxxii. 43.		Rom. xv. 10.
Josh. i. 5.		Heb. xiii. 5.
1 Sam. xxi. 6.		Matt. xii. 3, 4. Mark ii. 25, 26. Luke vi. 3, 4.
1 Kings xix. 14. 18.		Rom. xi. 3, 4.
Psal. v. 9. and cxl. 3.		Rom. iii. 13.
Psal. x. 7.		Rom. iii. 14.
Psal. xiv. 1—3. and liii. 1—3.		Rom. iii. 10—12.
Psal. xix. 4.		Rom. x. 18.
Psal. xxiv. 1.		1 Cor. x. 26.
Psal. xxxii. 1, 2.		Rom. iv. 7, 8.
Psal. xxxiv. 12—16.		1 Pet. iii. 10—12.
Psal. xxxvi. 1.		Rom. iii. 18.
Psal. xliv. 22.		Rom. viii. 36.
Psal. li. 4.		Rom. iii. 4.
Psal. lxix. 9.		Rom. xv. 3.
Psal. lxix. 22, 23.		Rom. xi. 9, 10.
Psal. lxxviii. 2.		Matt. xiii. 35.
Psal. lxxxii. 6.		John x. 34.
Psal. cxii. 9.		2 Cor. ix. 9.
Psal. cxvi. 10.		2 Cor. iv. 13.
Psal. cxvii. 1.		Rom. xv. 11.
Psal. cxviii. 6.		Heb. xiii. 6.
Prov. i. 16. Isa. lix. 7, 8.		Rom. iii. 15—17.
Prov. iii. 11, 12.		Heb. xii. 5, 6.
Prov. iii. 34.		James iv. 6.
Prov. x. 12.		1 Pet. iv. 8.
Prov. xxv. 21, 22.		Rom. xii. 20.
Prov. xxvi. 11.		2 Pet. ii. 22.
Isa. i. 9.		Rom. ix. 29.
Isa. vi. 9, 10.		John xii. 40. Matt. xiii. 14, 15. Luke viii. 10. Rom. xi. 8.
Isa. viii. 12, 13.		1 Pet. iii. 14, 15.
Isa. viii. 17, 18.		Heb. ii. 13.
Isa. x. 22, 23.		Rom. ix. 27, 28.
Isa. xxviii. 16.		Rom. x. 11.
Isa. xxix. 10.		Rom. xi. 8.
Isa. xxix. 13.		Matt. xv. 8, 9. Mark vii. 6.
Isa. xxix. 14.		1 Cor. i. 19.
Isa. xxix. 16. and xlv. 9.		Rom. ix. 20, 21.
Isa. xlv. 23.		Rom. xiv. 11. Phil. ii. 10.
Isa. xlix. 8.		2 Cor. vi. 2.
Isa. lii. 5. with Ezek. xxxvi. 20.		Rom. ii. 24.
Isa. lii. 7. and Nahum i. 15.		Rom. x. 15.
Isa. lii. 11, 12.		2 Cor. vi. 17.
Isa. lii. 15.		Rom. xv. 21.
Isa. lvi. 7. (and Jer. vii. 11.)		Matt. xxi. 13. Mark xi. 17. Luke xix. 46.
Isa. lxi. 1, 2.		Luke iv. 18, 19.
Isa. lxv. 1, 2.		Rom. x. 20, 21.
Isa. lxvi. 1, 2.		Acts vii. 49, 50.
Jer. xxxi. 15.		Matt. ii. 17, 18.
Jer. xxxi. 33. and xxxii. 38. (with 2 Sam. vii. 14.)		2 Cor. vi. 18.
Hosea xi. 1.		Matt. ii. 15.
Hab. ii. 4.		Rom. i. 17.
Joel ii. 32.		Rom. x. 13.
Mal. i. 2, 3.		Rom. ix. 13.

It cannot escape observation, that by far the larger portion of the preceding passages is cited and adapted to the purpose of illustration by the Apostle Paul. Dr. John Taylor [1] has some useful remarks (of which the following are an abstract), on the various designs with which St. Paul cited them: —

1. Sometimes his intention goes no further than using the *same strong expressions*, as being equally applicable to the point in hand. Thus, in Rom. x. 6—8. he uses the words of Moses (Deut. xxx. 12—14.), not to prove any thing, nor as if he thought Moses spoke of the same subject; but merely as intimating that the strong and lively expressions, used by Moses concerning the doctrine he taught, were equally applicable to the faith of the Gospel. So, in Rom. x. 18. he quotes Psal. xix. 4. though it is not unlikely that those expressions were used by the antient Jews in application to the Messiah, as the Apostle applies them.

2. Sometimes the design of the quotation is only to show that the *cases are parallel:* or that what happened in his times corresponded with what happened in former days. See Rom. ii. 24. viii. 36. ix. 27—29. xi. 2—5. 8—10. and xv. 21.

3. Sometimes the quotation is only intended to *explain a doctrinal point.* See Rom. i. 17. iv. 7, 8. 18—21. ix. 20, 21. x. 15. and xv. 3.

4. Sometimes the quotation is designed to *prove a doctrinal point.* See Rom. iii. 4. 10—18. iv. 3—17. v. 12—14. ix. 7. 9. 12, 13. 15. 17. x. 5. 11. 13. xii. 20. xiv. 11.

Lastly, when a passage of the Old Testament is quoted in the New, in order to prove a point of doctrine, the person or writer applies it, though not always in the precise words of the original, yet constantly according to its genuine sense as it stands there. Examples of such application will be found in Deut. viii. 3. compared with Matt. iv. 4.; Deut. vi. 16. compared with Matt. iv. 7., Deut. xxxiii. 35. and Prov. xxv. 21, 22. compared with Rom. xii. 19, 20. —The expression in Hos. vi. 6., *mercy and not sacrifice*, is applied to different purposes in Matt. ix. 13., but to both properly.

In applying passages cited from the Old Testament by way of illustration, Turretin has suggested the three following rules, which claim the attention of the biblical student.

1. In applications of this kind, we must not neglect the literal sense, which is the first and only genuine sense of Scripture.

2. Such applications ought not to be forced, or far-fetched; for those which were made by the Apostles were simple, and easy to be apprehended.

3. Too much stress ought not to be laid on these applications; which, it should be considered, are merely illustrations adduced by the sacred writers further to explain the subjects under their discussion.

Such being the nature of these illustrative quotations, it follows that no doctrines—at least such as are necessary to salvation—either can or ought to be deduced from them. [2]

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[1] In his Paraphrase and Notes on Saint Paul's Epistle to the Romans, p. 339. 4th edit. 1769.

[2] Turretin, De Sacr. Script. Interpretatione, pp. 118, 119. see also pp. 107—117. The subject of Scripture quotations, which are made by way of illustration, is more fully discussed by Dr. Sharpe (Second Argument from Prophecy, pp. 347—365.); Dr. Hey (Norrisian Lectures, vol. i. pp. 260. 262.); Dr. Harwood (Introduction to the New Test. vol. i. pp. 279—290.); Rumpæus (Comment. Crit. ad Libros Nov. Test. pp. 443. 449, 450.); Bishop Kidder (in his Demonstration of the Messias, chap. iii. Boyle's Lectures, vol. i. pp. 150—152.); Dr. Nicholls (Conference with a Theist, part iii. vol. ii. pp. 10—13. ed. 1698.); and especially by Dr. Sykes (On the Truth of the

IV. *Of Quotations, and other Passages from the Old Testament, which are* alluded *to in the New.*

Besides the passages mentioned in the preceding class, as citations by the writers of the New Testament in the way of illustration, there is a fourth class, nearly allied to them, and comprising a few quotations, together with a larger number of other passages not distinctly cited from the Old Testament; but which, on comparing them with the New Testament, appear most evidently to have been present to the minds of the sacred writers, who have *alluded* to them without expressly quoting them. A careful inspection of such passages, with reference to their scope and context, together with an application of the rules above suggested by Turretin, will readily enable the student to judge of the allusions which he may meet with in the New Testament: and in addition to those rules, Dr. Gerard has remarked, that when the inspired writers quote a passage from the Old Testament, *merely in the way of allusion*, it is enough that the words which they borrow emphatically express their own meaning. It is not necessary that they be precisely the same with those of the passage alluded to, nor that they be there used, either of the same subject or of a similar subject.[1] The following table presents a list of the *principal* passages thus alluded to in the New Testament.

	alluded to in
Gen. i. 6. 9.	2 Pet. iii. 5.
Gen. i. 27.	Matt. xix. 4. Mark x. 6. 1 Cor. xi. 7. James iii. 9.
Gen. ii. 2, 3.	Heb. iv. 4.
Gen. ii. 7.	1 Cor. xv. 45.
Gen. ii. 21, 22.	1 Cor. xi. 8. 1 Tim. ii. 13.
Gen. ii. 24.	Matt. xix. 5. Mark x. 7. 1 Cor. vi. 16. Eph. v. 31.
Gen. iii. 6.	1 Tim. ii. 14.
Gen. iii. 4. 13.	2 Cor. xi. 3.
Gen. iii. 16.	1 Cor. xiv. 34.
Gen. iv. 4.	Heb. xi. 4.
Gen. iv. 8.	Matt. xxiii. 35. Luke xi. 51. 1 John iii. 12. Jude, verse 11.
Gen. v. 24.	Heb. xi. 5.
Gen. vi. vii.	Matt. xxiv. 37, 38. Luke xvii. 26, 27. Heb. xi. 7. 1 Pet. iii. 19, 20. 2 Pet. ii. 5. iii. 6.
Gen. xii. 1—4.	Acts vii. 3. Heb. xi. 8.
Gen. xiii. 15.	Rom. iv. 13.
Gen. xv. 13, 14.	Acts vii. 6, 7.
Gen. xvii. 10.	Acts vii. 8.
Gen. xviii. 3. xix. 2.	Heb. xiii. 2.
Gen. xviii. 10.	Heb. xi. 11.
Gen. xviii. 12.	1 Pet. iii. 6.
Gen. xix. 24.	2 Pet. ii. 6. Jude, verse 7.
Gen. xxi. 12.	Heb. xi. 18.
Gen. xlvi. 27.	Acts vii. 14.
Gen. xlvii. 31.	Heb. xi. 21.
Gen. l. 24.	Heb. xi. 22.
Exod. ii. 2. 11.	Heb. xi. 23—27. Acts vii. 20—29.
Exod. iii. 6.	Mark xii. 26. Acts vii. 31, 32.
Exod. xii. 12. 18.	Heb. xi. 28.
Exod. xiv. 22.	1 Cor. x. 2. Heb. xi. 29.

Christian Religion, chapters xiii. xiv. xv. pp. 206—296. edit. 1725.). The reader will also find some excellent remarks on the different modes of quotation, in Dr. Cook's Inquiry into the Books of the New Testament, pp. 284—304.

[1] Institutes of Biblical Criticism, p. 422. § 135.

Exod. xix. 12. 16. 18, 19. alluded to in	Heb. xii. 18—20.
Exod. xx. 12—16. Deut. v. 16—20.	Matt. xix. 18, 19. Mark x. 19. Luke xviii. 20. Rom. xiii. 9. James ii. 11.
Exod. xiii. 2. Numb. viii. 16, 17. xviii. 15. 17.	Luke ii. 23.
Lev. xiv. 3, 4. 10.	Matt. viii. 4. Mark i. 44. Luke v. 14.
Lev. xix. 12.	Matt. v. 33.
Lev. xix. 18.	Matt. v. 43. Gal. v. 14.
Numb. xi. 4.	1 Cor. x. 6.
Numb. xiv. 23. 29. 37. and xxvi. 64, 65.	Heb. iii. 16, 17. Jude, verse 5.
Numb. xxi. 4—6.	1 Cor. x. 9.
Numb. xxii. 23. 39.	2 Pet. ii. 15, 16. Jude 5. 11.
Deut. xviii. 1.	1 Cor. ix. 13.
Deut. xxiv. 1.	Matt. v. 31. Mark x. 4. Luke xvi. 18.
Josh. ii. 1. vi. 22, 23.	Heb. xi. 31. James ii. 25.
Josh. vi. 20.	Heb. xi. 30.
Judges, the whole book, generally	Acts xiii. 20. Heb. xi. 32.
1 Sam. viii. 5. and x. 1.	Acts xiii. 21.
1 Sam. xiii. 14. xv. 23. xvi. 12, 13.	Acts xiii. 22.
1 Kings xvii. 1. and xviii. 42—45.	James v. 17, 18.
1 Chron. xxiii. 13.	Heb. v. 4.
Psal. xc. 4.	2 Pet. iii. 8.
Prov. xxvii. 1.	James iv. 13, 14.
Isa. xii. 3.	John vii. 38.
Isa. lxvi. 24.	Mark ix. 44.
Jer. vi. 16.	Matt. xi. 29.
Lam. iii. 45.	1 Cor. iv. 13.
Dan. iii. 23—25.	Heb. xi. 34.
Dan. ix. 27. xii. 11.	Matt. xxiv. 15. Mark xiii. 14.
Hos. xiii. 14.	1 Cor. xv. 55.
Hos. xiv. 2.	Heb. xiii. 15.
Amos, v. 25, 26, 27.	Acts vii. 42, 43.

SECTION III.

OF APOCRYPHAL PASSAGES, SUPPOSED TO BE QUOTED IN THE NEW TESTAMENT—QUOTATIONS FROM PROFANE AUTHORS.

IT was a practice of the antient Hebrew divines to cite, not only the Scriptures, as we have seen in the preceding sections, but also to quote histories, facts, and apophthegms or sayings of their early sages, which they had received by *oral tradition* from the time of Moses, in order to supply those passages which are wanting in the Pentateuch. Of this method of quotation we have three instances in the New Testament. The first is 2 Tim. iii. 8. where we meet with the name of Jannes and Jambres as the two Egyptian magicians who opposed Moses. Schickard and some other learned men are of opinion that Saint Paul, being deeply conversant in Jewish literature, derived his knowledge of these names from the Targum or Chaldee Paraphrase of Jonathan Ben Uzziel, on Exod. vii. 11. But as there is reason to believe that this Targum is of too late a date to have been consulted by the Apostle, it is most probable that he alluded to an antient and generally received tradition relative to those men. What corroborates the latter conjecture is, that their names are mentioned by some antient profane writers, as Numenius the

Pythagorean [1], by Artapanus [2], and by Pliny. [3] The Jews affirm that they were princes of Pharaoh's magicians, and that they greatly resisted Moses. [4] Origen, who flourished in the second century, informs us, that there was extant, in his time, an apocryphal book concerning these magicians, inscribed *Jannes et Mambres Liber.* [5] The other two instances alluded to are the 9th verse of the Epistle of Jude, which cites the story of Michael the archangel, contending with Satan about the body of Moses, and the 14th verse of the same epistle, in which he quotes an apocryphal prophecy of Enoch. The first of these is borrowed from traditional accounts then received by the Jews, with whom the Apostle argues from their own authors and concessions. [6] The prophecy of Enoch is now known to have been cited from an apocryphal book, bearing that patriarch's name, which was extant at the time when Jude wrote, and of which we have given a short notice in p. 124. of the Appendix to this volume. The following is the passage, as translated by Archbishop Laurence from an Ethiopic version of this book:—

"Behold, he comes with ten thousand of his saints, to execute judgment upon them, and to reprove all the carnal for every thing which the sinful and ungodly have done and committed against him." [7]

Thus this much litigated point is now finally determined: but Jude's quotation of a single passage from the apocryphal book in question, will no more prove *his* approbation of the whole book, than Paul's quotations from certain heathen poets prove that apostle's approbation of every part of the compositions to which he referred.

On a reference to the passages of the Old Testament, which are cited in the way of illustration by the evangelical writers [8], it will be observed that by far the greater number of such quotations has been made by Saint Paul. But the same great apostle of the Gentiles, becoming all things to all men, and being deeply versed in the works of heathen authors, as well as in the sacred writings, did not confine himself *exclusively* to the inspired books: and, accordingly, we have three instances in the New Testament of the fine taste and ability with which he cited and applied passages from Pagan authors, when contending with the Gentiles, or writing to Gentile converts. The first is in Acts xvii. 28., where he cites part of a verse from the *Phænomena* of Aratus.

..... του γαρ και γενος εσμεν.
..... for we his offspring are.

The passage was originally spoken of the heathen deity Jupiter, and

[1] Apud Origen. contra Celsum, pp. 198, 199. edit. Spencer, and in Eusebius de Præp. Evang. l. 8. c. 8.

[2] In Eusebius, l. 9. c. 27. [3] Pliny, Hist. Nat. l. 30. c. 1.

[4] Surenhusius, Βιβλος Καταλλαγης, pp. 589, 590.

[5] Tract 35. in Matt. cited by Dr. Whitby on 2 Tim. iii. 8.

[6] Surenhusius (pp. 699—702.) has given a long extract from the Jalkut Rubeni, fol. 76. col. 2. which details the history of Michael's conflict with the devil. The same author (pp. 709—712.) has also referred to many Rabbinical writers who take notice of Enoch's prophecy.

[7] The Apocryphal Book of Enoch the Prophet, (London, 1821, 8vo.) ch. ii. p. 2. On the subject of the apocryphal quotations by Jude, see further, Vol. IV. Part II. Chap. IV. Sect. VII. § II.

[8] See pp. 265—267. *supra*.

is dexterously applied to the true God by Paul, who draws a very strong and conclusive inference from it.

The second instance alluded to is in 1 Cor. xv. 33. in which passage the Apostle quotes a senary iambic, which is supposed to have been taken from Menander's *lost* comedy of Thaïs,

Φθείρουσιν ἤθη χρησθ' ὁμιλίαι κακαι :

rendered, in our translation, *Evil communications corrupt good manners.*

The last instance to be noticed under this head is Titus i. 12., where St. Paul quotes from Epimenides, a Cretan poet, the verse which has already been cited and illustrated in Vol. I. p. 185.; to which the reader is referred.

CHAPTER VII.

ON HARMONIES OF SCRIPTURE.

I. *Occasion and Design of Harmonies of the Scriptures.* — II. *Harmonies of the Four Gospels.* — III. *Observations on the different Schemes of Harmonisers, and on the Duration of the Public Ministry of Jesus Christ.*

I. THE several books of the Holy Scriptures, having been written at different times and on different occasions, necessarily treat on a great variety of subjects, historical, doctrinal, moral, and prophetic. The sacred authors also, writing with different designs, have not always related the same events in the same order: some are introduced by anticipation; and others again are related first which should have been placed last. Hence seeming contradictions have arisen, which have been eagerly seized by the adversaries of Christianity, in order to perplex the minds and shake the faith of those who are not able to cope with their sophistries. These contradictions, however, are not real, for they disappear as soon as they are brought to the test of candid examination.

The manifest importance and advantage of comparing the sacred writers with each other, and of reconciling apparent contradictions, have induced many learned men to undertake the compilation of works, which, being designed to show the perfect agreement of all parts of the sacred writings, are commonly termed HARMONIES. A multitude of works of this description has, at different times, been issued from the press; the execution of which has varied according to the different designs of their respective authors. They may, however, be referred to three classes; viz. —

1. Works which have for their object the RECONCILING OF APPARENT CONTRADICTIONS in the sacred writings. — These, in fact, are a sort of Commentaries; and a notice of the principal publications of this kind will be found in the Appendix to this volume among the commentators and expositors of Holy Writ.

2. HARMONIES OF THE OLD TESTAMENT. — The design of these

is, to dispose the historical, poetical, and prophetical Books in Chronological Order, so that they may mutually explain and authenticate one another. Our learned countryman, Dr. Lightfoot, in the year 1647, published a "Chronicle" or Harmony of the Old Testament; on the basis of which the Rev. George Townsend constructed "The Old Testament arranged in Historical and Chronological Order;" but he has deviated from, and improved upon the plan of Lightfoot very materially. His work is noticed in the Appendix to this volume.[1]

3. HARMONIES OF THE NEW TESTAMENT are of two sorts; viz.

(1.) Harmonies of the ENTIRE New Testament, in which not only are the four Gospels chronologically disposed, but the Epistles are also placed in order of time, and interspersed in the Acts of the Apostles. Mr. Townsend's "New Testament arranged in Chronological and Historical Order," is the most complete work of this kind in the English language.[2]

(2.) Harmonies of the four GOSPELS, in which the narratives or memoirs of the four evangelists are digested in their proper chronological order.

II. The Memoirs or Narratives of the life of Jesus Christ, having been written with different designs, and for the use of particular classes of Christians; the importance and advantage of collating these relations with each other, and obtaining the clear amount of their various narratives, at a very early period suggested the plan of forming the Gospels into Harmonies, exhibiting completely their parallelisms and differences, or into a connected history, termed respectively *Monotessaron* and *Diatessaron;* in which the *four* accounts are blended into one, containing the substance of them all. Works of this description are extremely numerous. Mr. Pilkington has enumerated one hundred and four, which had come to his knowledge in 1747[3]; and Walchius has given a *select* list of one hundred and thirty, which had been published prior to the year 1765.[4] The indefatigable bibliographer Fabricius, and his editor, Professor Harles, have given a a list of those which were known to be extant, to the year 1795, which amounts to one hundred and seventy-two, but it is by no means complete.[5] Our notice must necessarily be confined to a few of the principal composers of harmonies.[6]

1. TATIAN, who wrote about the middle of the second century, composed a digest of the evangelical history, which was called το δια τεσσαρων, that is, *the* Gospel *of the four*, or Μονοτεσσαρον, *Monotessaron*, that is, *one* narrative composed out *of the four*. Tatian is the most antient harmonist on record: for, if Theophilus bishop of Antioch had before written on that subject (as Jerome insinuates), his work is long since lost. In the beginning of the third century, Ammonius, an Alexandrian, composed a harmony which was also

[1] See Appendix, p. 114. [2] Ibid. p. 115.
[3] Pilkington's Evangelical History and Harmony, Preface, pp. xviii.—xx.
[4] Walchii Bibliotheca Selecta, vol. iv. pp. 863—900.
[5] Bibliotheca Græca, vol. iv. pp. 882—889.
[6] Our notices of Harmonies are chiefly derived from the three works just cited, and from Michaelis's Introduction to the New Testament, vol. iii. part i. pp. 31—36. and part ii. pp. 29—49.

called τὸ διὰ τεσσάρων, or the Gospel of the four, of the execution of which Eusebius speaks with approbation. The works of Tatian and Ammonius have long ago perished; but attempts have been made to obtrude spurious compilations upon the world for them in both instances, Victor, who was bishop of Capua, in the sixth century, gave a Latin version of a harmony, which was published by Michael Memler at Mayence, in 1524, as a translation of *Ammonius's Harmony*, in consequence of Victor being undetermined to which of those writers it was to be ascribed, though he was disposed to refer it to Tatian. And Ottomar Luscinius published one at Augsburg in 1524, which he called that of Ammonius, though others have ascribed it to Tatian. It is not a harmony in the strict sense of the term, but a mere summary of the life of Christ delivered in the author's own words.

2. The diligent ecclesiastical historian Eusebius, who wrote in the former part of the fourth century, composed a very celebrated harmony of the Gospels; in which he divided the evangelical history into *ten* canons or tables, which are prefixed to many editions and versions of the New Testament, particularly to Dr. Mill's critical edition of it. In the *first* canon he has arranged, according to the antient chapters, (which are commonly called the Ammonian Sections, from Ammonius, who made these divisions,) those parts of the history of Christ, which are related by all four evangelists. In the rest he has disposed the portions of history related by,

2. Matthew, Mark, and Luke.
3. Matthew, Luke, and John.
4. Matthew, Mark, and John.
5. Matthew and Luke.
6. Matthew and Mark.
7. Matthew and John.
8. Luke and Mark.
9. Luke and John.
10. Only one of the four evangelists.

Though these Eusebian canons are usually considered as a harmony, yet it is evident, from a bare inspection of them, that they are simply Indexes to the four Gospels, and by no means form a harmony of the same nature as those, which have been written in modern times, and which are designed to bring the several facts recorded by the evangelists into chronological order, and to reconcile contradictions. On this account Walchius does not allow them a place in his bibliographical catalogue of harmonies.

3. About the year 330, Juvencus, a Spaniard, wrote the evangelical history in heroic verse. His method is said to be confused, and his verse is not of a description to ensure him that immortality which he promised himself. His work has fallen into oblivion.

5. The four books of Augustine, bishop of Hippo, in Africa, *De Consensu Quatuor Evangeliorum*, are too valuable to be omitted. They were written about the year 400, and are honourable to his industry and learning. Augustine wrote this work, with the express design of vindicating the truth and authority of the Gospels from the cavils of objectors.

From the middle ages until the close of the fifteenth century, various harmonies were compiled by Peter Comestor, Guido de Perpiniano, Simon de Cassia, Ludolphus the Saxon, (a German Carthusian monk, whose work was held in such high estimation that it passed through not fewer than thirty editions, besides being translated into French and Italian,) Jean Charlier de Gerson, chancellor of the university of Paris, Peter Lombard, Thomas Aquinas, and many others, which are now of little value, and which have long since fallen into disuse. Of the various harmonies published since the Reformation, by foreign authors, the Latin Harmony of Chemnitz (or Chemnitius) is the most esteemed: and among our British divines those of Drs. Doddridge and Macknight are most generally read on account of their valuable expositions and commentaries. But, for exhibiting the parallel passages of each evangelist, perhaps the columnar form of Archbishop Newcome is preferable; while he, who is desirous of perusing one connected and continuous narrative, in which all the shades of circumstances are judiciously interwoven, will find Mr. Townsend's "New Testament arranged in Historical and Chronological Order," &c. the most useful.[1]

III. In the construction of an Evangelical Harmony, two questions have presented themselves to the consideration of harmonisers; viz. first, what evangelist has preserved the true order of circumstances, to which all the others are to be reduced? And, secondly, what was the duration of the public ministry of Jesus Christ?

1. On the first of these topics, we may remark that all the modern harmonies of the Gospels may be divided into two classes; viz. 1. Harmonies, of which the authors have taken for granted, that all the facts recorded in all the four Gospels are arranged in chronological order; and, 2. Harmonies, of which the authors have admitted, that in one or more of the four Gospels the chronological order has been more or less neglected. At the head of the first class is Andrew Osiander, one of Luther's fellow-labourers, in promoting the reformation in Germany: his method is followed by Calovius, Sandhagen, and others, on the Continent, and in this country by Dr. Macknight. Chemnitz stands at the head of the other class, and also has many followers of his method of arrangement. "The harmonies of the former kind are very similar to each other, because, though the authors of them had to interweave the facts recorded in one Gospel with the facts recorded in another, yet, as they invariably retained the order which was observed in each Gospel, and consequently repeated whatever facts occurred in different places in different Gospels, as often as those facts presented themselves to the harmonists in their progress through the Gospels, there was less room for material deviations in their plan and method. But in the harmonies of the latter kind we meet with considerable variations, because, though the authors of them are unanimous in their principle, they are at variance in the applica-

[1] See the Appendix, pp. 116—122. for an account of these and of the Harmonies of the Gospel, or of particular Books of the New Testament.

tion of it: and, though they agree in making transpositions, by which they distinguish themselves from the harmonists of the first class, yet they do not always make the same transpositions. Some, for instance, have supposed, as Chemnitz, Archbishop Newcome, and other harmonists of this class have done, that St. Matthew has mostly neglected chronological order, while others, as Bengel and Bertling, have supposed, that he has in general retained it. Hence, though they have all the same object in view, namely, to make a chronological harmony, or to arrange the events, which are recorded in the Gospels, as nearly as possible according to the order of the time in which the events happened, they have adopted different modes of producing this effect. For in some harmonies the order of St. Matthew is inverted, and made subservient to that of St. Mark, while in other harmonies St. Mark's order is inverted, and made subservient to that of St. Matthew. Some harmonists again suppose, that all the evangelists have neglected chronological order, while others make an exception in favour of one or more of them, though the question, which of the evangelists should be excepted, likewise affords matter of debate. And even those harmonists, who agree as to the Gospel or Gospels, in which transpositions should be made, differ in respect to the particular parts where these transpositions ought to take place."[1]

A late excellent writer on the evidences and criticisms of the New Testament[2], however, is of opinion that the evangelists did not design to adhere to the order of time in writing their respective memoirs of the life of Jesus Christ. The purpose with which the four Gospels were written, he remarks, appears to have been, not a regular chronologically disposed history of the life, ministry, and sufferings of Jesus Christ, but the collection of such a body of well-authenticated facts, as might disclose the nature, and form sufficient proof of the truth of Christianity. This, he thinks, is obvious from the manner in which the evangelists generally place together the facts narrated. "That manner is such as completely to effect the latter, but not the former purpose. There are no marks of an intention, on the part of any of the evangelists, to give to their narratives a regular chronological order. While, in general, there are no indications of the succession, and proximity of the events narrated, but from their being prior, or posterior, and contiguous in the narrative, or from such indefinite expressions as τοτε, παλιν, εν ταις ἡμεραις εκειναις, εν εκεινω τω καιρω, εν τω καθεξης, μετα ταυτα; on the other hand, it sometimes occurs, that the events which one evangelist relates as in immediate succession, are noticed by himself to be not contiguous in time, and are put down by another, with some of the intervening transactions interposed. Than evidence of this kind, as to the purpose of a history, no declaration by the writer can be more satisfactory. Such declaration, unless perfectly explicit, may require to be modified by what his work bears within itself of its purpose. But

[1] Michaelis's Introduction, vol. iii. part ii. p. 45.
[2] The Rev. Dr. Cook, in his Inquiry into the Books of the New Testament.

there can be no ambiguity in the evidence, deduced from such facts as we have noticed, in the Gospel narratives.

Against this evidence, too, there is no contrary declaration to be weighed. The Evangelist, John, (xx. 30, 31.) expressly asserts that the purpose of his writing was to make such a selection of facts as might be good ground of faith in the divine mission of Jesus Christ; but he no where affirms the chronological order of the selection. Luke, also, thus declares the purpose of his writing to Theophilus, Ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λογων την ασφαλειαν, (Luke i. 4.) and the expression in the preceding verse, Ἔδοξε κἀμοι, παρηκολουθηκοτι ανωθεν πασιν ακριβως, καθεξῆς σοι γραψαι, is to be interpreted according to that purpose. For this purpose, thus distinctly expressed by two of the evangelists, and evident from the manner of writing common to them all, it was assuredly necessary that, either directly or indirectly, they should furnish us with such information, as might enable us to refer the facts in the Gospel history to a certain country, and a certain period in the history of the world. Without this, the Gospels would not have afforded the proper means for distinguishing them from fictitious histories; and hence, could not have answered the purpose of furnishing evidence to the truth of Christianity. This it was possible to do, either formally by dates, such as are found in the beginning of the 2d and 3d chapters of Luke's Gospel; or by allusions to known places, persons, and circumstances, to be learnt from other histories. Of these two modes, the evangelists, with a few exceptions, follow the latter; natural to men writing immediately for contemporaries, upon or near the scene of the events; and conformable to the usual simplicity by which their whole style is pervaded. But for this purpose, it was not in the least necessary to frame regular chronological narratives; and accordingly what was not necessary, has not been effected; the connections carrying forward the arrangement of events in the Gospels, being not merely those of time, but of the various associations, such as similarity in the facts themselves, vicinity of place, &c. by which it is possible that the human mind may be guided, in recollecting and classifying things that are past. And such, perhaps, upon the whole, is the impression made on most readers by the narratives of the evangelists. As we read them, we have a general feeling that they are carrying us ultimately forward, from preceding to subsequent events, yet, occasionally, over intervals of time concerning which nothing has been recorded, or with deviations from the chronological order; thus rendering it difficult, or impossible, to make one harmonious arrangement of the whole Gospel history, in which each event shall obtain, in perfect consistency with the account of each Evangelist, its proper chronological place." [1]

Amid this diversity of opinions, supported as each is by the most ingenious arguments which its author could produce, it is extremely difficult to decide. By the adoption of the very probable hypothesis last stated, concerning the purpose for which the evangelists wrote,

[1] Dr. Cook's Inquiry, pp. 211—214.

we certainly get rid, and in the fairest way, of all the difficulties with which the two classes of authors of Harmonies of the Gospels above noticed have to combat. As the evidence laid before the reader will enable him to determine for himself, which of these hypotheses to adopt, we shall only remark, that Bishop Marsh recommends Griesbach's Synopsis of the three first Gospels as preferable to every other harmony extant.[1]

2. Very different opinions have been entertained by the compilers of Harmonies, with regard to the duration of Christ's public ministry; whence a corresponding diversity has necessarily arisen in the disposition of their respective harmonies. During the three first centuries, the common opinion was, that Christ's ministry lasted only one year, or at furthest one year and four months. Early in the fourth century, Eusebius the ecclesiastical historian, maintained that it continued between three and four years: this opinion was generally received, though the antient opinion was retained by Augustine. During the middle ages, no further inquiries appear to have been made on this subject: and, after the Reformation, all the harmonisers of the sixteenth and seventeenth centuries assumed it for certain that Christ's ministry lasted between three and four years. Bengel, however, in his German Harmony of the Gospels, published at Tubingen in 1736, reduced it to two years; and, three years before, Mr. Mann in his essay "Of the true Years of the Birth and Death of Christ," (London, 1733, 8vo.) revived the antient opinion that it lasted only one year. This was also followed by Dr. Priestley in his Greek and English Harmonies. The hypothesis of Eusebius was adopted by Archbishop Newcome, who maintained that one year was by far too short a period for the several progresses of Jesus Christ in Galilee, and the transactions connected with them: and Bishop Marsh observes, that the Gospel of John presents almost insuperable obstacles to the opinion of those who confine Christ's ministry to one year. For, in order to effect this purpose, it is necessary to make omissions and transpositions in St. John's Gospel, which are not warranted by the laws of criticism, but are attempted merely to support a previously assumed hypothesis. On the other hand, he thinks that the opinion, which makes Christ's ministry to have continued three years (and which receives no support whatever from the three first Gospels) cannot be satisfactorily proved even

[1] Michaelis's Introduction, vol. iii. part ii. p. 47. Michaelis has given a harmonised table of the four Gospels (Introd. vol. iii. part i. pp. 37—83.); which Bishop Marsh (part ii. p. 67.) pronounces to be a very useful one, considered as a general index to the four Gospels. Dr. A. Clarke has reprinted Michaelis's harmonised table at the end of his Commentary on the Gospels; observing that it is useful to the reader of them, in pointing out *where* the same transaction is mentioned by the evangelists, what they have *in common*, and what is *peculiar to each*. Michaelis has generally followed Matthew's account, with which the narratives of the other evangelists are collated. In 1821, an English Harmony was compiled by, and printed at the expence of, Thomas Bowles, Esq. (for private distribution only), intitled "Diatessaron, or the History of our Lord Jesus Christ, compiled from the four Gospels, according to the Translation of Dr. Campbell, and in the order adopted by John David Michaelis, London," 8vo. In this beautifully executed volume, the compiler has made some slight variations from the order of time followed by Michaelis in the harmonised table just mentioned.

from the Gospel of Saint John, who at the utmost has noticed, or at least named, only three distinct passovers.[1]

Another opinion has lately been announced, with equal modesty and learning, in a dissertation on "The Chronology of our Saviour's Life," by the Rev. C. BENSON, M. A. (Cambridge, 1819, 8vo.) The results of his investigation (which depends on minute chronological and critical discussions that do not admit of abridgment) are, that Herod died in the year of the Julian period 4711; and, consequently, that the birth of Christ took place A. J. P. 4709, in the spring (probably in the month of April or May); that his baptism was performed in or about the month of November, A. J. P. 4739, during the procuratorship of Pontius Pilate; that, agreeably to the indications of time contained in Saint John's Gospel, the ministry of Jesus Christ lasted through three passovers, or *two years and a half;* and that he was crucified on the fifteenth day of the month Nisan (April 15th), A. J. P. 4742.

From the difficulty of producing a harmony, complete in all its parts, some eminent critics (and among them the elegant and accomplished expositor, Gilpin) have maintained that we ought to peruse the four several memoirs of Jesus Christ written by the evangelists, separately and distinctly; and that, by explaining them separately, the *whole* becomes more uniform. Archbishop Newcome, however, has ably vindicated, and proved, the utility and advantage of harmonies; and with his observations, the present chapter shall conclude. A harmony, he remarks, has the following uses: —

By the juxta-position of parallel passages, it is often the best comment; and it cannot but greatly alleviate the reader's trouble, in his attempts to illustrate the phraseology and manner of the evangelists. It also shows that Mark, who inserts much new matter, did not epitomise the Gospel of Matthew: and it affords plain indications, from the additions and omissions in John's Gospel, that his was designed to be a supplemental history. Further, a harmony in many instances illustrates the propriety of our Lord's conduct and works. Thus, previously to the call of the four Apostles (Mark i. 16—20.) Andrew had been the Baptist's disciple, and had received his testimony to Jesus (John i. 35. 40.): Peter had been brought to Jesus by Andrew his brother (John i. 42.); and Jesus had shown more than human knowledge and more than human power (John i. 48. ii. 11. 23. iii. 2. iv. 29. 49, 50.) than what had probably fallen within the experience of these disciples, or at least must have gained their belief on the firmest grounds. So, the words of Christ (John v. 21. 25.) are prophetically spoken *before* he had raised any from the dead; and his reproofs (Matt. xii. 34. Mark vii. 6.) are uttered *after* he had wrought miracles, during two feasts at Jerusalem. Nor was the jealousy of the Jewish rulers early awakened by the call of the twelve apostles to a stated attendance. This event took place after our Lord had celebrated his second passover at Jerusalem, and when he was about to absent himself from that city for so long a

[1] Michaelis's Introduction, vol. ii. part ii. p. 66.

period as eighteen months. In like manner, the seventy were not sent forth to show, throughout a wide tract of country, with what wisdom and power their Master endued them, till within about six months of our Lord's crucifixion: and the scene of raising the dead, a kind of miracle which would have exasperated his enemies in proportion as it tended to exalt his prophetic character, was remote from Jerusalem, till the last passover approached. Lastly, strong presumptions of the inspiration of the evangelists arise from an accurate comparison of the Gospels, from their being so wonderfully supplemental to each other, in passages reconcilable only by the suggestion of a seemingly indifferent circumstance, and from their *real agreement* in the midst of a *seeming disagreement*. "Truth, like honesty, often neglects appearances: hypocrisy and imposture are always guarded."[1]

[1] West on the Resurrection, p. 278. (London edit. 1807. 8vo.)

PART II.

ON THE INTERPRETATION OF SCRIPTURE.

BOOK I.

GENERAL PRINCIPLES OF INTERPRETATION.

CHAPTER I.

ON THE SENSE OF SCRIPTURE.

SECTION I.

ON THE MEANING OF WORDS.

I. *Nature of Words.* — II. *The Sense of Scripture defined:* 1. *The Literal Sense;* — 2. *The Allegorical, Typical, and Parabolical Sense;* — 3. *The Moral Sense of Professor Kant, shown to be destitute of Foundation.*

MAN, being formed for society, has received from his Creator the faculty of communicating to his fellow-men, by means of certain signs, the ideas conceived in his mind. Hence, his organs of speech are so constructed, that he is capable of forming certain articulate sounds, expressive of his conceptions; and these, being fitly disposed together, constitute discourse: which, whether it be pronounced or written, must necessarily possess the power of declaring to others what he wishes they should understand.

I. The vehicles, or signs, by which men communicate their thoughts to each other, are termed WORDS; whether these are orally uttered, or described by written characters; the idea, or notion, attached to any word, is its SIGNIFICATION; and the ideas which are expressed by several words connected together, — that is, in entire sentences and propositions, and which ideas are produced in the minds of others, — are called the SENSE or proper meaning of words. Thus, if a person utter certain words, to which another individual attaches the same idea as the speaker, he is said to *understand* the latter, or to comprehend the *sense* of his words. If we transfer this to sacred subjects, we may define the *sense of Scripture* to be that conception of its meaning, which the Holy Spirit presents to the understanding of man, by means of the words of Scripture, and by means of the ideas comprised in those words.[1]

[1] Stuart's Elements of Interpretation, p. 7. (Andover, 1822.)

EVERY WORD MUST HAVE SOME MEANING.

Although in every language there are very many words which admit of several meanings, yet in common parlance there is only *one true sense* attached to any word; which sense is indicated by the connection and series of the discourse, by its subject-matter, by the design of the speaker or writer, or by some other adjuncts, unless any ambiguity be purposely intended. That the same usage obtains in the Sacred Writings there is no doubt whatever. In fact, the perspicuity of the Scriptures requires this unity and simplicity of sense, in order to render intelligible to man the design of their Great Author, which could never be comprehended if a multiplicity of senses were admitted. In all other writings, indeed, besides the Scriptures, before we sit down to study them, we expect to find one single determinate sense and meaning attached to the words; from which we may be satisfied that we have attained their true meaning, and understand what the authors intended to say. Further, in common life, no prudent and *conscientious* person, who either commits his sentiments to writing or utters any thing, intends that a diversity of meanings should be attached to what he writes or says: and, consequently, neither his readers, nor those who hear him, affix to it any other than the true and obvious sense. Now, if such be the practice in all fair and upright intercourse between man and man, is it for a moment to be supposed that God who has graciously vouchsafed to employ the ministry of men in order to make known his will to mankind, should have departed from this way of simplicity and truth? Few persons, we apprehend, will be found, in this enlightened age, sufficiently hardy to maintain the affirmative. [1]

II. The SENSE OF SCRIPTURE DEFINED.

1. The LITERAL SENSE of any place of Scripture is that which the words signify, or require, in their natural and proper acceptation, without any trope, metaphor, or figure, and abstracted from any mystic meaning: Thus, in

Gen. i. 1. We read that *God created the heaven and the earth.* These words mean what they literally import, and are to be interpreted according to the letter. So, in John x. 30. we read, *I and the Father are one;* in which passage the deity of Christ, and his equality with God the Father, are so distinctly and unequivocally asserted, that it is difficult to conceive how any other than its proper and literal meaning could ever be given to it.

The literal sense has also been termed the *grammatical* sense; the term *grammatical* having the same reference to the Greek language as the term *literal* to the Latin, both referring to the elements of a word. Words may also be taken properly and physically, as in John i. 6. *There was a man whose name was John:* this is called the proper literal sense. When, however, words are taken metaphorically and figuratively, that is, are diverted to a meaning which they

[1] Keillii Elementa Hermeneut. Nov. Test. p. 12. On this subject the reader may consult M. Winterberg's "Prolusio de interpretatione unicâ, unicâ, et certæ persuasionis de doctrinæ religionis veritate et amicæ consensionis causâ," in Velthusen's and Kuinöel's *Commentationes Theologicæ*, vol. iv. pp. 420—438.

do not *naturally* denote, but which they nevertheless intend under some figure or form of speech,— as when the properties of one person or thing are attributed to another, — this is termed the *tropical* or *figurative* sense.[1]

"Thus, when hardness is applied to *stone*, the expression is used literally, in its proper and natural signification: — when it is applied to the *heart*, it is used *figuratively*, or in an improper acceptation. Yet the sense, allowing for the change of subject, is virtually the same, its application being only transferred from a physical to a moral quality."[2] An example of this kind occurs in Ezek. xxxvi. 26. and xi. 19., where the *heart of stone* denotes a hard obdurate heart, regardless of divine admonitions, and the *heart of flesh* signifies a tender heart, susceptible of the best and holiest impressions. In like manner, in Zech. vii. 12., the obdurate Jews are said to have made their hearts as *an adamant stone*. Numerous similar expressions occur in the New as well as in the Old Testament, as in Luke xiii. 32. John i. 29. and xv. 5.; where Herod, for his craftiness and cruelty, is termed a *fox;* the Saviour of the world is called the *Lamb of God*, because to his great atoning sacrifice for the sins of the whole world, the lamb, which was offered every morning and evening, had a typical reference; he is also called a *vine*, as all true Christians are designated the *branches*, to intimate that Christ is the support of the whole church, and of every particular believer, — that, in the language of the New Testament, they are all implanted and grafted into him, that is, united to him by true faith and sincere love, and that they all derive spiritual life and vigour from him. It were unnecessary to multiply examples of this kind, as every diligent reader of the Word of God will doubtless be able to recollect them.

Further, the literal sense has been called the HISTORICAL SENSE, as conveying the meaning of the words and phrases used by a writer at a certain time.

Thus, in the more antient books of the Old Testament, the word *isles* or *islands* signifies every inhabited region, particularly all the western coasts of the Mediterranean Sea, and the seats of Japhet's posterity, viz. the northern part of Asia, Asia Minor, and Europe, together with some other regions. Of this sense of the word we have examples in Gen. x. 5. Isa. xi. 11. xx. 6. xxiii. 6. xxiv. 15. xlii. 15. lxvi. 19. Ezekiel xxvi. 15. 18. xxvii. 3—7. 15. 35. But, in a later age, it denotes islands properly so called, as in Esther x. 1., and, perhaps, Jer. xlvii. 4. (marginal rendering.)[3] Again, the phrase, to *possess* or *inherit the land*, which is of very frequent occurrence in the Old Testament, if we consider it *historically*, that is, with reference to the history of the Jewish nation, means simply, to hold the secure and undisturbed possession of the promised land; and in the New Testament, the phrase to "*follow Christ*" must in like manner be understood *historically* in some passages of the

[1] "The *tropical* sense is no other than the *figurative* sense. As we say, in language derived from the Greek, that a trope is used when a word is turned from its literal or grammatical sense: so we say, in language derived from the Latin, that a *figure* is then used, because in such cases the meaning of the word assumes a new *form*. The same opposition, therefore, which is expressed by the terms *literal* sense and *figurative* sense, is expressed also by the terms *grammatical* sense and *tropical* sense." Bishop Marsh's Lect. part iii. p. 67.

[2] Bishop Vanmildert's Bamp. Lect. p. 222.

[3] Jahn, Enchiridion Hermeneuticæ Generalis, p. 24., who cites Michaelis's Spicilegium Geographiæ Hebrææ Exteræ, part i. pp. 131—143., and also his Supplementum ad Lexica Hebraica, pp. 68, 69.

Gospels; implying no more than that the persons there mentioned followed the Lord Jesus Christ in his progresses, and were auditors of his public instructions, precisely as the apostles followed him from place to place, and heard his doctrine.[1]

Interpreters now speak of the true sense of a passage, by calling it the GRAMMATICO-HISTORICAL SENSE: and exegesis, founded on the nature of language, is called grammatico-historical. The object in using this compound name is, to show that both grammatical and historical considerations are employed in making out the sense of a word or passage.

2. Where, besides the direct or immediate signification of a passage, whether literally or figuratively expresed, there is attached to it a more remote or recondite meaning, this is termed the MEDIATE, SPIRITUAL, or MYSTICAL SENSE[2]: and this sense is founded, not on a transfer of words from one signification to another, but on the entire application of the matter itself to a different subject.

Thus, what is said *literally* in Exod. xxx. 10. and Levit. xvi. concerning the High Priest's entrance into the most holy place on the day of expiation, with the blood of the victim, we are taught by St. Paul to understand *spiritually* of the entrance of Jesus Christ into the presence of God with his own blood. (Heb. ix. 7—20.)

The spiritual sense of Scripture has frequently been divided into *allegorical*, *typical*, and *parabolical*. The reason of this mode of classifications, as well as of some other minor distinctions, does not sufficiently appear. Since, however, it has obtained a place in almost every treatise on the interpretation of the Scriptures, it may not be irrelevant to define and illustrate these senses by a few examples.

(1.) The ALLEGORICAL SENSE is, when the Holy Scriptures, besides the literal sense, signify any thing belonging to faith or *spiritual doctrine.*

Such is the sense which is required rightly to understand Gal. iv. 24. ἁ τινά ἐστιν ἀλληγορουμενα, *which things are allegorically spoken*, or, *which things are thus allegorised by me*; that is, under the veil of the literal sense they further contain a spiritual or mystical sense.

(2.) The TYPICAL SENSE is, when, under external objects or prophetic visions, secret things, whether present or future, are represented; especially when certain transactions recorded in the Old Testament presignify or adumbrate those related in the New Testament.

Thus, in Psal. xcv. 11., the words "*they should not enter into my rest*," literally understood, signify the entrance of the Israelites into the promised land; but, spiritually aud typically, the entering into the rest and

[1] Many additional instances might be offered, if the limits of this work would permit. The reader, who is desirous of fully investigating the *historic sense* of Scripture, will derive much solid benefit from Dr. Storr's Disquisition de Sensu Historico, in vol. i. (pp. 1—88.) of his "Opuscula Academica ad Interpretationem Librorum Sacrorum pertinentia," 8vo. Tubingen, 1796.

[2] "Dicitur mysticus," says a learned and sensible Roman Catholic writer, "a μύω, *claudo*; quia licet non semper fidei mysteria comprehendat, magis tamen occultus, et clausus est, quam literalis, qui *per verba rite intellecta* facilius innotescit." Adami Viser, Hermeneutica Sacra Novi Testamenti, pars ii. pp. 51, 52. See also Jahn's Enchiridion Hermeneuticæ Generalis, pp. 41, 42.; and Bishop Vanmildert's Bampton Lectures, p. 222.

enjoyment of heaven, through the merits and mediation of Christ, as is largely shown in the epistle to the Hebrews, chapters iii. and iv.

(3.) The PARABOLICAL SENSE is, when, besides the plain and obvious meaning of the thing related, an occult or spiritual sense is intended. As this chiefly occurs in passages of a moral tendency, the parabolic has by some writers been termed the *moral* or tropological sense.

Of this description is the parable of the talents: the design of which is to show that the duties which men are called to perform are suited to their situations and the talents which they severally receive; that whatever a good man possesses he has received from God, as well as the ability to improve that good; and that the grace and temporal mercies of God are suited to the power which a man has of improving them. Thus, also, the injunction in Deut. xxv. 4., relative to muzzling the ox while treading out the corn, is explained by St. Paul with reference to the right of maintenance of ministers of the Gospel. (1 Cor. ix. 9—11.)

It were easy to multiply examples of each of the different senses here mentioned; but as they have all one common foundation, and as we shall have occasion to adduce others in the course of the following pages, when stating the rules for interpreting the sense of Scripture after it has been ascertained, the instances above quoted may suffice to illustrate the distinctions subsisting between them.[1]

3. The MORAL SENSE or interpretation, advocated by the late Professor Kant, of Berlin, (whose philosophical system has obtained many followers on the Continent) consists in setting aside the laws of grammatical and historical interpretation, and attributing a moral meaning to those passages of Scripture; which, agreeably to grammatical interpretation, contain nothing coincident with the moral dictates of unassisted reason. According to this hypothesis, nothing more is necessary, than that it be *possible* to attach a moral meaning to the passage; — it is of little moment, how forced or unnatural it may be. Against this mode of interpretation (which is here noticed in order to put the student on his guard) the following weighty objections have been urged: —

(1.) Such a mode of explaining Scripture, does not deserve the name of an interpretation: for this moral interpreter does not inquire, what the Scriptures actually *do* teach by their own declarations, but what they *ought* to teach, agreeably to his opinions.

(2.) The principle is incorrect, which is assumed as the basis of this mode of interpretation: viz. that the grammatical sense of a passage of Scripture cannot be admitted, or at least is of no use in

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[1] Bauer, Herm. Sacr. pp. 13—44. Viser, Hermeneutica Sacra, Nov. Test. pars ii. pp. 1—150. J. E. Pfeiffer, Institutiones Hermeneuticæ Sacræ, pp. 122—132. Aug. Pfeiffer, Herm. Sacr. cap. iii. (Op. tom. ii. pp. 633—638.) Ernesti Institutio Interpretis Novi Test. pp. 14—30. 4th edit.) Mori Acroases Academicæ super Hermeneutica Nov. Test. tom. i. pp. 27—73. J. B. Carpzovii, Primæ Lineæ Herm. Sac. p. 24. Alber, Institutiones Hermeneuticæ Nov. Test. tom. i. pp. 44—46. Bishop Middleton on the Greek Article, pp. 580—590. Bishop Marsh's Lect. part iii. lect. xv. and xvi. pp. 42—78.; and Bishop Vanmildert's Bampton Lectures, Serm. vii. pp. 217—232. and notes, pp. 385—396. The two writers, last cited, have illustrated the sense of Scripture, by applying it to the discussion of some important controversial points between Protestants and Romanists, which the limits of a practical work will not admit of being noticed.

ethics, whenever it contains a sentiment, which reason alone could not discover and substantiate.

(3.) Such a mode of interpretation is altogether unnecessary: for the Bible is abundantly sufficient for our instruction in religion and morality, if its precepts are construed as applying directly or by consequence to the moral necessities of every man. And, although there are passages of difficult explanation in the Bible, as might naturally be expected from the antiquity and peculiar languages of the Scriptures; yet, in most instances these passages do not relate to doctrines; and, when they do, the doctrines in question are generally taught in other and plainer passages.

(4.) As, on this plan, the mere possibility of attaching a moral import to a text is regarded as sufficient for considering it as a true signification; almost every passage must be susceptible of a multitude of interpretations, as was the case during the reign of the mystical and allegorical mode of interpretation, which has long since been exploded. This must produce confusion in religious instruction, want of confidence in the Bible, and, indeed, a suspicion as to its divine authority: for this must be the natural effect of the moral of interpretation on the majority of minds.

(5.) Lastly, if such a mode of interpreting the doctrines of Christianity should prevail, it is not seen how insincerity and deceit, on the part of interpreters, are to be detected and exposed.[1]

SECTION II.

GENERAL RULES FOR INVESTIGATING THE MEANING OF WORDS.

SINCE words compose sentences, and from these, rightly understood, the meaning of an author is to be collected, it is necessary that we ascertain the individual meaning of words before we proceed further to investigate the sense of Scripture. In the prosecution of this important work, we may observe, generally, that as the same method and the same principles of interpretation are common both to the sacred volume and to the productions of uninspired man, consequently the signification of words in the Holy Scriptures must be sought precisely in the same way in which the meaning of words in other works usually is or ought to be sought. Hence also it follows, that the method of investigating the signification of words in the Bible is no more arbitrary than it is in other books, but is in like manner regulated by certain laws, drawn from the nature of languages. And since no text of Scripture has more than one meaning, we must endeavour to find out that *one true sense* precisely in the same manner as we would investigate the sense of Homer or any other antient writer; and in that sense, when so ascertained, we

[1] Schmucker's Elementary Course of Biblical Theology, vol. i. pp. 272, 273. (Andover, North America, 1827.) Alber, Institutiones Hermeneut. Nov. Test. vol. i. pp. 90—93.

ought to acquiesce, unless, by applying the just rules of interpretation, it can be shown that the meaning of the passage had been mistaken, and that another is the only just, true, and critical sense of the place. This principle, duly considered, would alone be sufficient for investigating the sense of Scripture; but as there are not wanting persons who reject it altogether, and as it may, perhaps, appear too generally expressed, we shall proceed to consider it more minutely in the following observations.[1]

1. *Ascertain the* usus loquendi, *or notion affixed to a word by the persons in general, by whom the language either is now or formerly was spoken, and especially in the particular connection in which such notion is affixed.*

The meaning of a word used by any writer, is the meaning affixed to it by those for whom he *immediately* wrote. For there is a kind of natural compact between those who write and those who speak a language; by which they are mutually bound to use words in a certain sense: he, therefore, who uses such words in a different signification, in a manner violates that compact, and is in danger of leading men into error, contrary to the design of God, "who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. ii. 4.) The aids for investigating the usus loquendi being considered in the ensuing chapter, it will be sufficient to observe in illustration of the present canon, that

(1.) The books of the Old and New Testament, are, each, to be frequently and carefully read, and the subjects therein treated are to be compared together, in order that we may ascertain the meaning of what the authors thought and wrote.

They, who wish to attain an accurate knowledge of the philosophical notions of Plato, Aristotle, or any other of the antient Grecian sages, will not consult the later Platonic writers, or the scholastic authors who depended wholly on the *authority* of Aristotle, and whose knowledge of his works was frequently very imperfect, but will rather peruse the writings of the philosophers themselves: — in like manner, the books of the Old and New Testament are to be constantly and carefully perused and weighed by him, who is sincerely desirous to obtain a correct knowledge of their important contents. For, while we collate the expressions of each writer, we shall be enabled to harmonise those passages which treat on the same topics; and may reasonably hope to discover their true sense. Some foreign biblical critics, however, (who, in their zeal to accommodate the immutable truths of Scripture to the standard of the present age, would divest the Christian dispensation of its most important doctrines,) have asserted that, in the interpretation of the Old Testament, all reference to the New Testament is to be excluded. But, unless we consult the latter, there are passages in the Old Testament, whose meaning *cannot* be fully apprehended. To mention only one instance, out of many that might be adduced: — in Gen. i. 26, 27. God is said to have created man after his own image: this passage (which, it should be recollected, describes man in his primeval state of spotless innocence, before he became corrupted by the fall,) the divines in question affirm, must be interpreted according to the crude and imperfect notions entertained by the antient heathen nations concerning the Deity![2] But, if we avail ourselves of the information communicated in the New Testament (as we are fully warranted to do by the example of Christ and his inspired apostles), we shall be enabled to form a correct notion of the divine image intended by the sacred historian: viz. that it consisted in righteousness, true holiness, and knowledge. See Eph. iv. 24. and Col. iii. 10.

(2.) It is also indispensable that we lay aside, in many instances, that more accurate knowledge which we possess of natural things, in order that we may fully enter into the meaning of different parts of the sacred writings.

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[1] The following rules are chiefly drawn from Chladenius's Institutiones Exegeticæ, pp. 238—242.; Jahn's Enchiridion Hermeneuticæ Sacræ, pp. 34—38. Langii Hermeneutica Sacra, pp. 16. et seq. Rambachii Institutiones Hermeneuticæ Sacræ, p. 53. et seq.; and Semler's Apparatus ad Liberalem Novi Testamenti Interpretationem, p. 179. et seq. See also J. E. Pfeiffer's Inst. Herm. Sacr. p. 349. et seq.

[2] How crude, imperfect, and erroneous these views of the Heathens were respecting the Almighty, has been shown at great length by various eminent advocates for the truth of the divine origin of Revelation; but no one has discussed it more elaborately than Dr. Leland, in his "Advantage and Necessity of the Christian Revelation, as shown from the state of Religion in the Heathen World." 1768. 8vo. Reprinted at Glasgow in 1819, in 2 vols. A compendious notice of the heathen notions respecting the Deity is given in Vol. I. pp. 4—8.

The antient Hebrews being altogether ignorant of, or imperfectly acquainted with many things, the nature of which is now fully explored and well known, it were absurd to apply our more perfect knowledge to the explanation of things which are related according to the limited degrees of knowledge they possessed. Hence it is not necessary that we should attempt to illustrate the Mosaic account of the creation according to the Copernican system of the universe, which the experiments of philosophers have shown to be the true one. As the Scriptures were composed with the express design of making the divine will known to man, the sacred authors might, and did, make use of popular expressions and forms of speech, then in use among the persons or people whom they addressed; the philosophical truth of which they neither affirmed nor denied.

2. The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected.

We shall be justified in rejecting the received meaning of a word in the following cases; viz.

(1.) If such meaning clash with any doctrine revealed in the Scriptures.

Thus, according to our authorised English version, Eli's feeble reproaches of his profligate sons served only to lull them into security, *because the* LORD *would slay them* (1 Sam. ii. 25.), the meaning of which rendering is, to make their continuance in sin the *effect* of Jehovah's determination to destroy them; and thus apparently support the horrid tenet, that God wills his creatures to commit crimes, because he is determined to display his justice in their destruction. It is true that the ordinarily received meaning of the Hebrew particle כִּי (KI) is, *because*; but in this instance it ought to be rendered *therefore*, or *though*[1], which makes their wilful and impenitent disobedience the cause of their destruction, and is in unison with the whole tenor of the Sacred Writings. The proper rendering, therefore, of this passage is, *Notwithstanding, they hearkened not unto the voice of their father.* THEREFORE *the* LORD *would slay them.*

(2.) If a certain passage *require* a different explanation from that which it appears to present: as Mal. iv. 5, 6. compared with Luke i. 17. and Matt. xi. 14.

(3.) If the thing itself will not admit of a tropical or figurative meaning being affixed to the word.

3. Where a word has several significations in common use, that must be selected which best suits the passage in question, and which is consistent with an author's known character, sentiments, and situation, and the known circumstances under which he wrote.

For instance, the word BLOOD, which in various accounts is very significant in the Sacred Writings, denotes—our *natural descent* from one common family, in Acts xvii. 26.; —*death* in Heb. xii. 4.; *the Sufferings and Death of Christ*, considered as an atonement for the souls of sinners, in Rom. v. 9. and Eph. i. 7.; and also as the procuring cause of our justification in Rom. v. 9., and of our sanctification in Heb. ix. 14. [2]

4. Although the force of particular words can only be derived from etymology, yet too much confidence must not be placed in that frequently uncertain science.

5. The distinctions between words, which are apparently synonymous, should be carefully examined and considered.

In the Latin language many words are accounted perfectly synonymous, which, however, only partially accord together. Thus, a person whose discourse is cut short, is said to be *silent* (*silere*); and one, who has not begun to speak, is said to *hold his tongue* (*tacere*). Cicero, speaking of beauty, observes, that there are two kinds of it; the one *dignified and majestic* (*dignitas*); *the other soft and graceful* (*venustas*); the *latter* to be considered proper to *women*, the *former* to men. [3] The same remark will apply to the language of Scripture. For instance, in the 119th Psalm there are not fewer than ten different words, pointing out the word of God; viz. Law, Way, Word, Statutes, Judgments, Commandments, Precepts, Testimonies, Righteousness, and Truth or Faithfulness. Now all these words, though usually considered as synonymous, are not *literally* synonymous, but refer to some latent and distinguishing properties of the Divine Word, whose manifold excel-

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[1] Noldius, in his work on Hebrew particles, has shown that כִּי (KI) has the meaning of *therefore*, in a great number of instances, among which he quotes this very passage. He has also adduced others, where it evidently means *though*. Purver adopts the latter, and thus translates the clause in question: *Notwithstanding they would not hearken to the voice of their father,* THOUGH *the Lord should slay* them.

[2] For the various meanings of the word *blood*, see the Index of the Symbolical Language of Scripture, voce BLOOD, in the fourth volume of this work.

[3] Cum autem pulchritudinis duo genera sint, quorum in altero *venustas* sit, in altero *dignitas*; venustatem muliebrem ducere debemus; dignitatem virilem. Cicero de Officiis, lib. i. c. xxxvi. (op. tom. xii. p. 57. ed. Bipont.)

lencies and perfections are thus illustrated with much elegant variety of diction. In the New Testament we meet with similar instances, as in Col. ii. 22. ενταλματα και διδασκαλιας ανθρωπων, *the commandments and doctrines of men.* *Doctrines* in this passage include *truths* propounded to be believed or known; *Commands* imply *laws*, which direct what is to be done or avoided: the latter depend upon and are derived from the former. The apostle is speaking of the *traditions taught* by the elders, and the *load of cumbrous ceremonies commanded* by them, in addition to the significant rites prescribed in the law of Moses. In Rom. xiv. 13. προσκομμα, a *stumbling block*, means a slighter cause of offence, viz. that which wounds and disturbs the conscience of another; σκανδαλον, *an occasion to fall*, means a more weighty cause of offence, that is, such as may cause any one to apostatise from the Christian faith. Similar examples occur in 1 Tim. ii. 1. and 1 Pet. iv. 3.[1]

6. *The epithets introduced by the sacred writers, are also to be carefully weighed and considered, as all of them have either a declarative or explanatory force, or serve to distinguish one thing from another, or unite these two characters together.*

The epithets of Scripture then are:

(1.) *Exegetical* or *Explanatory*, that is, such as declare the nature and properties of a thing.

Thus, in Tit. ii. 11. the *grace of God* is termed *saving*, not indeed as if there were any other divine grace bestowed on man, that was not saving; but because the grace of God revealed in the Gospel is the primary and true source of eternal life. Similar epithets occur in 2 Tim. i. 9. in which our *calling* is styled *holy*: in 1 Pet. iv. 3. where *idolatry* is termed abominable, and in 1 Pet. ii. 9. where the Gospel is called the marvellous light of God, because it displays so many amazing scenes of divine wonders.

(2.) *Diacritical* or *Distinctive*, that is, such as distinguish one thing from another.

For instance, in 1 Pet. v. 4. the *crown* of future glory is termed a *never-fading crown*, αμαραντινος, to distinguish it from that *corruptible* crown which, in the Grecian games, was awarded to the successful candidate. In like manner, genuine faith, in 1 Tim. i. 5. is called *undissembled*, ανυποκριτος; God, in the same chapter, (v. 17.) is designated the *King incorruptible*, Βασιλευς αφθαρτος; and in Rom. xii. 1. Christians dedicating themselves to God, is termed a *reasonable service*, λατρεια λογικη, in contradistinction to the Jewish worship, which chiefly consisted in the sacrifice of *irrational creatures*.

(3.) *Both Explanatory and Distinctive*, as in Rom. ix. 5.

Where Christ is called *God blessed for ever*. By which epithet both his divine nature is *declared*, and he is eminently *distinguished* from the Gentile deities. Similar examples occur in John xvii. 11. (compared with Luke xi. 11—13.) where God is termed *Holy Father*; in 1 John v. 20. where Christ is styled the *true God*, as also the *Great God* in Tit. ii. 13. and Heb. ix. 14. where the Holy Spirit is denominated the *Eternal Spirit*.

7. *General terms are used sometimes in their whole extent, and sometimes in a restricted sense, and whether they are to be understood in the one way or in the other, must depend upon the scope, subject-matter, context, and parallel passages.*

Thus, in 1 Thess. iii. 8. St. Paul, speaking to the Thessalonians, says, *Now we live, if* (more correctly, *when*) *ye stand fast in the Lord.* The word *live*, in this passage, is not to be understood in its whole extent, as implying that the apostle's physical life or existence depended on their standing fast in the Lord, but must be understood in a limited sense. It is as if he had said, "Your steadfastness in the faith gives me new life and comfort. I now feel that I live to some purpose — I relish and enjoy life — since my labour in the Gospel is not in vain." That this is the true meaning of the apostle, is evident both from the subject-matter and from the context: for Saint Paul, filled with deep anxiety lest the Thessalonians should have been induced to depart from the faith by the afflictions which they had to endure, had sent Timothy to raise and comfort them. Having heard of their constancy in the faith, he exclaims, Now *we live, if ye stand fast in the Lord.*

8. *The most simple sense is always that which is the genuine meaning.*

This remark is so obvious as to require no illustrative example. Where indeed two meanings or senses present themselves, without doing any violence to the words or to their

[1] On the subject of words commonly thought synonymous, see Dr. Campbell's Dissertation prefixed to his translation of the Gospels, vol. i. pp. 164—240. edit. 1807.

scope and connection, and to the subject-matter, &c. in such case the different arguments for and against each meaning must be carefully discussed, and that meaning which is supported by the most numerous and weighty arguments, and is found to be the most probable, must be preferred, as being the genuine sense. Yet, simple and obvious as this canon confessedly is, it is perpetually violated by the modern school of interpreters in Germany, at the head of which stand the names of Professors Semler, Bauer, Paulus, Wegscheider, Eichhorn, and others; against whose tenets the unwary student cannot be sufficiently put upon his guard, on account of the great celebrity which some of these writers have justly acquired for their profound philological attainments. The teachers of this school assert that there is no such thing as a divine revelation in the sense attached to this word by Christians; and that the miracles recorded in the Scriptures are merely natural occurrences, exaggerated and embellished by those who have related them. According to these anti-supernaturalists, the whole of the doctrines of Scripture consist either of the precepts of nature clothed in obscure expressions, or of absolutely false doctrines invented by the sacred writers, who were men subject to error like ourselves, and (what they say is still worse) who were deprived of that mass of knowledge which constitutes the glory of our age. To confirm the preceding observations by a few examples:

(1.) According to Eichhorn, the account of the creation and fall of man is merely a poetical, philosophical speculation of some ingenious person, on the origin of the world and of evil. [1] So, in regard to the offering up of Isaac by Abraham; he says, "The Godhead could not have required of Abraham so horrible a crime; and there can be no justification, palliation, or excuse for this pretended command of the Divinity." He then explains it. "Abraham *dreamed* that he must offer up Isaac, and according to the superstition of the times, regarded it as a divine admonition. He prepared to execute the mandate, which his dream had conveyed to him. A lucky accident (probably the rustling of a ram who was entangled in the bushes) hindered it; and this, according to antient idiom, was also the voice of the divinity." [2]

(2.) The same writer represents the history of the Mosaic legislation, at mount Sinai, in a curious manner. Moses ascended to the top of Sinai, and kindled a fire there, (how he found wood on this barren rock, or raised it to the top, Eichhorn does not tell us,) a fire consecrated to the worship of God, before which he prayed. Here an unexpected and tremendous thunder-storm occurred. He seized the occasion, to proclaim the laws which he had composed in his retirement, as the statutes of Jehovah; leading the people to believe that Jehovah had conversed with him. Not that he was a deceiver; but he really believed, that the occurrence of such a thunder-storm was a sufficient proof of the fact, that Jehovah had spoken to him, or sanctioned the work in which he had been engaged. [3] The prophecies of the Old Testament are, according to him, patriotic wishes, expressed with all the fire and elegance of poetry, for the future prosperity, and a future deliverer of the Jewish nation. [4]

(3.) In like manner, C. F. Ammon, who was formerly professor of theology at Erlangen, tells us, in respect to the miracle of Christ's walking on the water, that "to walk on the sea, is not to stand on the waves, as on the solid ground, as Jerom *dreams*, but to walk through the waves so far as the shoals reached, and then to swim." [5] So, in regard to the miracle of the loaves and fishes [6], he says, that Jesus probably distributed some loaves and fishes which he had, to those who were around him; and thus excited, by his example, others among the multitude, who had provisions, to distribute them in like manner. [7]

(4.) Thiess, in his commentary on the Acts, explains the miraculous effusion of the Spirit on the day of Pentecost [8], in the following manner: "It is not uncommon," says he, "in those countries, for a violent gust of wind to strike on a particular spot or house. Such a gust is commonly accompanied by the electric fluid; and the sparks of this are scattered all around. These float about the chamber, become apparent, and light upon the disciples. They kindle into enthusiasm at this; and believe the promise of their Master is now to be performed. This enthusiasm spectators assemble to witness; and instead of preaching as before in Hebrew, each one uses his own native tongue to proclaim his feelings."

(5.) The same Thiess [9], represents the miraculous cure by Peter, of the man who was lame from his birth, in a very singular way. "This man," says he, "was lame only according to report. He never walked at all; so, the people believed that he could not walk ... Peter and John, being more sagacious, however, *threatened* him. 'In the name of the Messiah,' said they, 'Stand up.' The word *Messiah* had a magical power. He stood up. Now they saw that he could walk. To prevent the compassion of men from being turned

1 Urgeschichte passim.
2 Bibliothek. Band. i. s. 45, &c.
3 Bibliothek. Band. i. Theil. 1. s. 76, &c.
4 Prophetem, Bibliothek. Einleit. passim.
5 Pref. to edit. of Ernesti Inst. Interpret. p. 12.
6 Matt. xiv. 15.
7 P. 16.
8 Acts ii.
9 Comm. on chap. iii.

into rage (at his deceit), he chose the most sagacious party, and connected himself with the apostles."

(6.) The case of Ananias falling down dead, is thus represented by the same writer: "Ananias fell down terrified; but probably he was carried out and buried while still alive." Heinrichs, however, who produces this Comment of Thiess, relates another mode of explaining the occurrence in question; viz. that *Peter stabbed Ananias;* "which does not at all disagree with the vehement and easily-exasperated temper of Peter." It is, however, but just to Heinrichs to state that he has expressed his decided disapprobation of this pretended interpretation. [1]

(7.) Professor De Wette, in his treatise *De Morte Christi Expiatoria*, (on the atonement of Christ,) represents Christ as disappointed, that the Jews would not hearken to him as a moral teacher simply; which was the first character he assumed. Christ then assumed the character of a prophet, and asserted his divine mission, in order that the Jews might be induced to listen to him. Finding that they would not do this, and that they were determined to destroy him, in order not to lose the whole object of his mission, and to convert necessity into an occasion of giving himself credit, he gave out, that his death itself would be *expiatory!* [2]

9. *Since it is the design of interpretation to render in our own language the same discourse which the sacred authors originally wrote in Hebrew or Greek, it is evident that our interpretation or version, to be correct, ought not to affirm or deny more than the inspired penmen affirmed or denied at the time they wrote; consequently we should be more willing to take a sense from Scripture than to bring one to it.*

This is one of the most antient laws of interpretation extant, and cannot be sufficiently kept in mind, lest we should *teach for doctrines the commandments of men*, and impose our *narrow* and *limited* conceptions instead of the *broad* and *general* declarations of Scripture. For want of attending to this simple rule, how many forced and unnatural interpretations have been put upon the Sacred Writings! — interpretations alike contradictory to the *express* meaning of other passages of Scripture, as well as derogatory from every idea we are taught to conceive of the justice and mercy of the Most High. It will suffice to illustrate this remark by one single instance: In John iii. 16, 17. we read that "*God so loved the* WORLD, *that he gave his only begotten Son, that whosoever believeth in him shall not perish but have everlasting life: for God sent not his Son to condemn the world, but that the world through him might be saved.*" The plain, obvious, and literal sense of this passage, as well as of its whole context, is, that the whole of mankind, including both Jews and Gentiles, without any exception in favour of individuals, were in a ruined state, about to perish everlastingly and utterly without the power of rescuing themselves from destruction; that God provided for their rescue and salvation by giving his Son to die for them; and that all who *believe* in him, that is, who believe what God has spoken concerning Christ, his sacrifice, the end for which it was offered, and the way in which it is to be applied in order to become effectual; that *all who thus believe* shall not only be exempted from eternal perdition, but shall also ultimately *have everlasting life*, in other words, be brought to eternal glory. Yet how are these "good tidings of great joy to all people," narrowed and restricted by certain expositors, who adopt the hypothesis that Jesus Christ was given for the *elect alone!* How, indeed, could God be said to love those, to whom he denies the means of salvation, and whom he destines by an irrevocable decree to eternal misery? And what violence are such expositors compelled to do to the passage in question in order to reconcile it to their preconceived notions! They are obliged to interpret that comprehensive word, the *world*, by a synecdoche of a part for the whole; and thus say, that it means the nobler portion of the world, namely the *elect*, without calling to their aid those other pa-

[1] Nov. Test. Koppianum, vol. iii. Partic. ii. pp. 355—357, &c.

[2] For the preceding examples, the absurdity and extravagance of which are too obvious to require any comment, the author is indebted to the researches of Professor Stuart in his letters to the Rev. W. E. Channing (pp. 144, 145. 147.) Andover (North America), 1819. 12mo. On the topic above discussed, the reader will find some painfully-interesting details in Mr. Jacob's Agricultural and Political Tour in Germany (London, 1820, 4to.), pp. 208—212.; in the Magasin Evangélique, (Genève, 1820, 8vo.) tome ii. pp. 26—32.; in Dr. J. P. Smith's Scripture Testimony to the Messiah, vol. ii. part ii. pp. 634, 635.; and Mr. Rose's Discourses on the State of the Protestant Religion in Germany. It is proper to add, that the system of obscurity and impiety above noticed has met with able refutations: and Kuinoël, whose commentary on the historical books of the New Testament (noticed in another part of this work) was composed principally for Germans, has given abstracts of these refutations. — On the subject of the *Mythical Interpretation of Scripture*, as it is termed, see the NOTE at the end of this volume.

rallel passages of Scripture, in which the above consolatory truth is explicitly affirmed in other words. A similar instance occurs in Matt. xviii. 11., where Jesus Christ is said to have "come to save that which was lost," το απολωλος; which word, as its meaning is not restricted by the Holy Spirit, is not to be interpreted in a restricted sense, and consequently must be taken in its most obvious and universal sense. In this way we are to understand Deut. xxvii. 26. and Isa. lxiv. 6.

10. *Before we conclude upon the sense of a text, so as to prove any thing by it, we must be sure that such sense is not repugnant to natural reason.*

If such sense be repugnant to natural reason, it cannot be the true meaning of the Scriptures: for God is the original of natural truth, as well as of that which comes by particular revelation. No proposition, therefore, which is repugnant to the fundamental principles of reason, can be the sense of any part of the word of God; and that which is false and contrary to reason, can no more be true and agreeable to the revelations contained in the Sacred Writings, than God (who is the author of one as well as the other) can contradict himself. Whence it is evident that the words of Jesus Christ, — *This is my body,* and *This is my blood,* — (Matt. xxvi. 26. 28.) are not to be understood in that sense, which makes for the doctrine of transubstantiation: because it is impossible that contradictions should be true; and we cannot be more certain that any thing is true, than we are that *that* doctrine is false.

SECTION III.

OF EMPHASES.

I. *Nature of Emphasis. — Its different Kinds.* — II. VERBAL EMPHASES. 1. *Emphases of the Greek Article.* — 2. *Emphases of other Words.* — 3. *Emphatic Adverbs.* — III. REAL EMPHASES. — IV. *General Rules for the Investigation of Emphases.*

I. NATURE OF EMPHASIS: — its different kinds.

In the use of language, cases arise where the ordinary signification of a word receives a certain accession (*auctarium*) or idea, which such word has not of itself. This accession may be effected in two ways; the first consists in an honorary or in a degrading sense, according to the usage and opinion of men; of this kind of accession it would be irrelevant to treat in this place. The second class of words comprises those which receive an accession or augmentation in the *extent* or *force of meaning.* These constitute what may with propriety be called EMPHATIC WORDS. Emphasis, therefore, may be thus defined: — *An accession to the ordinary signification of a word, either as to the extent or force of its meaning.*

Thus, when the Jews speak of Moses, they simply term him *the Prophet.* In like manner, the antient Greeks call Demosthenes, *the Orator;* Plato, *the Philosopher;* Homer, *the Poet,* by way of eminence. These respective appellations are emphatic. The title of — *the Prophet* — given by the Jews to Moses, signifies that he was the first of the Jewish prophets, and of such distinguished dignity, that there *arose* no subsequent *prophet in Israel like unto Moses, whom the Lord knew face to face,* and conversed *mouth to mouth.* (Deut. xxxiv. 10. Numb. xii. 8.) [1]

Emphases are either *verbal,* that is, such as occur in *words* both separately and together, or *real,* that is, such as appear in the magnitude and sublimity of the *thing* described by words. The

[1] Ernesti, Inst. Interp. Nov. Test. pp. 40, 41. Mori Hermeneut. Nov. Test. Acroases, tom. i. pp. 323, 324. Stuart's Elements of Interpretation, p. 27.

propriety of this division has been contested by Huet, Ernesti[1], and some others, who affirm that emphases subsist in words only, and not in things, and that in things grandeur and sublimity alone are to be found. On this clasification, however, there is a difference of opinion: and Longinus himself, who has placed emphases among the sources of the sublime, seems to have admitted that they exist also in things. In the first instance, unquestionably, they are to be sought in words, sometimes in particles, and also in the Greek article; and when their force is fully apprehended, they enable us to enter into the peculiar elegances and beauties of the sacred style. A few examples illustrative of this remark must suffice.

II. VERBAL EMPHASES.

1. *Emphases of the Greek Article.*

In Matt. xxvi. 28. our Saviour having instituted the sacrament of the Lord's supper, after giving the cup to his disciples, adds: "For this is my blood of the New Testament which is shed for many for the remission of sins." Almost every syllable of the original Greek, especially the articles, is singularly emphatic. It runs thus — Τουτο γαρ εστι ΤΟ αιμα μου, ΤΟ της καινης διαθηκης, ΤΟ περι πολλων εκχυνομενον εις αφεσιν αμαρτιων. The following literal translation and paraphrase do not exceed its meaning: — "*For this is* THAT *blood of mine*, which was pointed out by all the sacrifices under the Jewish law, and particularly by the shedding and sprinkling of the blood of the paschal lamb; THAT BLOOD of the sacrifice slain for the ratification *of the new covenant*; THE *blood* ready to be *poured out for the multitudes*, the whole Gentile world as well as the Jews, *for the taking away of sins*; sin, whether original or actual, in all its power and guilt, in all its energy and pollution.[2] In Matt. xvi. 16. the following sentence occurs: — Συ εις Ο Χριστος Ο υιος ΤΟΥ Θεου ΤΟΥ ζωντος, "*Thou art* THE *Christ*, THE SON OF THE *living God.*" In this passage, also, every word is highly emphatic, agreeably to a rule of the Greek language, which is observed both by the sacred writers, as well as by the most elegant profane authors, viz. that when the article is placed before a noun, it denotes a certain and definite object; but when it is omitted, it in general indicates any person or thing indefinitely. The apostle did not say, "Thou art Christ, Son of God," without the article: but, "*Thou art* THE *Christ*, the Messiah, THE SON," that very son, thus positively asserting his belief of that fundamental article of the Christian religion, the divinity and office of the Redeemer of the world — "Of the *living God*, or *of God* THE *living one.*" Similar instances occur in John i. 21. Ο προφητης ει συ; "*art thou* THAT *Prophet*" whom the Jewish nation have so long and so anxiously expected, and who had been promised by Moses (Deut. xviii. 15. 18.)? and also in John x. 11. Εγω ειμι Ο ποιμην Ο καλος, *I am* THAT *good Shepherd*, or *the shepherd*, THAT *good one*, of whom Isaiah (xl. 11.) and Ezekiel (xxxiv. 23.) respectively prophesied.

Another very important rule in the construction of the Greek article is the following, which was first completely illustrated by the late eminently learned Granville Sharp; though it appears not to have been unknown to former critics and commentators.[3]

"*When two or more personal nouns of the same gender, number, and case, are connected by the copulative* και (and), *if the first has the definive article, and the second, third, &c. have not, they both relate to the same person.*"

[1] Ernesti (Inst. Interp. Nov. Test. p. 41.) and after him Bauer (Herm. Sacra, p. 232.) and Morus (Hermeneut. Nov. Test. Acroases, tom. i. pp. 323—326.) have distinguished emphases into *temporary* and *permanent*. The *former* are found in words at a certain time and place, and arise from the feelings of the party speaking, or from the importance of the thing. The *latter* or permanent emphases are those, in which a word receives from custom a greater signification than it has of itself, and which it retains under certain forms of speech. The knowledge of both these is to be derived from a consideration of the context and subject-matter. But the examples adduced in defence of this definition concur to make it a distinction without a difference, when compared with the ordinary classification of emphases into verbal and real, which we have accordingly retained.

[2] Dr. A Clarke's Discourse on the Eucharist, pp. 61, 62.

[3] Venema, in an admirable dissertation on the true reading of Acts xx. 28. has adverted to it. (See the passage in the British Critic (N. S.), vol. xi. p. 612.); and also Mr. De Gols, in his valuable, though now neglected, Vindication of the Worship of Jesus Christ. (London, 1726. 8vo.) p. 37.

This rule Mr. S. has illustrated by the eight following examples: —

1. Ὁ Θεος και πατηρ Κυριου ἡμων. 2 Cor. i. 3.
2. Τω Θεω και πατρι. 1 Cor. xv. 24.

These examples are properly rendered, in the authorised translation, and according to the preceding rule;

1. The God and Father of our Lord.
2. To God *even* the Father.

3. Εν τη βασιλεια του Χριστου και Θεου. Eph. v. 5.

Common Version.	*Corrected Version.*
In the Kingdom of Christ and of God.	In the Kingdom of Christ, *even* of God.

4. Καΐα χαριν του Θεου ἡμων και Κυριου Ιησου Χριστου. 2 Thess. i. 12.

Common Version.	*Corrected Version.*
According to the grace of our God and the Lord Jesus Christ.	According to the grace of Jesus Christ, *our God and Lord.*

5. Ενωπιον του Θεου και Κυριου Ιησου Χριστου. 1 Tim. v. 21.

Common Version.	*Corrected Version.*
Before God and the Lord Jesus Christ.	Before Jesus Christ, *the God and Lord;* or, *our* God and Lord. (*For the definitive Article has sometimes the power of a possessive Pronoun.*)

6. Επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ἡμων Ιησου Χριστου. Titus ii. 13.

Common Version.	*Corrected Version.*
The glorious appearing of the great God and our Saviour Jesus Christ.	The glorious appearing *of our great God and Saviour Jesus Christ.*

7. Εν δικαιοσυνη του Θεου ἡμων και σωτηρος Ιησου Χριστου. 2 Pet. i. 1.

Common Version.	*Corrected Version.*
Through the righteousness of God, and of our Saviour Jesus Christ.	Through the righteousness of Jesus Christ, *our God and Saviour.*

8. Και τον μονον δεσποτην Θεον και Κυριον ἡμων Ιησουν Χριστον αρνουμενοι. Jude 4.

Common Version.	*Corrected Version.*
And denying the only Lord God, and our Lord Jesus Christ.	And denying our only *Master, God, and Lord Jesus Christ.*[1]

The above rule and examples are further confirmed by the researches of Bishop Middleton; and altogether furnish a most striking body of evidence in behalf of the divinity of our Saviour. That fundamental and most important doctrine of the Christian faith does not indeed depend upon the niceties of grammatical construction: but when these are eagerly seized by those who deny the divinity of the Son of God, in order to support their interpretation, we are amply justified in combating them with the same weapons. On this account the reader will be gratified by the addition of a few examples, both from classic authors, as well as from two or three of the fathers of the Christian church, in which Mr. Sharp's rule is completely exemplified. They are selected from Mr. Boyd's supplementary researches on the Greek article, annexed to Dr. A. Clarke's Commentary on Eph. vi. and on the Epistle to Titus.

Οπα τας Τηρειας
Μητιδος οικτρας αλοχου
Κιρκηλατου τ' αηδονος. Æschyli Supplices, v. 62—64.

The voice of the wretched wife of Tereus, the nightingale, pursued by the falcon.

Ὁ δυσυχης δαιμον, ὁ σος κἀμος. Sophoclis Electra.
Mine and thine evil genius.

Ὁ ἐμος γενετας και σος.
My son and thine.

Οία τε πασχομεν ἐκ της μυσαρας,
Και παιδοφονου της δε λεαινης. Euripidis Ion, v. 1389. 1403.

What things we suffer from this execrable lioness, and slayer of children!

[1] Sharp on the Greek article, pp. xxxix. xl. 1—56.

Του μακαριου και ενδοξου Παυλου. — Of the blessed and illustrious Paul. (Polycarp, Epist. ad Philipp.)

Αγαπην του Χριστου, του Θεου ἡμων. — The love of Christ our God. (Ignatius, Epist. ad Romanos.)

Τον Κτιστην, και Δημιουργον. — The Creator and Maker. (Irenæus adv. Hæres. lib. iv. p. 48. edit. Oxon. 1702.)

Του κορυφαιοτατου παρ' ὑμων και πρωτου των ποιητων, Ὁμηρου. — Homer the most distinguished among you, and first of the poets. (Justin Martyr, Cohortatio ad Græcos.)

Ὁ Αρχιστρατηγος και Ποιμην των κατ' ουρανον, ὡ παντα πειδονται. — The great Ruler and Shepherd of them in heaven, whom all things obey. (Methodius.)

Αμφι τον αναρχον και ανωλεθρον Βασιλεα. — Around the King, without beginning and immortal. (*Ibid.*)

Ινα τον Βασιλεα γεραιρη παντων και Ποιητην. — That he may venerate the King and Maker of all. (*Ibid.*)

Ὁ στρατηγος ἡμων και ποιμην Ιησους, και αρχων, και νυμφιος. — Jesus, our leader, and shepherd, and governor, and bridegroom. (*Ibid.*)

Τον Θεον μονον αρνεισθε, τον δεσποτην και δημιουργον του παντος. — Ye deny the only God, the Lord and Creator of all. (Chrysostom. Orat. de non anathem. vivis aut defunctis.)

Εν ἡμερα επιφανειας και αποκαλυψεως του μεγαλου Θεου και Αρχιποιμενος ἡμων, Ιησου Χριστου. — In the day of the appearing and revelation of Jesus Christ, the Great God and Chief Shepherd of us. (Gregor. Nazianzen. Orat. 4. adv. Julian. in fine.)

2. *Emphases of other Words.*

John i. 14. *The word was made flesh and dwelt among us,* εσκηνωσεν εν ἡμιν, literally *tabernacled among us.* The verb σκηνοω (from σκηνη) signifies to erect a booth, tabernacle, or temporary residence, and not a permanent habitation or dwelling-place: it was therefore fitly applied to the human nature of Christ; which, like the antient Jewish tabernacle, was to be only for a temporary residence of the Eternal Divinity.

Matt. ix. 36. *When Jesus saw the multitudes, he had compassion on them,* — Εσπλαγχνισθη (from Σπλαγχνον, a bowel); the antients generally, and the Jews in particular, accounting the bowels to be the seat of sympathy and the tender passions, applied the organ to the sense.[1] The proper meaning, therefore, of this phrase is, that our Lord was moved with the deepest sympathy and commiseration for the neglected Jews.

Heb. iv. 13. *All things are naked and opened,* τετραχηλισμενα, *to the eyes of him with whom we have to account.* The emphasis is here derived from the manner in which sacrifices were antiently performed.

3. *Emphatic Adverbs.*

[i.] *Sometimes* ADVERBS OF TIME *are emphatic; and a careful notation of the time indicated by them will materially illustrate the force and meaning of the Sacred Writings.*

Thus, in Mal. iii. 16. we read, THEN *they that feared the Lord, spake often one to another,* &c. The word THEN is here peculiarly emphatic, and refers to the time when the last of the prophets wrote, and when many bold infidels and impious persons were found among the Jews, who spake "stout words" against God, and vindicated them. They considered all the time spent by them in his service as lost; they attended his "ordinances" with many expressions of self-denial and humiliation, but they derived no benefit from them; and they concluded that those haughty rebels who cast off all religion, and tempted God by their presumptuous wickedness, were the most prosperous and happy persons (v. 13—15.) THEN, viz. *at this season of open wickedness,* there was a remnant of pious Jews, who "spake often one to another," met together from time to time that they might confer on religious subjects, animate each other to their duty, and consult how to check the progress of impiety. Of these persons, and their pious designs and discourses, we are told that Jehovah took especial notice; and that "a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

[ii.] *A knowledge of historical circumstances, however, is requisite, lest we ascribe the emphasis to a* wrong source; as in Acts ix. 31.

THEN *had the churches rest* (ειρηνην, literally, peace or prosperity). The cause of this peace has by some commentators been ascribed to the conversion of Saul, who had previously "made havoc of the church:" but this is not likely, as *he* could not be a cause of *universal* persecution and distress, whatever activity and virulence he might have shown during the time of his enmity to the Christian church. Besides, his own persecution (as

[1] Kuinöel in loc. who has given illustrations from classical writers, and also from the Apocrypha.

the context shows) proves that the opposition to the Gospel continued with considerable virulence three years after *his* conversion. If we advert to the political circumstances of the Jewish nation at that time, we shall find the true cause of this rest. The emperor Caligula had ordered his statue to be erected in the temple at Jerusalem; and, in pursuance of his mandate, Petronius, the president of Syria, was on his march with an army for that purpose. Filled with consternation, the Jews met him in vast multitudes in the vicinity of Ptolemais or Acre, and ultimately prevailed on him to abandon his design. It was this persecution of the Jews by the Romans, that the sacred writer had in view, which diverted the Jews from persecuting the Christians: and "THEN *had the churches rest throughout all Judea and Galilee and Samaria;*" the terror occasioned by the imperial decree having spread itself throughout those regions.[1]

III. REAL EMPHASES.

The knowledge of these can only be derived from an acquaintance with the manners, customs, &c. of antient nations, which are noticed by writers on biblical antiquities and by commentators, so far as they are necessary to illustrate the sacred writings. Two or three instances of these also will suffice to explain their nature.

1. Rom. xi. 17. In this verse we have a very beautiful illustration taken from the ingrafting of trees; an art with which we find St. Paul was well acquainted. The point to be explained was, the union of the Gentiles with the Jews under the Gospel dispensation. The Jews were the olive tree; the grafts were both Gentiles and Jews; and the act of ingrafting was, the initiation of both into the Christian religion. The Jews are informed that olive branches may with greater ease be ingrafted into their own original stock, which is more natural and congenial to them. The Gentiles are again reminded, that, if the natural branches were not spared because of their unfruitfulness, much less would they be spared who were aliens to the Jewish stock, if they should prove unfruitful.

2. The *prize*, βραβειον, mentioned in 1 Cor. ix. 24., is the crown awarded to the victor in the olympic games; whence καταβραβευειν, rendered *beguile you of your reward* (Col. ii. 18.), means to deprive any one of a reward or prize, either by partial judgment or in any way impeding him in his Christian course. In 1 Cor. ix. 24. the apostle illustrates the necessity of being in earnest in the Christian race, by a beautiful allusion to the games of the heathen. As the racers and wrestlers in those games fitted themselves for their different exercises, and each strove zealously for the victory, so should the Christian prepare himself for his religious course, and strive for the victory in his great contest with the world.

3. 1 Cor. iv. 13. *We are made the filth of the earth*, περικαθαρματα, literally, a *purgation* or *lustrative sacrifice*: the allusion is to a custom common among heathen nations in times of public calamity, who selected some unhappy men of the most abject and despicable character. These, after being maintained a whole year at the public expense, were then led out crowned with flowers, as was usual in sacrifices, and were devoted to appease or avert the anger of their deities, being either precipitated into the sea, or burnt alive, after which their ashes were thrown into the sea.

4. Eph. v. 27. *That it* (the church of Christ) *should be holy and* WITHOUT BLEMISH, αμωμος, i. e. so pure and spotless, so free from all censure, that even Momus himself (the fictitious deity of mirth and ridicule) could find nothing to carp at or ridicule.

IV. GENERAL RULES FOR THE INVESTIGATION OF EMPHASES.

A consideration of the affections by which the sacred authors were animated, when they committed their inspired communications to writing, as well as the scope and context of the passage under consideration, together with the nature of its subject, will always enable us to ascertain the *true* emphasis of words: but, as ingenious and fanciful minds are apt to discover them where they do not actually exist, it may not be irrelevant to offer a few leading hints respecting the particular investigation of emphases, selected from the great mass of observations, which have been collected by eminent biblical critics.

1. *No emphases are to be sought in refined explanations of passages, or from etymology, both of them uncertain guides at the best; and which are*

[1] Dr. Lardner has collected and given at length various passages from Josephus (De Bell. Jud. lib. ii. c. 10. and Ant. Jud. lib. xviii. c. 9.) and Philo (De Legat. ad Caium, p. 1024.), which confirm the above statement. See his Credibility, book i. ch. ii. § 12.

too often carried to extremes by men of lively imaginations. Neither will prepositions always enlarge or give additional force to the meaning of a word, particularly in the Greek language.

We may instance in 1 Cor. xiii. 6., where we read that true charity rejoiceth not in iniquity, but rejoiceth (συγχαιρει) in the truth. Some commentators have conceived that this word is emphatic, and have rendered the passage *rejoiceth jointly* (with true believers) in the truth. But in this instance, as Schleusner has remarked from Hesychius, the Greek compound verb means no more than the simple verb χαιρω implies, viz. to be delighted or to rejoice in a thing. Our authorised version therefore fully expresses the apostle's meaning. But in Heb. xii. 2. the preposition is highly emphatic, and demands particular attention, in order to apprehend the full force and beauty of the passage, which is wholly *agonistical*, i. e. allusive to the antient foot-races. Having in the first verse exhorted Christians to divest themselves of every incumbrance, and to run with patience their Christian course, St. Paul adds, (v. 2.) *Looking unto Jesus the author and finisher of our faith.* The original word here rendered *looking* (αφορωντες) [1], literally means to *look off* FROM every other object *to* some particular object placed full in view; as the reward destined to the victor in the olympic foot-race was placed immediately in view of the candidates. It is impossible to express the full import of this passage without the aid of a paraphrase. The whole clause may be thus rendered — *Wherefore, seeing we are also compassed about with so great a cloud of witnesses,* who (like the spectators at the antient olympic race) surround us on every side in a vast innumerable assembly, the spectators of our trial, *let us lay aside every* incumbering *weight,* and especially *the sin, which in present circumstances has the greatest advantage* [*against us*], or *the well circumstanced sin,* that which has every thing in its favour, time, place, and opportunity, more particularly, a disposition to relinquish or dissemble our profession of the Gospel for fear of sufferings; *and* let us *run with patience* and perseverance *the race which is set before us,* resolutely persisting in it, however long and painful it may be: *Looking off* from every object that would interrupt us in our career, and fixing our eyes *upon* (or *to*) *Jesus, the author* (or *leader*) *and finisher of our faith;* who called us out to this strenuous yet glorious enterprise; who animates us by his example, and supports us by his grace, until the season arrive, when he will bestow upon us the promised crown. [2]

2. *Further: Emphases are not to be sought in* versions; *which, however excellent they may in general be, are yet liable to error; consequently the derivation of emphases from them may lead us not merely to extravagant, but even to false expositions of Scripture.*

One instance will suffice to illustrate this remark. In Col. ii. 6. according to the authorised English version, we read thus, *As ye have therefore received Christ Jesus the Lord, so walk ye in him.* From this rendering of the Greek text many persons have laid much stress on the words *as* and *so* (which last is not to be found in the original), and have deduced a variety of inferences from them, viz. *as* ye received Jesus Christ in a spirit of faith, *so* walk ye in him; *as* ye received him in a spirit of humility, *so* walk ye in him, &c. Now all these inferences, though proper enough in themselves, are derived from *false emphases,* and are contrary to the apostle's meaning, who intended to say no such thing. His meaning, as Dr. Macknight has well translated the passage, is simply this — "*Since ye have received Christ Jesus the Lord, walk ye in him:*" in other words, as the context plainly shows, "Since ye have embraced the doctrine of Christ, continue to hold it fast, and permit not yourselves to be turned aside by sophistical or Judaising teachers." [3]

3. *No emphases are to be sought merely in the plural number of words.*

We must be cautious, also, that we do not deduce emphasis merely from the use of the

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[1] This word occurs in Josephus precisely in the very same meaning as it is used by the apostle. The Jewish historian, relating the aggressions of the Jews which led to the war with the Romans, says, among other things, that those who officiated in the temple-service, rejected the sacrifice for Cæsar and the Roman people. "And when many of the high priests and principal men besought them not to omit the sacrifice, which it was customary for them to offer for their princes, they would not be prevailed upon. These relied much upon their number, for the most flourishing part of the innovators assisted them," ΑΦΟΡΩΝΤΕΣ εις τον Ελεαζαρον, "*having the chief regard to Eleazar,* the governor of the temple;" *looking* TO HIM EXCLUSIVELY, by whom they had been instigated to those offensive measures. De Bell. Jud. lib. ii. c. xvii. § 2.

[2] See Braunius, Krebsius, Kypke, Ernesti, and also Drs. Doddridge, Macknight, and A. Clarke on Heb. xii. 1, 2. by whom every emphatic word in these two verses is particularly illustrated.

[3] See Drs. Macknight and A. Clarke on Col. ii. 6.

plural number; supposing that, where the plural is put instead of the singular, it necessarily denotes emphases. Thus *ουρανος* and *ουρανοι* simply mean *heaven*; yet Origen, following the trifling distinctions of some Jewish writers, has attempted to distinguish between them, and has announced the existence of several heavens each above the other.

4. *No emphases are to be sought in words where the abstract is put for the concrete.*

In the Old Testament the abstract is very frequently put for the concrete; that is, substantives are necessarily put in the place of adjectives, on account of the simplicity of the Hebrew language which has few or no adjectives. A similar mode of expression obtains in the New Testament. Thus, in Eph. v. 8. we read, *Ye were sometimes* DARKNESS, *σκοτος*: in the parallel place, in iv. 18. the metonymy is thus expressed: being DARKENED, *εσκοτισμενοι, in the understanding*; or, as it is rendered in an authorised version, having the understanding darkened. Numerous examples, in which the abstract is put for the concrete, will be found, *infra*, Book II. Chap. II. Sect. II. § 4.

5. *As every language abounds with* idioms [1], *or expressions peculiar to itself, which cannot be rendered verbatim into another language without violating its native purity, we should be careful not to look for emphases in such expressions.* [2]

"In the sacred books, and specially in the Hebraisms of the New Testament, we must take care not to seek for and recognise emphasis, merely in the idiom which is so very dissimilar to ours. Many persons, though acquainted with Hebrew, have often made this mistake: but nothing is more fallacious. In the oriental languages many things *appear* hyperbolical, (if you translate them literally, that is, merely by the aid of common lexicons and etymology,) which are not in reality hyperbolical." [3]

CHAPTER II.

ON THE SUBSIDIARY MEANS FOR ASCERTAINING THE SENSE OF SCRIPTURE.

WORDS being the arbitrary signs of things, the *usus loquendi* denotes the sense which usage attaches to the words of any language. It is surprising that any attempts should have been made to find the sense of words in a dead language, by means different in their nature from those which we employ in order to find the sense of words in a living language. The meaning of a word must always be a simple matter of fact; and, of course, it is always to be established by appropriate and adequate testimony. The original languages of Scripture being to us dead languages, the *usus loquendi* in them is to be ascertained by the testimony of those who lived at the time when these

[1] On the Hebraisms, or Hebrew idioms peculiar to the Sacred Writings, see pp. 23—27. of the present volume.

[2] Bauer, Herm. Sacr. pp. 231—240. Ernesti Instit. Interp. Nov. Test. pp. 40—45. Mori Acroases in Ernesti, tom. i. pp. 321—336. Aug. Pfeiffer, Herm. Sacr. c. vi. § 16—23. (Op. tom. pp. 649—651.) Wetstein, Libelli ad Crisin et Interp. Nov. Test. pp. 120—139. Viser, Herm. Sacr. Nov. Test. pars iii. pp. 263—277. Bishop Marsh's Lectures, lect. xv. pp. 43—49. Prof. Gerard has collected numerous valuable observations on the topics discussed in this and the two preceding sections, in his Institutes of Biblical Criticism, pp. 293—369. particularly in sect. iii. (pp. 300—314.) on the signification of words. J. B. Carpzovii Primæ Lineæ Herm. Sacræ, pp. 23. 40—45. The subject of emphases is copiously treated by Langius in his Hermeneutica Sacra, pp. 64—96.; by Rambach, in his Institutiones Hermeneuticæ Sacræ, lib. ii. c. 8. pp. 317—362.; by Jahn, in his Enchiridion Herm. Generalis, pp. 127—135.; by Chladenius, in his Institutiones Exegeticæ, pp. 310—322.; and by J. E. Pfeiffer, in his Institutiones Herm. Sacr. pp. 534—569. Stuart's Elements of Interpretation, pp. 83—87.

[3] Stuart's Elements of Interpretation, p. 87.

languages were flourishing and in common use, and who well understood them. This testimony is either direct or indirect.

DIRECT TESTIMONY is to be obtained, in the first place, from those writers to whom the language, which is to be investigated by us, was vernacular, either from the same authors whom we interpret, or from their contemporaries; next from antient versions made while the language was spoken, and by individuals who were acquainted with it; thirdly, from Scholiasts and Glossographers; fourthly, from those who, though foreigners, had learned the language in question.

Where direct testimony fails, recourse must be had to INDIRECT TESTIMONY; under which head we may include the Context, Subject-Matter, Scope, Analogy of Languages, Analogy of Doctrine, Jewish Authors, the Greek Fathers, Historical Circumstances, and Commentators.[1] Some of these various aids are peculiar to the Old Testament, and others to the New Testament: to avoid unnecessary repetition, it is proposed to discuss them in the order pursued in the following Sections.

SECTION I.

DIRECT TESTIMONIES FOR ASCERTAINING THE USUS LOQUENDI.

§ 1. THE TESTIMONY OF CONTEMPORARY WRITERS.

THE most important testimony is afforded by those writers to whom the language to be investigated was vernacular: and where it is indubitable its evidence is abundantly sufficient. This testimony may be drawn from three sources, viz. 1. From the definitions of words; 2. From examples, and the nature of the subject; and, 3. From parallel passages.

I. With regard to DEFINITIONS, nothing more is necessary, than to take good care that the definition be well understood; and to consider how much weight the character of the writer who defines, may properly give to it.[2]

Professor Morus has collected various examples of definitions from profane writers, both Greek and Latin, which it is not necessary to adduce in this place: but the following definitions of certain words occurring in the New Testament are of importance for the right understanding of the sacred writers.

1. In Heb. v. 14. St. Paul says that he writes τοῖς τελείοις, to *the perfect*; and he there, with almost logical precision, defines the perfect to be *those who by reason of use have their senses exercised to discern both good and evil*; that is, those, who by long custom and conversation in the sacred writings, have so exercised and improved their faculties, that they can discern between good and bad, true and false doctrines. In the whole of that passage, therefore, we are to understand the perfect, agreeably to St. Paul's definition.

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[1] Bauer, Hermeneut. Sacra, pp. 77—79. Mori Acroases Hermeneuticæ, tom. i. pp. 75—77. Stuart's Elements of Interpretation, pp. 34, 35.

[2] Stuart's Elements of Interpretation, p. 35. Morus, tom. i. p. 79.

2. If we were at a loss to understand, in the style of the same apostle, what he means by the *body of Christ;* we may learn it from Eph. i. 23., where it is defined by the *church:* thus, ...*the church, which is his body, the fulness of him that filleth all in all.*

3. Heb. xi. 1. contains a definition of *faith;* which is there said to be *the substance of things hoped for, and the evidence of things not seen.*

II. EXAMPLES and the NATURE OF THE SUBJECT also show us the *usus loquendi* and force of words; but in order to judge correctly, and to make proper distinctions, a good understanding and considerable practice are highly necessary.

1. By *examples* is meant, that the writer who uses a particular word, though he does not directly define it, yet gives, in some one or more passages, an example of what it means, by exhibiting its qualities or showing the operation of it. Thus,

(1.) In order to explain the word δικαιοσυνη, *righteousness,* which is of very frequent occurrence in the New Testament, we must examine what *examples of righteousness* are added in each passage.

(2.) In Gal. iv. 3. St. Paul uses the term στοιχεια του κοσμου, elements of the world, at first without an explanation: but afterwards we have an example of the meaning of it in Gal. iv. 9., where the expression is used of the religion and philosophy of the Jews and Gentiles which preceded the Christian dispensation, and includes the idea of incompleteness and imperfection.

2. The *Nature of the Subject,* in innumerable instances, helps to define which meaning of a word the writer attaches to it, in any particular passage.

For instance, χαρις, in our version usually rendered *grace,* denotes pardon of sin, divine benevolence, divine aid, temporal blessings, &c. Which of these senses it bears in any particular passage is to be determined from the nature of the subject.[1]

III. In order to ascertain the usus loquendi, and to investigate the meaning of a passage, recourse is in the next place to be had to the COMPARISON OF SIMILAR OR PARALLEL PASSAGES: and as much caution is requisite in the application of this hermeneutic aid, it becomes necessary to institute a particular inquiry into its nature, and the most beneficial mode of employing it in the interpretation of the Bible.

1. "When, in any ordinary composition, a passage occurs of doubtful meaning with respect to the sentiment or doctrine it conveys, the obvious course of proceeding is, to examine what the author himself has in other parts of his work delivered upon the same subject; to weigh well the force of any particular expressions he is accustomed to use; and to inquire what there might be in the occasion or circumstances under which he wrote, tending to throw further light upon the immediate object he had in view. This is only to render common justice to the writer; it is necessary both for the discovery of his real meaning, and to secure him against any wanton charge of error or inconsistency. Now, if this may justly be required in any ordinary work of uninspired composition, how much more indispensable must it be when we sit in judgment upon the sacred volume; in which (if we acknowledge its divine original) it is impossible even to imagine a failure either in judgment or in integrity."[2]

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[1] Mori Acroases, tom. i. pp. 81—84. Stuart's Elements, p. 35.

[2] Bp. Vanmildert's Lectures, p. 190.

"God has been pleased, in sundry portions and in divers manners, to speak unto us in his word; but in all the books of Scripture we may trace an admirable unity of design, an intimate connection of parts, and a complete harmony of doctrines. In some instances the same truths are conveyed nearly in the same modes of expression; in other instances the same sentiments are clothed with beautiful varieties of language. While we are interested in discovering some of the indications of mental diversity among the sacred writers, we clearly perceive that the whole volume of revelation is distinguished by a certain characteristic style and phraseology altogether its own, and which, for simplicity, dignity, energy, and fulness, must be allowed to have no parallel. Now, if there be in the various parts of Scripture such important coincidences of sentiment, of language, and of idiom, it is evident that we proceed on just and rational principles, in comparing together passages that have some degree of resemblance, and in applying those, the meaning of which is clear, to the illustration of such as are involved in some degree of obscurity." [1]

The passages, which thus have some degree of resemblance, are termed PARALLEL PASSAGES; and the comparison of them is a most important help for interpreting such parts of Scripture as may appear to us obscure or uncertain; for, on almost every subject, there will be found a multitude of phrases, that, when diligently collated, will afford mutual illustration and support to each other; the truth which is more obscurely intimated in one place being expressed with greater precision in others. Thus, a part of the attributes or circumstances, relating to both persons and things, is stated in one text or passage, and part in another; so that it is only by searching out several passages, and connecting them together, that we can obtain a just apprehension of them. More particularly, the types of the Old Testament must be compared with their antitypes in the New (as Numb. xxi. 9. with John iii. 14.); predictions must be compared with the history of their accomplishment (as Isa. liii. the latter part of v. 12. with Mark xv. 27, 28. and Luke xxii. 37. and the former part of Isa. liii. 12. with Matt. xxvii. 57. Mark xv. 43. Luke xxiii. 50.), and the portion of Scripture, in which any point is specifically treated, ought to be chiefly attended to in the comparison, as Genesis, ch. i. on the creation, Romans, ch. iii.—v. on the doctrine of justification, &c. &c. [2]

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[1] Rev. H. F. Burder's Sermon on the Duty and Means of ascertaining the Sense of Scripture, pp. 17, 18.

[2] On the importance and benefit of consulting parallel passages, Bishop Horsley has several fine observations in his comment on Psal. xcvii. The whole passage is too long to extract, but the following sentences are so appropriate to the subject of this section, that the author deems any apology for their insertion unnecessary. "*It should,*" says his Lordship, "*be a rule with every one, who would read the Holy Scriptures with advantage and improvement, to compare every text which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ;* that is, with the passages in which the subject-matter is the same, the sense equivalent, or the turn of the expression similar. These parallel passages are easily found by the marginal references in Bibles of the larger form."....." It is incredible to any one, who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of

The *foundation* of the parallelisms occurring in the Sacred Writings is the perpetual harmony of Scripture itself; which, though composed by various writers, yet proceeding from one and the same infallible source, cannot but agree in words as well as in things. Parallelisms are either *near* or *remote*: in the former case the parallel passages are sought from the same writer; in the latter from different writers. They are further termed *adequate*, when they affect the whole subject proposed in the text; and *inadequate*, when they affect it only in part: but the most usual division of the analogy of Scripture, or parallelisms, is into *verbal*, or parallelisms of words, and *real*, or parallelisms of things.

2. A *Verbal Parallelism* or *Analogy* is that in which, on comparing two or more places together, the same words and phrases, the same mode of argument, the same method of construction, and the same rhetorical figures, are respectively to be found. Of this description are the following instances.

(1.) *Parallel words and phrases.* — Thus, when the prophet Jeremiah, speaking of the human heart, says, that it is "deceitful above all things, and *desperately* wicked" (Jer. xvii. 9.), in order to understand the full import of the original word there rendered *desperately*, we must compare Jer. xv. 18. and Micah i. 9. where the same word occurs, and is rendered *desperate* or *incurable*. From which two passages it is obvious that the prophet's meaning was, that the deceitfulness and wickedness of the heart of man are so great that they cannot be healed or removed by any human art. Compare also Isa. xl. 11. and Ezek. xxxiv. 23. with John x. 11. 14, 15. Heb. xiii. 20. and 1 Pet. ii. 25. and v. 4.

(2.) *Parallel modes of arguing.* — Thus the apostles, Paul, James, and Peter, respectively support their exhortations to patience by the *example of Jesus Christ*. Compare Heb. xii. 2, 3. James v. 10, 11. and 1 Pet. ii. 21. On the contrary, dissuasives from sin are more strongly set forth in the Old and New Testaments, by urging that sinful courses were the *way of* the *heathen nations*. Compare Levit. xviii. 24. Jer, x. 2. and Matt. vi. 32.

(3.) *Of parallel constructions and figures* we have examples in Rom. viii. 3. 2 Cor. v. 21. and Heb. x. 6. in which passages respect-

the sacred volume mutually furnish for each other. *I will not scruple to assert that the most* ILLITERATE CHRISTIAN, *if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation; but, by God's blessing, he will become learned in every thing relating to his religion in such degree, that he will not be liable to be misled either by the refined arguments or by the false assertions of those who endeavour to ingraft their own opinions upon the oracles of God.* He may safely be ignorant of all philosophy, except what is to be learned from the sacred books; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian church, as is to be gathered from the canonical books of the Old and New Testament. *Let him study these in the manner I recommend, and let him never cease to pray for the* ILLUMINATION OF THAT SPIRIT *by which these books were dictated; and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this* LEARNED CHRISTIAN'S *faith.* The Bible, thus studied, will indeed prove to be what we Protestants esteem it — a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked." — Sermons on the Resurrection, &c. pp. 221—228.

ively, the Greek word αμαρτια, there translated sin, means *sacrifices or offerings for sin*, agreeably to the idiom of the Hebrew language, in which the same word elliptically signifies both *sin*, and *sin-offering*, which the Septuagint version invariably renders by αμαρτια in upwards of one hundred places. Dr. Whitby, on 2 Cor. v. 21., has pointed out a few instances; but Dr. A. Clarke (on the same text) has enumerated *all* the passages, which are, in fact, so many additional examples of verbal parallelisms. To this class some biblical critics refer those passages in which the same sentence is expressed not precisely in the same words, but in *similar* words, more full as well as more perspicuous, and concerning the force and meaning of which there can be no doubt. Such are the parallelisms of the sacred poets; which, from the light they throw on the poetical books of the Scriptures, demand a distinct consideration.

Verbal Parallelisms are of great importance for ascertaining the meaning of words that rarely occur in the Bible, as well as of those which express peculiar doctrines or terms of religion, as *faith*, *repentance*, *new creature*, &c., likewise in explaining doubtful passages, and also the Hebraisms appearing in the New Testament.

3. A *Real Parallelism* or *Analogy* is, where the same thing or subject is treated of, either designedly or incidentally, in the same words, or in others which are more clear, copious, and full, and concerning whose force and meaning there can be no doubt. In comparing two passages, however, we must ascertain whether the same thing *is* really expressed more fully as well as more clearly, and also without any ambiguity whatever, otherwise little or no assistance can be obtained for illustrating obscure places. Real parallelisms are twofold — historical, and didactic or doctrinal.

(1.) *An Historical Parallelism of things* is, where the same thing or event is related: it is of great and constant use in order to understand aright the Four Gospels, in which the same things are for the most part related more fully by one Evangelist than by the others, according to the design with which the Gospels were respectively written.

Thus, the account of our Saviour's stilling the tempest in the sea of Genesareth is more copiously related by Saint Mark (iv. 36—41.) and Saint Luke (viii. 22—25.) than it is by Saint Matthew (viii. 24. 26.). By comparing the several narratives of the Evangelists together, harmonies are constructed from their separate histories. In like manner, the historical books of the Old Testament are mutually illustrated by comparing together the books of Samuel, Kings, and Chronicles. For instance, many passages in the book of Genesis are parallel to 1 Chron. i.—ix.; many parts of the books of Exodus, Leviticus, and Numbers are parallel to the book of Deuteronomy; the books of Samuel and Kings, to the two books of Chronicles; and, lastly, 2 Kings xviii. 13—37. and 2 Chron. xxxii. are parallel with Isa. xxxvi. Dr. Lightfoot and Mr. Townsend have compiled very valuable harmonies of the Old Testament, in which the historical and prophetical passages are interwoven in the order of time, of which an account is given in the Appendix to this volume. [1]

(2.) A *Didactic or Doctrinal Parallelism of things* is, where the same thing is *taught*: this species of parallel is of the greatest importance for comprehending the doctrines inculcated in the Bible, which we should otherwise be liable to mistake or grossly pervert.

We have examples of it in all those Psalms which occur twice in the book of Psalms, as in Psal. xiv. compared with liii.; xl. 13—17. with lxx.; lvii. 7—11. with cviii. 1—5.; lx. 5—12. with cviii. 6—13.; and cxv. 4—8. with cxxxv. 15—18. Sometimes also a

[1] See the Appendix, p. 113.

hymn of David's, which occurs in the Book of Psalms, is to be found in some one of the historical books, as Psalm xcvi. compared with 1 Chron. xvi. 23—33.; Psalm cv. 1—15. with 1 Chron. xvi. 8—22. and Psal. cvi. 47, 48. with 1 Chron. xvi. 35, 36.

In like manner, in the New Testament, the same thing is taught nearly in the same words, as in the Epistle of Jude compared with 2 Pet. ch. ii. Frequently also the same doctrine is explained more fully in one place, which had been more concisely stated in another: such, for instance, are the superseding of the Mosaic dispensation by that of the Gospel, and all those passages which are parallel as to the thing or subject discussed though differing in words; so that, by comparing them, the scope of the doctrine inculcated will readily be collected. On the other hand, where the same subject or doctrine is delivered with more brevity, all the various passages must be diligently collated, and the doctrine elicited from them. Of this description are the numerous predictions, &c. relative to the future happines of mankind, connected with the removal of the Jewish economy, and the conversion of the Gentiles to the Christian religion.

But the use of this parallelism will more fully appear from one or two instances. Let us then compare Gal. vi. 15. with Gal. v. 6. 1 Cor. vii. 19. 2 Cor. v. 17. and Rom. ii. 28, 29. In the former passage we read, *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature,* or rather [there is] *a new creation.* In Gal. v. 6. the apostle had briefly delivered the same doctrine in the following terms: *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love.* — 1 Cor. vii. 19. *Circumcision is nothing, nor uncircumcision, but the keeping of the commandments of God.* — 2 Cor. v. 17. *Therefore, if any man* be *in Christ, he is a new creature,* or, more correctly, [there is] *a new creation: old things are passed away; behold! all things are become new.*— Rom. ii. 28, 29. *He is not a Jew that is one outwardly,* i. e. he is not a genuine member of the church of God who has only an outward profession: *neither is that circumcision which is outward in the flesh. But he is a Jew,* a true member of the church of God, *which is one inwardly, and circumcision* is that *of the heart, in the spirit,* and *not in the letter; whose praise is not of men, but of God.* From these passages it is evident that what Saint Paul, in Gal. vi. 15. terms *a new creature,* or *creation,* he in Gal. v. 6. denominates *faith* that worketh by love; and in 1 Cor. vii. 19. *keeping the commandments of God.* From this collation of passages, then, we perceive, that what the apostle intends by a *new creature* or *new creation,* is the entire conversion of the heart from sin to God; and as creation is the proper work of an All-wise and Almighty Being, so this total change of heart, soul, and life, which takes place under the ministration of the Gospel, is effected by the power and grace of God, and is evidenced by that faith and obedience which are indispensably necessary to all Christians in order to salvation.[1]

Again: in 2 Cor. i. 21. God is said to have *anointed us:* the parallel passage, where this expression is so explained as to give an idea of the thing intended, is 1 John ii. 20., where true Christians are said to *have an unction from the Holy One, and* to *know all things;* and in v. 27. *the same anointing* is said to *teach all things.* Now, if the effect of this unction be that we should know all things, the anointing will be whatever brings knowledge to us, and therefore *teaching.* From this comparison of passages, therefore, we learn that by unction and anointing is intended the Holy Spirit, whose office is to teach all things, and to guide us into all truth (John xiv. 26. and xvi. 13.); and whose gifts and graces are diffused throughout the church of Christ, and imparted to every *living* member of it. For his assistances are equally necessary to all, to the learned as well as the unlearned, to teachers as well as to hearers: he it is that enlightens our minds, purifies our hearts, and inclines our wills, not only beginning but carrying on and perfecting a new and spiritual life in our souls. The expression in v. 20. *and ye know all things,* is not to be understood in the largest sense, but must be limited to those things which are necessary to salvation. These every true Christian not only knows speculatively — that is, he not only has a notion of them in his mind — but he has also a practical and experimental knowledge and taste of them, which is productive of holy obedience. This inestimable gift was purchased by the sufferings and death of Christ, who is here styled the *Holy One.* The words in v. 27. *and ye need not that any man should teach you,* cannot be intended to set aside all outward teaching; but their meaning is, either that ye need not the teaching of any of those antichrists and false teachers mentioned in various parts of this epistle, or that ye need not that any one should teach you how to judge of those deceivers and their doctrines.

4. Besides verbal and real parallelisms, there is a third species partaking of the nature of both, and which is of equal importance for understanding the Scriptures: This has been termed a *parallelism*

[1] Mori Acroases Hermeneuticæ, tom. i. p. 95. See also Macknight and Scott on the texts above cited.

of members: it consists chiefly in a certain equality, resemblance, or parallelism, between the members of each period; so that in two lines, or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure.

The nature of this kind of parallelism, which is the grand characteristic of the poetical style of the Hebrews, being fully considered in a subsequent chapter[1], a few examples of its utility as an hermeneutical aid will only be necessary in this place.

In the poetical parts of the Old Testament, it sometimes happens that, in the alternate quatrain, the third line forms a continuous sense with the first, and the fourth with the second. Bishop Lowth has given a striking example of this variety of parallelism in his nineteenth prælection, from Deut. xxxii. 42. But as its distinguishing feature is not there sufficiently noted, Bishop Jebb adopts the following translation of Mr. Parkhurst:

I will make mine arrows drunk with blood;
And my sword shall devour flesh:
With the blood of the slain and the captive;
From the hairy head of the enemy.

That is, reducing the stanza to a simple quatrain:

I will make mine arrows drunk with blood:
With the blood of the slain and the captive:
And my sword shall devour flesh;
From the hairy head of the enemy.

Again,

From without the sword shall destroy;
And in the inmost apartments terror;
Both the young man and the virgin;
The suckling, with the man of grey hairs.
Deut. xxxii. 25.

"The youths and virgins," says Bishop Jebb, "let out of doors by the vigour and buoyancy natural at their time of life, fall victims to the sword in the streets of the city: while infancy and old age, confined by helplessness and decreptitude to the inner chambers of the house, perish there by fear, before the sword can reach them."

Mr. Green, in his "Poetical Parts of the New Testament," observes that there is a similar hyperbaton in Isa. xxxiv. 6. And Dr. Hales reduces to a similar form that remarkable prophecy, Gen. xlix. 10.:

The sceptre shall not depart from Judah;
Nor a scribe of his offspring;
Until Shiloh shall come;
And [until] to him a congregation of peoples.

"That is, according to Dr. Hales, the sceptre, or civil government, shall not depart, till the coming or birth of Shiloh; and the scribe, or expounder of the law, intimating ecclesiastical regimen, shall not depart, or cease, until there shall be formed a congregation of peoples, a church of Christian worshippers from various nations; the former branch of this prophecy was fulfilled, when Augustus made his enrolment preparatory to the census throughout Judæa and Galilee; thereby degrading Judæa to a Roman province: the latter branch was fulfilled, at the sacking of Jerusalem by Titus; when the temple was destroyed, and the Jewish ritual abolished."[2]

[1] See Book II. Chap. II. *infra.*
[2] Jebb's Sacred Literature, pp. 29, 30.

By the application of this parallelism of members, Bishop Jebb has thrown considerable light upon a difficult passage in the eighty-fourth psalm, which he considers as an *introverted parallelism.*

Blessed is the man whose strength is in Thee:
The passengers, in whose heart are the ways,
In the valley of Baca make it a spring,
The rain also filleth the pools;
They go from strength to strength;
He shall appear before God in Zion.
Psal. lxxxiv. 5—7.

"The first and sixth lines are here considered, at once, as constructively parallel, and as affording a *continuous* sense: the intermediate four lines may be accounted parenthetical; the second, constructively parallel with the fifth; and the third with the fourth. The first line seems to contain the character of a confirmed proficient in religion, — *his strength is in God;* the sixth line, to describe his final beatification, — *he shall appear before God in Zion.* The intermediate quatrain may be regarded as descriptive of the intermediate course pursued by those who desire to be good and happy: they are passengers, but they know their destination, and they long for it; at a distance from the temple, (the mystical "sapientum templa serena,") they are anxious to arrive there; the very highways to Jerusalem are in their heart. And what is the consequence? Affection smooths all difficulties: the parched and sandy desert becomes a rich well-watered valley; and they cheerfully advance from strength to strength; from one degree of virtuous proficiency to another." [1]

One or two examples more will show the great importance of applying the poetical parallelism to the study of the New Testament.

εσκοτισμενοι τη διανοια οντες·
απηλλωτριωμενοι της ζωης του Θεου:
δια την αγνοιαν την ουσαν εν αυτοις·
δια την πωρωσιν της καρδιας αυτων.

Being darkened in the understanding;
Being alienated from the life of God;
Through the ignorance which is in them;
Through the blindness of their hearts.
Ephes. iv. 18.

That is, adjusting the parallelism:

Being darkened in the understanding,
Through the ignorance which is in them;
Being alienated from the life of God,
Through the blindness of their hearts.

Again,

και εζητουν αυτον κρατησαι·
και εφοβηθησαν τον οχλον;
εγνωσαν γαρ, ότι προς αυτους την παραβολην ειπε·
και αφεντες αυτον, απηλθον.

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[1] Sacred Literature, p. 55. In p. 56. Bishop Jebb has given a passage from Euthymius's Commentary on Psal. lxxxiv. 7. which is so truly beautiful, that we cannot help inserting it. Εκ δυναμεως εις δυναμιν· εξ αρετης εις αρετην· οιον, εκ ταπεινοφροσυνης εις πενθος εκ δε πενθους εις κατανυξιν· και ούτως εκ ταυτης εις εκεινην προκοπτοντες, αναβησονται προς την ακρωρειαν· δυναμιν δε την αρετην εκαλεσεν, ώς ισχυροποιουσαν τον μετιοντα αυτην. "From strength to strength; from virtue to virtue: for example, from lowliness of mind to mourning; from mourning to contrition; and thus advancing from one attainment to another, they shall ascend the summit of the mountain. The psalmist calls virtue strength, because it makes him strong who attains it." — "Perhaps," the learned prelate remarks, "each gradation of goodness may be accounted, as it were a fortress or strong-hold upon the way: a secure stage in the pilgrimage of virtue."

And they sought to seize him;
And they feared the people;
For they knew, that against them he spake the parable;
And having left him, they departed.
Mark xii. 12.

That is, adjusting the parallelism, and giving the particle καὶ, the three different senses, which Dr. Henry Owen has observed that it bears in this passage:

And they sought to seize him;
For they knew, that against them he spake the parable;
But they feared the people;
Therefore, having left him, they departed.[1]

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5. As it requires particular attention and much practice in order to distinguish the different species of parallelisms, — especially the sententious or poetical parallelism, — the following hints are offered to the biblical student in the hope of enabling him to avail himself of them, and advantageously to apply them to the interpretation of the Scriptures.

(1.) *Ascertain the primary meaning of the passage under consideration.*

In 1 Cor. iv. 5. we read, *Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.* Now here is a parallelism of members, but the fundamental meaning is, that *God judges the counsels of men;* he therefore judges without respect of persons, and with unerring impartiality. The apostle's design was to show that it is impossible for men to perceive and judge the counsels of one another. Thus, again, words are also construed with words, and things with things, in order that an enumeration may be made of the species, kinds, or parts of the whole; as in the divine ode of the Virgin Mary contained in Luke i. 46—55, in which the *specific* displays of divine power are enumerated. God *hath put down the proud*, but *exalteth them of low degree*, &c. The diligent reader will observe, that this place describes the power of God, in whose hands is the distribution of prosperity and adversity; and that all these parts or species are, in an exposition, to be joined together with the proposition exhibiting the genus or *kind*, viz. that prosperity and adversity are in the hands of the Almighty.

(2.) *Although the Sacred Scriptures,* PRIMARILY *coming from God, are perfectly consistent, and harmonise throughout; yet, as they were* SECONDARILY *written by different authors, on various topics, and in different styles, those books and parts of books are, in the first instance, to be compared, which were composed by the same author, in the same language, and on a parallel subject.*

[i.] Thus, by comparing Psal. xxxviii. 10. with 1 Sam. xiv. 26, 27. (in which Jonathan having taken some honey for his refreshment, is said to have had *his eyes enlightened*), we shall readily apprehend the force of the psalmist's complaint, that *the light of his eyes was gone from him;* for the eyes of a person in good health are so strong, as to sparkle with the rays of light that fall upon them; whereas, when the constitution is worn by long sickness, or broken by grief, the eyes lose their vigour and brilliancy, and in cases of incipient blindness, the light gradually fails the eyes. In like manner, if we compare 1 Thess. v. 23. with Jude, verse 19. we shall find that the *spirit*, mentioned in the former passage, does not denote any *third* constituent part of man, distinct from the soul and body, but that it means the spiritual strength bestowed, through the grace of the Holy Spirit, in our renovation and sanctification; for the apostle Jude, speaking of false teachers,

[1] Jebb's Sacred Literature, p. 198. This elegant critic has thrown more light than all the commentators extant, on that very obscure passage, Matt. xv. 3—6. by exhibiting it in the form of an introverted parallelism (see pp. 244—248.); and also on that very difficult portion of the New Testament — the song of Zacharias (Luke i. 67—79.) by dividing it according to the poetical parallelism. See Sacred Literature, pp. 403—417.

describes them as *sensual,* NOT HAVING THE SPIRIT, that is as persons abandoned to follow their own evil ways, unrenewed and unsanctified by the Holy Spirit.

[ii.] But the propriety of this canon will particularly appear, if we compare the parallel passages of the same author, in preference to every other sacred writer. For instance, in Rom. iii. 24., Saint Paul, when treating of our justification in the sight of God, says, that we are justified freely by his grace: now that this is to be understood of the free favour of God towards us, and not of any quality wrought in us, is evident from Eph. ii, 4, 5. 2 Tim. i. 9. and Tit. iii. 5. 7. in which passages our salvation by Jesus Christ is expressly ascribed to the *great love wherewith God loved us — to his own purpose and grace,* — and *to his mercy and grace.*

(3.) *Besides the kindred dialects, much assistance will be derived, in studying the parallelisms of Scripture, from a diligent comparison of the Greek Septuagint version with the New Testament; as the latter was very frequently cited by Jesus Christ and his apostles, and was constantly used in the synagogues during the apostolic age, as well as by the Gentile converts to Judaism.*

Thus, the force of our Saviour's expression in Luke xii. 42. (giving a *portion of meat σιτομετριον in due season*) will best appear if we compare it with the Septuagint version of Gen. xlvii. 1, 2., where we are told that Joseph (when Pharaoh had constituted him intendant-general of Egypt) supplied his father and his brothers, and all his father's household, with a certain portion of corn for each person; εσιτομετρει σιτον, the very expression used by St. Luke. It was usual for the stewards of great families, in antient times, to measure out to each slave his allotted portion of corn every month. Again, in Luke xv. 13. the younger son is said to *have taken his journey into a far country,* απεδεμησεν εις χωραν μακραν; an expression, Grotius remarks, which is singularly appropriate: for in the Septuagint version of Psal. lxxiii. 27. those who have wilfully *cast* off the fear of God are said μακρυνειν απο του Θεου ἑαυτους, to withdraw themselves afar from God.

(4.) *Whenever the mind is struck with any resemblance, in the first place consider whether it is a true resemblance, and whether the passages are sufficiently similar; that is, not only whether the same word, but also the same thing, answers together, in order to form a safe judgment concerning it.*

It often happens that *one* word has several distinct meanings, one of which obtains in one place, and one in another place. When, therefore, words of such various meanings present themselves, all those passages where they occur are not to be immediately considered as parallel, unless they have a similar power. Thus, if any one were to compare Jonah iv. 10. (where mention is made of the gourd which came up in a night, and perished in a night, and which in the original Hebrew is termed *the son of a night,*) with 1 Thess. v. 5., where Christians are called, not children of the night, but *children of the day,* it would be a spurious parallel.

(5.) *Where two parallel passages present themselves, the clearer and more copious place must be selected to illustrate one that is more briefly and obscurely expressed.*

The force and meaning of a word can never be ascertained from a single passage; but if there be a second passage on the same subject, we have a criterion by which to ascertain the writer's meaning. Or, if we consider the subject discussed by him, we shall find that he has in one part touched very slightly on topics which are elsewhere more fully explained, and in which he has omitted nothing that could more copiously illustrate the former place. In availing ourselves, therefore, of a parallel passage to elucidate any part of the inspired writings, it is evident that the clearer places, and those which treat more fully on a subject, are to be considered as fundamental passages, by which others are to be illustrated. Thus, in Hosea xii. 4. there is an allusion to the patriarch Jacob's wrestling with an angel of God; now this place would be extremely obscure, if the whole history of that transaction were not more amply related in Gen. xxxii. 24—31.

(6.) *Other things being equal, a nearer parallel is preferable to one that is more remote.*

If a writer elsewhere repeat the same forms of speech, and also discuss in another part a subject which he has but slightly touched in one place, it is better to explain that place from the same writer, than from parallel passages collected from others. But where a writer supplies nothing by which to illustrate himself, recourse must in that case be had to such as were contemporary with him, or nearly so, and from their compositions similar

passages are to be collected. Thus Hosea, Isaiah, Micah, and Amos, having been nearly contemporary with each other, and having uttered predictions relative to nearly the same events, mutually elucidate each other, as the prophecy of Ezekiel illustrates that of Jeremiah, and *vicè versâ*. This rule will apply generally, unless the more remote writer define obscure places better, or continue and adorn the subject discussed.

(7.) *No assistance is to be derived from similar passages, the sense of which is uncertain.*

For if such passages be cited to explain another that is obscure, they will be of no use whatever, however similar they may be, but equally obscure. It is to little purpose, therefore, to accumulate similar passages where the same name of a tree, plant, herb, &c. is mentioned, and especially where there is no note or mark attached to it; for several of the birds, beasts, fishes, trees, plants, precious stones, and musical instruments, mentioned in the Scriptures, are either unknown to us, or cannot now be precisely distinguished.[1]

(8.) *The exercise of comparison should be often repeated.*

"To the observance of the principles above stated, frequent practice must be added, so that the interpreter may *easily* discern what passages are similar, and how he may rightly compare them, and judge of them. It will be very useful, here, to consult good interpreters, not only of the Scriptures, but of profane authors; that where they carry these principles into practice, and plainly make a right and skilful application of them, we may learn to imitate them, by attentively considering the manner in which they attain to the understanding of things which are obscure or ambiguous. By *frequently* renewing this exercise, we may learn to go in the same path, in which they have travelled.

The books of the New Testament present more inducement to repeat this exercise very frequently, than any other books. For (1.) They are of all books the most important. (2.) They are not only all of the same idiom in general, but they have reference to the same subject, viz. the developement of Christianity. They originated, too, from contemporary writers, possessed of views, feelings, and language that were alike. Hence, comparison has more force in illustrating the New Testament, than in the illustration of either Greek or Latin authors; many of whom, that agreed with each other in all the circumstances just stated, cannot be found. But (3.) To all who admit that the same Holy Spirit guided the authors of the New Testament, and that their views of religion, in consequence of this, must have been *harmonious*, the inducement to comparison of various parts and passages with each other, in order to obtain a correct view of the whole, must be *very great*; and the additional force of the evidence arising from comparison, on account of the really harmonious views of the writers, must make this exercise an imperious duty of every theologian."[2]

(9.) *Many parallel passages should be compared.*

"To compare one passage only, is often insufficient, whether you are endeavouring to find the *usus loquendi* by the aid of parallel passages, or by testimony derived from the nature of the subject and from examples. Specially is this the case, when we are investigating the sense of words, that have a complex or generic meaning, made up of various parts. In this case, comparisons should be made from numerous passages, until we perceive that what we are seeking is fully and entirely discovered.

Suppose the word πιστις occurs in a particular passage, where you are doubtful what sense should be applied to it. First, you call to mind, that πιστις is a generic word, having several meanings related to each other, but still diverse, as species under the genus. You wish to determine how many *species* of meaning πιστις has; and in order to accomplish this, *many* passages where it is used must be compared, in order that you may know whether all the species are found. This being done, you proceed to compare them with the passage under investigation, and see which will fit it. And in this way all generic words must be investigated, before the generic idea can be determined."[3]

(10.) *It will be of great use to collect and reduce into alphabetical order all those similar passages in which the same forms of speech occur, and the same things are proposed in a different order of narration: but care must be taken to avoid the accumulation of numerous passages that are parallel to each other in forms of speech, or in things which are of themselves clear*

[1] See some instances of this observation in Mr. Pilkington's "Remarks on several Passages of Scripture," pp. 83—90.

[2] Stuart's Elements of Interpretation, p. 40.

[3] Ibid. p. 41.

and certain: for such accumulations of parallel places savour more of a specious display of learning than real utility.[1]

The best and most certain help by which to find out parallel passages is, unquestionably, the diligent and attentive perusal of the Scriptures, repeated after short intervals of time, and accompanied by the committal of the most difficult passages to writing, together with such other passages as are either similar in words or in things, and which tend to throw any light on obscure places. But, in instituting such parallelisms, care must be taken not to multiply references *unnecessarily* for mere show rather than for their practical utility, and also that they do not violate the analogy of faith. For instance, Rom. iii. 28. and James ii. 24. are not in every respect parallel to each other; because in the former passage Saint Paul is treating of justification *in the sight of God* — a doctrine which numerous passages of Scripture most clearly testify to be by faith alone; whereas Saint James is speaking of justification *in the sight of men*, who form their judgment of a man by his works.

The method here indicated is the only *effectual* way by which to ascertain parallel words and phrases, as well as parallelisms of things: it will indeed require a considerable portion of time and study, which *every one* may not perhaps be able to give; but individuals thus circumstanced may advantageously facilitate their researches by having recourse to editions of the Bible with parallel references, and to Concordances.[2]

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§ 2. ANTIENT VERSIONS.

Observations on the respective Merits of the several Antient Versions. — Rules for consulting them to the best Advantage.

OF the Antient Versions of the Holy Scriptures, and their uses in sacred criticism, an account has already been given in pages 33—78, 186—190; and it may here be remarked, that, to those who are able to consult them, these versions afford a very valuable aid in the interpretation of the Bible: for they were the works of men, who enjoyed several advantages above the moderns, for understanding the original languages and the phraseology of Scripture. One or two instances will illustrate the propriety of this remark.

1. In the first promulgation of the Gospel to mankind (Gen. iii. 15.), God said to the serpent that beguiled our first parents, *And I will put enmity between thee and the woman, and between thy seed and her seed, and* IT (that is, the seed of the woman, as our authorised translation rightly expounds it,) *shall bruise thy head, and thou shalt bruise his heel.* But in the Anglo-Romish version, after the Latin Vulgate, (which has IPSA *conteret caput tuum,*) it is rendered, SHE *shall bruise his head,* as if a woman should do it; which the Romanists interpreting of the Virgin Mary, ascribe to her this great victory and triumph over sin

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[1] Morus in Ernesti Inst. Interpret. Nov. Test. tom. i. pp. 97—110. Bauer, Herm. Sacr. pp. 163—174. J. B. Carpzov. Primæ Lineæ Herm. Sacr. pp. 45—47. Pfeiffer, Hermeneut. Sacr. c. xi. Franckii Prælect. Hermeneutt. pp. 95. *et seq.* 153. *et seq.* Rambach, Inst. Herm. Sacræ, pp. 362—384. 651, 652.; also his Exercit. Herm. pp. 209—219. J. E. Pfeiffer, Inst. Herm. Sacr. pp. 278—305. Jahnii Enchiridion Herm. Generalis, pp. 81—94.; and Chladenius's Institutiones Exegeticæ, pp. 399—406. Schæfer, Institutiones Scripturisticæ, pars ii. pp. 77—84. Dr. Gerard's Institutes of Biblical Criticism, pp. 148—157. Arigler, Hermeneutica Biblica, pp. 181—194. Alber, Inst. Herm. Nov. Test. pp. 132—136.

[2] For an account of the principal editions of the Bible with Parallel References, see the Appendix to this volume, pp. 74. 77.; and for Concordances, see pp. 288—291.

and Satan, and are taught to say in their addresses to her, "Adoro et benedico sanctissimos pedes tuos, quibus antiqui serpentis caput calcâsti;" that is, "I adore and bless thy most holy feet, whereby thou hast bruised the head of the old serpent." That this rendering of the Romanists is erroneous, is proved by the Septuagint Greek version, by the Chaldee paraphrase, and by the Syriac version, all of which refer the pronoun IT to the *seed* of the woman, and not to the woman herself.[1]

2. As the expression *breaking bread*, mentioned in Acts ii. 46., ordinarily means taking food in the Jewish idiom, some expositors have understood that expression in this sense; but the old Syriac version, executed towards the close of the first or early in the second century, renders it *breaking of the Eucharist*. We are justified, therefore, in referring the term to the celebration of the Lord's supper among the first Christians (κατ' οικον) in a house appropriated to that purpose.

In applying antient versions, as an auxiliary, to the interpretation of Scripture, it is material to observe, that, since no version can be absolutely free from error, we ought not to rely implicitly on any one translation: but, if it be practicable, the aid of the cognate dialects should be united with reference to a version, in order that, by a comparison of both these helps, we may arrive at the knowledge of the genuine readings and meanings. From inattention to this obvious caution, many eminent men have at different times ascribed to particular versions a degree of authority to which they were by no means entitled. Thus, by many of the fathers, the Alexandrian interpreters were accounted to be divinely inspired, and consequently free from the possibility of mistake: a similar opinion was held by various eminent modern critics, particularly by Isaac Vossius, who asserted the Septuagint to be preferable to the Hebrew text, and to be absolutely free from error! The Church of Rome has fallen into the like mistake with respect to the Vulgate or Latin Version, which the Council of Trent declared to be the *only* authentic translation.

Further, *versions of versions*, that is, those translations which were not made *immediately* from the Hebrew Old Testament, or from the Greek New Testament, are of no authority in determining either the genuine text or meaning of the original, but only of that version from which they were taken. This remark applies particularly to the Anglo-Saxon, Old English, Spanish, French, and German translations, whether of the Old or New Testament; which, being made before the sixteenth century, were executed immediately from the Latin: and subsequently, even in those examples where they are unanimous in a reading, their united voices are of no more authority than that of the Latin Version alone.[2] In all cases, therefore, which require the aid of a version, either for the purpose of criticism or interpretation, recourse must be had to those translations,

[1] Bp. Beveridge's Works, vol. ii. p. 198. vol. ix. pp. 233, 234. Agier, Prophéties concernant Jésus Christ et l'Eglise, pp. 243, 244.

[2] Michaelis, vol. ii. p. 3.

which being more antient or better executed, are preferable to every other. And in this view the following will be found most deserving of attention, not only as uniting the two qualifications of antiquity and excellence, but also as being more generally accessible to students, being for the most part comprised in the Polyglott Bibles, which are to be found in almost every public library.

I. The *Alexandrian Version* is confessedly the most antient, and, with all its errors and imperfections, contains very much that is highly valuable, and on this account it has been used by nearly all the more antient interpreters. With the Septuagint should be consulted the fragments of the translations executed by Aquila, Symmachus, and Theodotion. The version of Aquila, in particular, exhibits a similar diction, as he was not very remote from the age of the apostles, and he has some things which may be of especial use in the interpretation of the New Testament. The version of Symmachus is also a valuable hermeneutic aid; as, by translating into pure Greek, he has facilitated the understanding of Hebrew.

II. The *Syriac Peschito*, whose fidelity as a version, independently of the excellence of its style, has received the highest commendations from Michaelis, is particularly serviceable for the interpretation of the New Testament.[1] Nor is its value inferior in the interpretation of the Old Testament. "Of all the antient Versions," says a living critic, "the Syriac is the most uniformly faithful and accurate; and as the language so nearly resembles the Hebrew, its value can scarcely be estimated too high.[2]

III. The *Latin Vulgate*, with the exception of the Psalms, deservedly claims the third place.

IV. The *Targums*, or Chaldee Paraphrases, though unequally executed, contain many things that are exceedingly useful, and necessary to be known, especially the paraphrases of Jonathan Ben Uzziel: they not only contribute essentially to the understanding of many difficult passages in the Old Testament, but also throw much light on the interpretation of the New Testament, as well as afford much advantage in arguing with the Jews, because they almost invariably view the prophecies in the same light as Christians do, as referring to the Messiah.[3] Extracts from them are to be found in all the larger commentaries, and also in the works of Dr. Lightfoot.

V. The other versions made immediately from the Hebrew and Greek originals follow next in order, particularly the Arabic translations of the Old Testament: but no certain dependence can be placed, as an authority, on the Latin translations of the Oriental versions, which are printed in the Polyglott Bibles.

It will not however be *necessary* to consult antient versions, except in passages that are really difficult, or unless a particular examination of them be instituted for some special object of inquiry.

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1 On the critical use of the Syriac version, the reader may consult G. B. Winer's Commentatio de Versionis N. T. Syriacæ Usu Critico cautè instituendo. Erlangæ, 1824.

2 Mr. Holden's Translation of the Book of Proverbs, p. cviii.

3 Hamilton's Introd. to Heb. Script. p. 192.

In this case not one or two versions merely should be consulted, but every version that is accessible should be referred to: and all such places should be compared together as are *parallel*, that is, those passages in which the same word or the same form of speaking respectively occurs; and, where any thing worthy of preservation offers itself, it will materially facilitate future studies to note it either in an interleaved Bible, or which perhaps is preferable, in an interleaved Lexicon. This practice will not only enable the biblical student to discover and correctly to appreciate the genius of a version, and the ability, or the reverse, with which it may be executed; but it will also supply many important helps for the interpretation of Scripture. As, however, some of the antient versions have been altered or interpolated in many places, great care must be taken to distinguish the modern amendments from the genuine text of the original antient translator. The various excellent concordances that are extant will afford great assistance in finding out such parallel words or phrases.

In order to ascertain how far the antient versions represent correctly the meaning of Hebrew or Greek words, the following rules will be found useful: —

1. *That meaning is to be taken and received as the true one, which all the versions give to a word, and which is also confirmed by the kindred dialects.*

Because, the number of testimonies worthy of credit being as great as possible, there can be no room left for doubt.

2. *All those significations, formerly given to Hebrew words, are to be considered as correctly given, which the Septuagint or other Greek translators express by the same or similar Greek words, although no trace of such meaning appear in any Oriental language:*

For, as no doubt can be entertained of the diligence and scrupulous learning of those translators, who can presume to measure the vast copiousness of the Arabic, Syriac, and other Oriental languages by the few books which in our time are extant in those languages? since no one is so ignorant as to suppose that all the riches of the Greek and Latin languages are comprised in the very numerous remains of classical literature with which our age happily abounds. With regard to the New Testament, "in cases where the sense is not affected by different readings, or the translator might have taken them for synonymous, the evidence of Greek manuscripts is to be preferred to that of an antient version. The same preference is due to the manuscripts wherein the translator has omitted words that appeared of little importance, or a passage in the Greek original is attended with a difficulty which the translator was unable to solve, and therefore either omitted or altered according to the arbitrary dictates of his own judgment." [1]

3. *Where the versions differ in fixing the sense of a word, the more antient ones, being executed with the greater care and skill, are in the first place to be consulted, and preferred to all others:*

For, the nearer a translator approaches to the time when the original language was vernacular, we may readily infer that he has expressed with so much the greater fidelity the true signification of words, both primary and proper, as well as those which are derivative and translated. There are, however, some cases in which antient versions are of more authority than the original itself. Most of the translations of the New Testament, noticed in the preceding pages, surpass in antiquity the oldest Greek manuscripts now extant: "and they lead to a discovery of the readings in the very antient manuscript that was used by the translator. By their means, rather than from the aid of our Greek manuscripts, none of which is prior to the fourth or fifth century, we arrive at the certain knowledge, that the antient writings have been transmitted from the earliest to the present age without

[1] Michaelis, vol. ii. p. 8.

material alteration; and that our present text, if we except the passages that are rendered doubtful by an opposition in the readings, *is the same which proceeded from the hands of the apostles.* Whenever the reading can be precisely determined, which the translator found in his Greek manuscript, the version is of equal authority with a manuscript of that period: but as it is sometimes difficult to acquire this absolute certainty, great caution is necessary in collecting readings from the antient versions." [1]

4. *A meaning given to a word by only one version, provided this be a good one, is by no means to be rejected; especially if it agree with the author's design and the order of his discourse:*

For, it is possible that the force and meaning of a word should be unknown to all other translators, and no trace of it be discoverable in the kindred dialects, and yet that it should be preserved and transmitted to posterity by *one* version. This remark applies chiefly to things which a translator has the best opportunity of understanding from local and other circumstances. Thus the Alexandrian interpreters are the most ample testimony for every thing related in the Old Testament concerning Egypt, while others, who were natives of Palestine, and perhaps deeply skilled in Jewish literature, are the best guides we can follow in whatever belongs to that country. [2]

5. Lastly, "*Those versions*" *of the New Testament,* "*in which the Greek is rendered word for word, and the idioms of the original, though harsh and often unmeaning in another language, are still retained in a translation, are of more value in point of criticism than those which express the sense of the original in a manner more suitable to the language of the translator.*"

The value of the latter, as far as regards their critical application, decreases in proportion as the translator attends to purity and elegance, and of course deviates from his original: but their worth is greater in all other respects, as they are not only read with more pleasure, but understood in general with greater ease. By means of the former we discover the words of the original, and even their arrangement: — but the latter are of no use in deciding on the authenticity of a reading, if the various readings of the passages in question make no alteration in the sense. No translation is more literal than the New Syriac, and none, therefore, leads to a more accurate discovery of the text in the antient manuscript whence the version was taken; but, setting this advantage aside, the Old Syriac is of much greater value than the New. [3]

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§ 3. SCHOLIASTS AND GLOSSOGRAPHERS.

I. *Nature of Scholia.* — II. *And of Glossaries.* — III. *Rules for consulting them to advantage in the Interpretation of the Scriptures.*

WE have already stated that scholiasts and glossographers afford direct testimonies for finding out or fixing the meaning of words: it now remains that we briefly notice the nature of the assistance to be derived from these helps.

I. SCHOLIA are short notes on antient authors, and are of two kinds — *exegetical* or explanatory, and *grammatical.* The former briefly explain the *sense* of passages, and are, in fact, a species of commentary; the latter, which are here to be considered, illustrate the force and meaning of *words* by other words which are better

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[1] Michaelis, vol. ii. p. 2.

[2] Jahn, Introduct. ad Vet. Fœd. pp. 116—122. Pictet, Theologie Chretienne, tom. i. pp. 151, 152. Bauer, Herm. Sacr. pp. 147—162. 301—309. J. P. Carpzov, Prim. Lin. Herm. pp. 62—65. Ernesti, Inst. Interp. N. Test. p. 57. Morus in Ernesti, tom. i. pp. 130, 131. Stuart's Elements, pp. 43. 64. Gerard's Institutes, pp. 107—111. Bishop Lowth's Isaiah, vol. i. pp. lxxxvii.—xc. 8vo. ed. Pfeiffer, Herm. Sac. c. 14. (Op. tom. ii. pp. 663—664.) Arigler, Hermeneutica Biblica, pp. 102—107.

[3] Michaelis's Introduction, vol. ii. p. 3.

known. Such scholia are extant on most of the antient classics, as Homer, Thucydides, Sophocles, Aristophanes, Horace, Juvenal, Persius, &c. &c.

On the Old Testament, we believe, there are no antient scholia extant: but on the New Testament there are several collections, which present themselves under three classes.

1. *Scholia taken from the writings of the Greek fathers*, who in their homilies and commentaries have often briefly explained the force of particular words.

The homilies of Chrysostom, in particular, abound with these scholia; and from his works, as well as those of Origen and other fathers, the more modern Greeks have extracted what those illustrious men had concisely stated relative to the meaning of words. Similar grammatical expositions, omitting whatever was rhetorical and doctrinal, have been collected from Chrysostom by Theodoret in a commentary on the fourteen Epistles of Saint Paul; by Theophylact, in an indifferent commentary on the four Evangelists; and, to mention no more, by Euthymius in a similar commentary executed with better judgment. There are extant numerous collections of this kind of explanations, made from the writings of the fathers, and known by the appellation of *Catenæ*[1], which follow the order of the books comprised in the New Testament. Many such scholia have been published by Matthæi in his edition of the New Testament.

2. *Scholia, written either in the margin, within the text, or at the end of manuscripts.*

Many of this description have been published separately by Wetstein in the notes to his elaborate edition of the Greek Testament, and particularly by Matthæi in his edition of the New Testament already noticed.

3. *Antient Scholia, which are also exegetical* or explanatory; these, in fact, are short commentaries, and, therefore, are discussed *infra*, in the Appendix to this volume.

II. A Glossary differs from a Lexicon in this respect, that the former treats only of words that really require explanation, while the latter gives the general meaning of words. The authors of the most antient Glossaries are Hesychius, Suidas, Phavorinus, Photius, and Cyril of Alexandria. The celebrated Ernesti selected from the three first of these writers, and also from the *Etymologicon Magnum*, whatever related to the New Testament, and published the result of his researches at Leipsic, in 1786, in two octavo volumes; from which Schleusner has extracted the most valuable matter, and inserted it in his well known and excellent Greek Lexicon to the New Testament.

III. In estimating the value of scholiasts and glossographers, and also the weight of their testimony, for ascertaining the force and meaning of words, it is of importance to consider, first, whether they wrote from their own knowledge of the language, and have given us the result of their own learning, or whether they compiled from others. Almost all the scholia now extant are compiled from Chrysostom, Origen, or some other fathers of the third and fourth centuries; if the scholiast have compiled from good authorities, his labours have a claim to our attention.

In proportion, therefore, to the learning of a scholiast (and the same remark will equally apply to the glossographer), he becomes the more deserving of our confidence: but this point can only be

[1] See an account of the principal Catenæ, *infra*, in the Appendix, pp. 193, 194.

determined by daily and constant use. The Greek fathers, for instance, are admirable interpreters of the New Testament, being intimately acquainted with its language; notwithstanding they are sometimes mistaken in the exposition of its Hebraisms. But the Latin fathers, many of whom were but indifferently skilled in Hebrew and Greek, are less to be depended on, and are, in fact, only wretched interpreters of comparatively ill-executed versions.

Again, our confidence in a scholiast, or in the author of a glossary, increases in proportion to his antiquity, at least in the explanation of every thing concerning antient. history, rites, or civil life. But, in investigating the force and meaning of words, the antiquity of scholia and glossaries proves nothing; as their authors are liable to error, notwithstanding they lived near the time when the author flourished, whose writings they profess to elucidate. It not unfrequently happens that a more *recent* interpreter, availing himself of all former helps, perceives the force of words much better than one that is more antient, and is consequently enabled to elicit the sense more correctly. The result, therefore, of our inquiry into the relative value of scholiasts and compilers of glossaries is, that in perusing their labours, we must examine them for ourselves, and form our judgment accordingly, whether they have succeeded, or failed, in their attempts to explain an author.[1]

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§ 4. ON THE TESTIMONY OF FOREIGNERS WHO HAVE ACQUIRED A LANGUAGE.

THE testimony of those who, though foreigners, have acquired a language, are an important help for ascertaining the Usus Loquendi. Thus, the writings of the Emperor Marcus Antoninus, and of Philo and Josephus, who were Jews, may be used to illustrate the meaning of Greek words; because, although foreigners, they well understood the Greek language. The productions of those writers, indeed, whom by way of distinction we commonly term *Pagan Writers*, are in various ways highly deserving the attention of the biblical student, for the confirmation they afford of the leading facts recorded in the sacred volume, and especially of the doctrines, institutions, and facts, upon which Christianity is founded, or to which its records indirectly relate. "Indeed it may not be unreasonably presumed, that the writings of Pagan antiquity have been providentially preserved with peculiar regard to this great object, since, notwithstanding numerous productions of past ages have perished, sufficient remains are still possessed, to unite the cause of heathen literature with that of religion, and to render the one subservient to the interests of the other."[2]

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[1] Mori Acroases, tom. i. pp. 110—130. Arigler, Hermeneutica Biblica, pp. 65. 115—119.

[2] Dr. Gray's Connection of Sacred and Profane Literature, vol. i. p. 3.

Of the value of the heathen writings in thus confirming the credibility of the Scriptures, very numerous instances have been given in the preceding volume. We have there seen that the heathen writings substantiate, by an independent and collateral report, many of the events, and the accomplishment of many of the prophecies recorded by the inspired writers; and that they establish the accuracy of many incidental circumstances which are interspersed throughout the Scriptures. "Above all, by the gradually perverted representations which they give of revealed doctrines, and institutions, they attest the actual communication of such truth from time to time; and pay the tribute of experience to the wisdom and necessity of a written revelation." Valuable as these testimonies, from the works of heathen authors, confessedly are, their uses are not confined to the confirmation of Scripture-facts; they also frequently contribute to elucidate the phraseology of the sacred writers. Two or three instances will illustrate this remark.

1. *Pagan writers use words and phrases coincident with, or analogous to those of the sacred writers, whose meaning they enable us to ascertain, or show us the force and propriety of their expressions.*

Thus, the sentiment and image of the prophet Isaiah,

> On what part will ye smite again, will ye add correction?
> The whole head is sick, and the whole heart faint:
> Isa. i. 5. Bp. Lowth's Translation.

Are exactly the same with those of Ovid, who, deploring his exile to Atticus, says that he is wounded by the continual strokes of fortune, so that there is no space left in him for another wound:

> —— Ego continuo fortunæ vulneror ictu:
> Vixque habet in nobis jam nova plaga locum.
> Ovid. Epist. ex Ponto. lib. ii. ep. vii. 41, 42.

But the prophet's sentiment and image are still more strikingly illustrated by the following expressive line of Euripides, the great force and effect of which Longinus ascribes to its close and compressed structure, analagous to the sense which it expresses.

> Γεμω κακων δη· κ' ουκετ' εσδ' οπη τεθη.
> I am full of miseries: there is no room for more.
> Eurip. Herc. Furens, v. 1245.[1]

2. *Pagan writers often employ the same images with the sacred, so as to throw light on their import, and generally to set off their superior excellence.*

Thus, the same evangelical prophet, when predicting the blessed effects that should flow from the establishment of the Messiah's kingdom, says,

> They shall beat their swords into plough-shares,
> And their spears into pruning-hooks:
> Nation shall not lift up sword against nation,
> Neither shall they learn war any more.
> Isa. ii. 4.

The same prediction occurs in the same words, in Micah iv. 2. The description of well-established peace (Bp. Lowth remarks) by the image of *beating their swords into plough-shares, and their spears into pruning-hooks*, is very poetical. The Roman poets have employed the same image. Thus Martial has an epigram (lib. xiv. ep. xiv.) intitled *Falx ex ense* — the sword converted into a pruning-hook.

The prophet Joel has reversed this image, and applied it to war prevailing over peace.

> Beat your plough-shares into swords,
> And your pruning-hooks into spears.
> Joel iii. 10.

[1] Longinus, de Sublim. c. 40. Bp. Lowth's Isaiah, vol. ii. p. 9.

And so has the prince of the Roman poets:

Non ullus aratro
Dignus honos: squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem.
VIRGIL, Georg. lib. i. 506—508.

Dishonour'd lies the plough: the banish'd swains'
Are hurried from the uncultivated plains;
The sickles into barbarous swords are beat.[1]

Additional examples, finely illustrative of the above remark, may be seen in Bishop Lowth's notes on Isa. viii. 6—8. xi. 6—8. xx. xxix. 4, 5. xxxii. 2. xlv. 2. and xlix. 2.

The great benefit which is to be derived from Jewish and Heathen profane authors, in elucidating the Scriptures, is excellently illustrated by the Rev. Dr. Gray [now Bishop of Bristol], in his

"Connexion between the Sacred Writings and the Literature of Jewish and Heathen Authors, particularly that of the Classical Ages, illustrated." London, 1819, in 2 vols. 8vo.

Grotius and other commentators have incidentally applied the productions of the classical writers to the elucidation of the Bible: but no one has done so much in this department of sacred literature, as Elsner, Raphelius, and Kypke, of whose publications an account is given in the Appendix to this volume.

SECTION II.

INDIRECT TESTIMONIES FOR ASCERTAINING THE USUS LOQUENDI.

THE usus loquendi cannot always be found with sufficient certainty by those *direct* means which have been discussed in the preceding section. Proper evidence is sometimes wanting; sometimes usage is variable or inconstant, even in the same age or in the same writer; or there is an ambiguity of language, or of grammatical forms; or an obscurity covers the thing or subject treated of; or novelty of language occurs; or a neglect of the usus loquendi, which sometimes happens even in the most careful writers. Other means must, therefore, be used, by which the true sense can be elicited. These *indirect* means it is the object of the present section to state and to illustrate.

§ 1. OF THE CONTEXT.

I. *The Context defined and illustrated.* — II. *Rules for investigating the Context.*

I. ANOTHER most important assistance, for investigating the meaning of words and phrases, is the consideration of the CONTEXT, or the comparison of the preceding and subsequent parts of a discourse.

1. If we analyse the words of an author, and take them out of their proper series, they may be so distorted as to mean any thing but what he intended to express. Since, therefore, words have several meanings, and

[1] Lowth's Isaiah, vol. ii. p. 29.

consequently, are to be taken in various acceptations; *a careful consideration of the preceding and subsequent parts will enable us to determine that signification, whether literal or figurative, which is best adapted to the passage in question.*

A few instances will illustrate this subject, and show not only the advantage, but also the necessity of attending to the context.

(1.) It has been questioned whether those words of the prophet Micaiah (1 Kings xxii. 15.) *Go and prosper, for the Lord shall deliver* it (Ramoth) *into the hand of the king,* are to be understood affirmatively according to their apparent meaning, or are to be taken in an ironical and contrary sense? That they are to be understood in the latter sense, the consideration of the context will plainly show, both from the prophet's intention, and from the prophetic denunciation afterwards made by him. Hence it may be inferred that some sort of ironical gesture accompanied Micaiah's prediction, which circumstance ought to be borne in mind by the interpreter of Scripture.[1]

(2.) Further, there is a difference of opinion whether the address of Job's wife (Job ii. 9.) is to be understood in a good sense, as *Bless* (or ascribe glory to) *God, and die,* or in a different signification, *Curse God, and die,* as it is rendered in our authorised version. Circumstances show that the last is the proper meaning; because as yet Job had not sinned with his lips, and, consequently, his wife had no ground for charging him with indulging a vain opinion of his integrity.

(3.) Job xli. Whether the leviathan is a whale or a crocodile has also divided the judgment of commentators. That the latter animal is intended is evident from the circumstances described in the context, which admirably agree with the crocodile, but can in no respect be applied to the whale: for instance, ch. xli. 17, &c. relative to the hardness of his skin, and v. 13—16. concerning his teeth and impenetrable scales.

(4.) Once more, it has been doubted whether our Lord's command to his disciples, *to provide neither gold nor silver in their purses* (Matt. x. 9.) be a rule of perpetual observation. That it was only a temporary command is evident from the preceding and subsequent parts of the chapter, which prove *that* particular mission to have been only a temporary one; and that, as they were to go for a short time through Judea, and then to return to Jesus, he therefore forbade them to take any thing that would retard their progress.

2. *The context of a discourse or book, in the Scriptures, may comprise either one verse, a few verses, entire periods or sections, entire chapters, or whole books.*

Thus, if 1 Cor. x. 16. be the passage under examination, the preceding and subsequent parts of the epistle, which belong to it, are the eighth, ninth, and tenth chapters. If Isa. li. be the chapter in question, the reader must not stop at the end of it, but continue his perusal to the twelfth verse of ch. lii.; for these together form one subject or argument of prediction, in which the prophet is announcing to his countrymen the certainty of their deliverance and return from the Babylonish captivity. This entire portion ought, therefore, to be read at once, in order to apprehend fully the prophet's meaning. In like manner, the verses from v. 13. of ch. lii. to the end of ch. liii. form a new and entire section relative to the sufferings of the Messiah. Here, then, is a wrong division of chapters, to which no regard should be paid in examining the context of a book. Ch. li. ought to include v. 12. of ch. lii. and ch. lii. ought to commence at v. 13. and be continued to the end of ch. liii. In like manner, the first verse of the fourth chapter of Saint Paul's Epistle to the Colossians ought to be joined to the third chapter: the slightest attention to this point will enable a diligent student to add numerous other examples.

3. *Sometimes a book of Scripture comprises only one subject or argument, in which case the whole of it must be referred to precedents and subsequents, and ought to be considered together.*

Of this description is Saint Paul's Epistle to the Ephesians, which consists of two parts, doctrinal and practical. The design of the doctrinal portion is to show, that although there was a difference between Jewish and Gentile believers, inasmuch as the former enjoyed a priority of time in point of expecting and acknowledging Christ, and through the free grace of God they were a church or congregation of believers before the Gentiles; yet that, *now,* the latter are become partakers of the same grace with them, and being thus admitted to this communion of grace, every *real* distinction between them is abolished; and, therefore, that both Jews and Gentiles together, form one body of the church under one head, even Jesus Christ. Other special doctrines indeed are incidentally mentioned;

[1] See a further illustration of this passage in Vol. I. p. 303.

but these are either adduced to explain and enforce the principal doctrine, or they are derived from it. The practical part or exhortation, which naturally flows from the doctrine inculcated, is concord and peace between Jew and Gentile, which the apostle enforces with great beauty and energy. [1]

To this head may also be referred the Psalms, each of which being separated from the other, and having no connection with the preceding or following psalm, for the most part comprises a distinct and entire subject. That some of the Psalms have been divided, and forcibly disjoined, which ought to have remained united, and to have formed one ode, is evident as well from the application of sacred criticism as from the subject-matter. The *number* of the Psalms by no means corresponds, either in manuscripts or in the antient versions. Thus, in some manuscripts, the first and second Psalms are not reckoned at all, while in others the former is considered as part of the second Psalm: that they are two distinct compositions, is evident from a comparison of the subject-matter of each Psalm. In the first Psalm the characters of the pious man and the sinner, as well as their respective ends, are contrasted: the second Psalm is prophetic of the Messiah's exaltation The ninth and tenth Psalms are united together in the Septuagint version; while the hundred and sixteenth and hundred and forty-seventh are, each, divided into two. The argument which pervades the forty-second and forty third Psalms plainly shows that they are properly but one divine ode, and are, therefore, rightly joined together in many manuscripts, although they occur as separate compositions in all our printed editions. [2]

II. In examining the context of a passage, it will be desirable,

1. *To investigate each word of every passage: and as the connection is formed by* PARTICLES, *these should always receive that signification which the subject-matter and context require.*

The Hebrew Concordances of Noldius and Taylor, and also Glassius's Philologia Sacra[3], will materially assist in ascertaining the force of the Hebrew particles; as will the elaborate work of Hoogeveen on the subject of the Greek particles. [4] Further, where particles are wanting, as they sometimes are, it is only by examining the argument and context that we can rightly supply them. For instance, the conditional conjunction is sometimes wanting, as in Gen. xlii. 38., *and* [if] *mischief befall him by the way* [5], in Exod. iv. 23. *and* [if] *thou refuse to let him go.* Particles of comparison also are frequently wanting, as in Gen. xvi. 12., *he will be a wild man;* literally, *he will be a wild ass man,* that is, [like] *a wild ass.* How appropriately this description was given to the descendants of Ishmael, will readily appear by comparing the character of the wild ass in Job xxxix. 5—8. with the wandering, lawless, and freebooting lives of the Arabs of the Desert, as pourtrayed by all travellers. Psal. xi. 1. *Flee* [as] *sparrows to your mountain.* Psa. xii. 6. *The words of the Lord are pure words* [as] *silver tried in a furnace of earth.* Isaiah ix. 18. *They shall mount up* [as or like] *the ascending of smoke.* Similar examples occur in the New Testament; as in John v. 17. *My Father worketh hitherto, and I work;* that is, as my Father worketh hitherto, so also do I work together with him. Sometimes particles are wanting both at the beginning and end of a sentence: thus Job xxiv. 19. [As] *drought and heat consume the snow:* so doth *the grave* those which *have sinned.* Jer. xvii. 11. [As] *the partridge sitteth* on eggs, *and hatcheth not;* [so] *he that getteth riches, and not by right,* &c. Numerous similar instances occur in the book of Job, and especially in the Proverbs; where, it is but justice to our admirable authorised version to add, that the particles omitted are properly supplied in Italic characters, and thus complete the sense.

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[1] Moldenhaweri Introductio ad Libros Vet. et Nov. Fœderis, p. 307. Professor Franck's Guide to the Reading of the Scriptures, translated by Mr. Jacques, p. 178. (1st edit.).

[2] They are considered, and translated, as *one* Psalm, by Bishop Horsley. See his Version of the Psalms, vol. i. pp. 110—114. and the notes.

[3] See particularly, tract v.—viii. on adverbs, prepositions, and conjunctions, tom. i. pp. 361—556. ed. Dathii.

[4] Hoogeveen, Doctrina Particularum Græcarum, 2 vols. 4to. 1769. Though treating of Greek particles generally, this elaborate work incidentally illustrates a great number of passages in the New Testament. A valuable abridgment of it, with the notes of various literati, was published by Professor Schutz at Leipsic in 1806, which has been handsomely reprinted at Glasgow, 1813. See also Dr. Macknight on the Epistles, vol. i. essay 4. § 74., to the end of that essay.

[5] Purver rightly supplies it, and renders the passage thus, *and should death befall him in the way:* in the authorised English version the conjunction *and* is omitted, and the conditional *if* is properly supplied.

2. Examine the entire passage with minute attention.

Sometimes a single passage will require a whole chapter, or several of the preceding and following chapters, or even the entire book, to be perused, and that not once or twice, but several times. The advantage of this practice will be very great: because, as the same thing is frequently stated more briefly in the former part of a book, which is more clearly and fully explained in the subsequent portion, such a perusal will render every thing plain to the meanest capacity. For instance, that otherwise difficult passage, Rom. ix. 18. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth,* will become perfectly clear by a close examination of the context, beginning at verse 18. of chapter viii. and reading to the end of the eleventh chapter; this portion of the epistle being most intimately connected. Disregarding this simple, and all but self-evident canon, some expositors have explained 1 Pet. ii. 8. as meaning that certain persons were *absolutely appointed* to destruction; a notion, not only contradicting the whole tenor of Scripture, but also repugnant to every idea which we are there taught to entertain of the mercy and justice of God. An attentive consideration of the context and of the proper punctuation of the passage alluded to (for the most antient manuscripts have scarcely any points), would have prevented them from giving so repulsive an interpretation. The first epistle of Peter (it should be recollected) was addressed to believing *Jews.* [1] After congratulating them on their happiness in being called to the glorious privileges and hopes of the Gospel, he takes occasion to expatiate upon the sublime manner in which it was introduced, both by the prophets and apostles; and, having enforced his general exhortations to watchfulness, &c. by an affecting representation of our relation to God, our redemption by the precious blood of Christ, the vanity of all worldly enjoyments, and the excellence and perpetuity of the Gospel dispensation (ch. i. throughout); — he proceeds (ii. 1—12.) to urge them by a representation of their Christian privileges, to receive the word of God with meekness, to continue in the exercise of faith in Christ as the great foundation of their eternal hopes, and to maintain such an exemplary conduct, as might adorn his Gospel among the unconverted Gentiles. *Wherefore,* says he, in consideration of the everlasting permanency and invariable certainty of the word of God, *laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,* which are so contrary to its benevolent design, with all simplicity, *as new born babes* [2] (or infants), who are regenerated by divine grace, *desire the sincere milk of the word, that ye may grow thereby* [*unto salvation*] [3], *since* (or *seeing* that) *you have tasted that the Lord is gracious. To whom coming,* as unto *a living stone, disallowed indeed of men, but chosen of God,* and *precious, Ye also* (who believe,) *as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices by Jesus Christ. (Wherefore also it is contained in the Scripture, Behold I lay in Sion a chief corner-stone, elect, precious; and he that believeth on it* (confideth in it) *shall not be confounded,* or ashamed). *Unto* YOU, *therefore,* WHO BELIEVE *he is* precious; *but unto them that* DISBELIEVE απειθουσι [4],

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[1] See this proved, *infra,* Vol. IV. Part II. Chap. IV. Sect. III. § III.

[2] This expression very emphatically denotes those who are newly converted or regenerated, as the apostle had said (1 Pet. i. 23.) the believing Jews were, through the *incorruptible word of God.* It is well known that the antient Jewish rabbies styled new proselytes to their religion, *little children* and *new-born babes;* and Peter, who was a Jew, very naturally adopts the same phraseology, when writing to Jewish converts to the Gospel.

[3] These words [*unto salvation,* εις σωτηριαν], though omitted in the common printed editions, are, by Griesbach, inserted in the text, *of which they form an integral part.* They are found in the Codices Alexandrinus, Vaticanus, and Ephremi (the three *oldest* manuscripts extant); in thirty-nine others of good authority, though of less antiquity; and also in the Old Syriac, the Philoxenian (or later) Syriac, the Arabic edited by Erpenius, the Coptic, Ethiopic, Armenian, Sclavonic, and Vulgate versions, and are quoted by Clemens Alexandrinus, Origen, Cyril, Joannes Damascenus, and Theophylact, among the *Greek Fathers;* and by the *Latin Fathers,* Jerome, Rufinus, Augustine, Gildas, Cassiodorus, and the venerable Bede. This reading is, therefore, undoubtedly *genuine,* and is of great importance. It shows the reason *why* the believing Jews were regenerated, and also why they were to desire the unadulterated doctrines of the Gospel, viz. that they *might thereby increase,* or *grow up, unto salvation.* This was the *end* they should always have in view; and nothing could so effectually promote this end, as continually receiving the pure truth of God, praying for the fulfilment of its promises, and acting under its dictates.

[4] The verb απειθεω (whence the participle απειθουντες) and its derivative substantive απειθεια, signify such a *disbelief,* as constitutes the party guilty of obstinacy, or wilful refusal to credit a doctrine or narrative. In the New Testament, it is *specially* used concerning those who obstinately persist in rejecting the doctrine of the Gospel, regardless of all the evidences that accompanied it. Thus, in John iii. 36. απειθων τω υἱω, *he that disbelieveth the Son* is opposed to *him that believeth on the Son,* τω πιστευοντι εις τον υἱον. So

the tone which the builders disallowed, the same is become the head of the corner, and a stone of stumbling, and a rock of offence. They DISBELIEVING THE WORD (*τω λογω απειθουντες*), that is, the word of the Gospel, which contains this testimony, *stumble* at this corner stone, *whereunto they were appointed. But* YE (believers, who rest your salvation on it) are *a chosen generation, a royal priesthood, a peculiar people,* &c. &c. Hence, it is evident, that the meaning of 1 Pet. ii. 8. is not, that God had *ordained* them to disobedience (for in that case their obedience would have been impossible, and their disobedience would have been no sin): but that God, the righteous judge of all the earth, had appointed or decreed, that destruction and eternal perdition should be the punishment of such disbelieving persons, who wilfully rejected all the evidences that Jesus Christ was the Messiah, the Saviour of the world. The mode of pointing above adopted, is that proposed by Drs. John Taylor, Doddridge, and Macknight; and recognised by Griesbach in his critical edition of the Greek Testament, and is manifestly required by the context.

3. *A verse or passage must not be connected with a remote context, unless the latter agree better with it than a nearer context.*

Thus Rom. ii. 16. although it makes a good sense if connected with the preceding verse, makes a much better when joined with verse 12. (the intermediate verses being read parenthetically as in the authorised version); and this shows it to be the true and proper context.

4. *Examine whether the writer continues his discourse, lest we suppose him to make a transition to another argument, when, in fact, he is prosecuting the same topic.*

Rom. v. 12. will furnish an illustration of this remark. From that verse to the end of the chapter Saint Paul produces a strong argument to prove, that as all men stood in need of the grace of God in Christ to redeem them from their sins, so this grace has been afforded equally to all, whether Jews or Gentiles. To perceive the full force, therefore, of the apostle's conclusion, we must read the *continuation* of his argument from verse 12. to the close of the chapter.

5. *The parentheses which occur in the sacred writings should be particularly regarded: but no parenthesis should be interposed without sufficient reason.*

Sometimes the grammatical construction, with which a sentence begins, is interrupted; and is again resumed by the writer after a larger or shorter digression. This is termed a parenthesis.

Parentheses being contrary to the genius and structure of the Hebrew language, are, comparatively, of rare occurrence in the Old Testament. In fact, as there is no sign whatever for it in Hebrew, the sense only can determine when it is to be used.

The prophetic writings, indeed, contain interruptions and interlocutions, particularly those of Jeremiah: but we have an example of a real parenthesis in Zech. vii. 7. The Jewish captives had sent to inquire of the prophet, whether their fasting should be continued on account of the burning of the temple, and the assassination of Gedaliah: after a considerable digression, but closely connected with the question proposed, the prophet at length replies, in ch. viii. 19. that the season formerly devoted to fasting should soon be spent in joy and gladness. The intermediate verses, therefore, from ch. vii. 4. to ch. viii. 17. are obviously parenthetical, though not marked as such in any of the modern versions, which we have had an opportunity to examine.

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in Acts xiv. 2. those Jews *who stirred up the* Gentiles, and made them evil affected towards the brethren, are termed *οι απειθουντες Ιουδαιοι, the disbelieving* (or, as it is not ill rendered in our authorised version), the *unbelieving* or wilfully incredulous *Jews*, who are opposed to the great multitude *both of the Jews and also of the Greeks, who believed, πιστευσαι* (verse 1.). The same verb is found in Acts xvii. 5. and xix 9. Rom. xi. 30, 31. and 1 Pet. iii. 1. (Gr.) in which last place Saint Peter exhorts wives, who believed the Gospel, to be in subjection to their husbands, that, if any, *απειθουσι τω λογω, disbelieve the word, they may also without the word be won* over to the Gospel, *by the* exemplary *conversation of the wives.* The lexicographer, Suidas, (as cited by Schleusner, *in voce*, to whom we are chiefly indebted for this note,) considers *απειθειν* as synonymous with *απιστειν*. Απειθειν δοτικη· απιστειν.

For examples, in which the derivative substantive *απειθεια* means *disbelief*, or contempt of the Christian doctrine, see Schleusner's Lexicon, *sub voce.*

A remarkable instance of complicated parenthetic expression occurs in Dan. viii. 2. *And I saw in vision, (and when I saw I was in Shushan,) and I saw (I was then by the waters of Ulai), and I lifted up my eyes, and saw and beheld!* &c. See other instances in Gen. xxiv. 10. 2 Chron. xxxii. 9. Exod. xii. 15. Psal. xlv. 6. Isa. lii. 14. [1]

In the New Testament, however, parentheses are frequent, especially in the writings of Saint Paul; who, after making numerous digressions (all of them appropriate to, and illustrative of, his main subject), returns to the topic which he had begun to discuss. They are generally introduced in the following manner:

(1.) *Where the parenthesis is* SHORT, *it is inserted without hesitation between two clauses which are grammatically connected, and then after the conclusion of the parenthesis, the latter clause proceeds, as if no interruption had taken place.* Thus:

i. In Acts i. 15. *Peter..... said (the number of names together was about an hundred and twenty, ην τε οχλος,* &c.), *Men* and *brethren,* &c.

ii. Rom. viii. 19—21. The application of the parenthesis will render this very difficult passage perfectly easy. *The earnest expectation of the creation waiteth for the manifestation of the sons of God: (for the creation, γαρ. ... ἡ κτισις..... was made subject to vanity, not willingly, but by reason of him who subjected it) in hope that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.* [2]

iii. 1 Cor. xv. 52. *At the last trump: (for the trumpet shall sound..... and we shall be changed; σαλπιγγι γαρ,* &c.) *for this corruptible must put on incorruption,* &c.

Similar parentheses occur in 2 Cor. vi. 2. x. 3, 4. Gal. ii. 8. A parenthesis of considerable length is in this way inserted in Rom. ii. 13—16. In cases of this kind the parenthesis is commonly indicated by the particles τε, γαρ, &c. at its commencement. See the examples above adduced, and Rom. i. 20. xv. 3., and Heb. vii. 20, &c.

(2.) *When the parenthesis is* LONGER, *the principal word or words of the preceding clause are repeated with or without variation, after the parenthesis.*

i. 1 Cor. viii. 1—4. *Now as touching things offered unto idols (we know that we all have knowledge. Knowledge puffeth up, but charity edifieth,* &c. ..... *as concerning those things that are offered in sacrifice unto idols) we know that an idol is nothing,* &c. Similar instances occur in John vi. 22—24. Eph. ii. 1—5. 12—19. and Rev. iii. 8—10.: and the *observant* student of the New Testament will easily be enabled to supply other examples. [3]

Another instance of the parenthesis we have in Phil. i. 27. to chap. ii. 16. inclusive: in which the apostle discusses a subject, the proposition of which is contained in ch. i. 27.; and afterwards in ch. ii. 17. he returns to the topic which he had been treating in the preceding chapter. "In conformity with this statement we find (ch. i. 23.), that Saint Paul says, he is influenced by two things — a desire both of life and death; but he knows not which of these to choose. Death is the most desirable to himself; but the welfare of the Philippians requires rather that he may be spared a little longer; and, having this confidence, he is assured that his life will be lengthened, and that he shall see them again in person. Then, after the interruption which his discourse had received, he proceeds (ch. ii. 17.) as follows: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." The intervening charge is happily and judiciously introduced by the apostle in order that the Philippians might not remit their exertions until his arrival, but contend for the faith of the Gospel with unity and humility; as will be evident to those who examine the point with attention and candour." [4]

ii. To this class we may refer the following beautiful example of the parenthesis, in 2 Tim. i. 16—18. The apostle acknowledging the intrepid affection of Onesiphorus — who, when timorous professors deserted him, stood by him and ministered to him — begins with a prayer for the good man's family; *The Lord grant mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chains, but, being in Rome, very carefully sought me, and found me out.* Saint Paul then stops his period, and suspends his

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[1] Stuart's Heb. Gram. § 244. p. 335.

[2] Those who are acquainted with the original language will, on consideration, easily perceive the justice of the above translation. For the reasons on which it is founded, and for an able elucidation of the whole passage, see "Sermons preached at Welbeck Chapel, by the Rev. Thomas White," sermon xx. pp. 363—380. Griesbach, and after him Vater, has printed in a parenthesis only the middle clause of vesre 20. ("not willingly, but by reason of him who subjected it"); which certainly does not materially contribute to clear up the difficulty of this passage.

[3] Winer's Grammar to the Gr. Test. p. 164. Some observations on Parentheses will be found in Franck's Guide to the Scriptures, pp. 188, 189. (Mr. Jacques's Translation.) 1st edit.

[4] Franck's Guide, p. 189.

sentence, to repeat his acknowledgments and prayer with renewed fervour and gratitude — (*The Lord grant that he may find mercy from the Lord in that day,*) *and in how many instances he ministered to me at Ephesus, you very well know.* If we peruse the choicest authors of Greece and Rome, we shall scarcely find, among their many parentheses and transpositions of style, one expressed in so pathetic and lively a manner, nor for a reason so substantial and unexceptionable.[1]

Additional instances might be offered, to show the importance of attending to parentheses in the examination of the context; but the preceding will abundantly suffice for this purpose. The author has been led to discuss them at greater length than may seem to have been requisite, from the circumstances, that less attention appears to be given to the parenthesis, than to any other species of punctuation, in the different works on the study of the Scriptures in our language, that have fallen under his notice.[2]

6. *No explanation must be admitted, but that which suits the context.*

In direct violation of this self-evident canon of interpretation, the church of Rome expounds Matt. xviii. 17. *if a man neglect to hear the church, let him be unto thee as a heathen man and as a publican,* of the infallibility and final decisions of all doctrines by the (Roman) Catholic church. But what says the evangelist? Let us read the context. "*If,*" says our Lord, "*thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear, take with thee one or two more, that in the mouth of one or two witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.* (verses 15—17.) That is, if a man have done you an injury, first admonish him privately of it; if that avail not, tell the church; — not the universal church dispersed throughout the world, but that particular church to which you both belong. And if he will not reform upon such reproof, regard him no longer as a true Christian, but as a wicked man with whom you are to hold no *religious* communion, though, as a fellow-man, you owe him earnest and persevering good will and acts of kindness. Through the whole of this context there is not one word said about disobeying the determination of the Catholic church concerning a disputed doctrine, but about slighting the admonition of a particular church concerning known sin; and particular churches are owned to be fallible.[3]

7. *Where no connection is to be found with the preceding and subsequent parts of a book, none should be sought.*

This observation applies solely to the Proverbs of Solomon, and chiefly to the tenth and following chapters, which form the second part of that book: and are composed of separate proverbs or distinct sentences, having no real or verbal connection whatever, though each individual maxim is pregnant with the most weighty instruction.[4]

From the preceding remarks it will be evident, that, although the comparison of the context will require both labour and unremitting diligence, yet these will be abundantly compensated by the increased degree of light which will thus be thrown upon otherwise obscure pas-

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[1] Blackwall's Sacred Classics illustrated, vol. i. pp. 68, 69. 3d edit.

[2] On the subject of parenthesis, the reader is referred to the very valuable treatise of Christopher Wollius, De Parenthesi Sacrâ, at Leipsic, in 1726. 4to. The same subject has also been discussed in the following works; viz. Joh. Fr. Hirt, Dissertatio de Parenthesi, et generatim, et speciatim Sacrâ, 4to. Jena, 1745. Joh. Gottl. Lindneri, Commentationes Duæ de Parenthesibus Johanneis, 4to. 1765. Ad. Bened. Spitzneri Commentatio Philologica de Parenthesi, Libris Sacris V. et N. T. accommodata, 8vo. Lipsiæ, 1773.

[3] Whitby on Matt. xviii. 15—17. Bishop Porteus's Confutation of the Errors of the Church of Rome, pp. 13, 14.

[4] J. B. Carpzov. Prim. Lin. Herm. pp. 86, 87. Bauer, Herm. Sacr. pp. 192—200. Pfeiffer, Herm. Sacr. c. x. (op. tom. ii. pp. 656—658.) Franzius, Pref. pp. 8—11. Tract. pp. 48—51. Morus, in Ernesti, tom. i. pp. 161—163. Viser, Herm. Nov. Test. Sacr. pars iii. pp. 189—194. Wetstein et Semler de Interpret. Nov. Test. pp. 116—190. Franckii Prælectiones Hermeneuticæ, pp. 61—94. Rambach, Inst. Herm. pp. 197—216. Jahnii Encliirid. Herm. Generalis, pp. 51—71. Chladenii Institutiones Exegeticæ, pp. 366—374. J. E. Pfeifferi Institutiones Herm. Sacr. pp. 464—468. 507—534. Schæfer, Institutiones Scripturisticæ, pars ii. pp. 56—62. Arigler, Hermeneutica Biblica, pp. 148—165.

sages. The very elaborate treatise of Franzius, already referred to, will supply numerous examples of the Holy Scriptures which are rendered perfectly clear by the judicious consideration of the context.

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§ 2. OF THE SUBJECT-MATTER.

ALTHOUGH, in interpreting words that have various meanings, some degree of uncertainty may exist as to which of their different senses is to be preferred; yet the ambiguity in such cases is not so great but that it may in general be removed, and the proper signification of the passage in question may be determined: for the SUBJECT-MATTER — that is, the topic of which the author is treating — plainly shows the sense that is to be attached to any particular word. For there is a great variety of agents introduced in the Scriptures, whose words and actions are recorded.

Some parts of the Bible are written in a responsive or dialogue form; as the twenty-fourth Psalm, Isa. vi. 3. and Rom. iii. 1—9. And the sense of a text is frequently mistaken, by not observing who is the speaker, and what is the specific topic of which he treats; and also by not attending to the frequent and very elegant changes and successions of persons occurring in the Scriptures, and especially in the prophetic writings. One or two examples will illustrate the necessity of considering the subject-matter.

1. The Hebrew word בָּשָׂר (BE-SHER) literally signifies the *skin*; by a metonymy, the *flesh* beneath the skin; and by a synecdoche it denotes *every animal*, especially man considered as infirm or weak, as in Jer. xvii. 5. *Cursed be the man that trusteth in man, and maketh* FLESH *his arm*; there are also several other meanings derived from these, which it is not material now to notice. But that the word *flesh* is to be understood of *man* only in Gen. vi. 12. Psal. lxv. 2. and Job x. 4. will be evident on the slightest inspection of the subject-matter. *All flesh had corrupted his way* — that is, all men had wholly departed from the rule of righteousness, or had made their way of life abominable throughout the world. And, in the Psalm above cited, who can doubt but that by the word *flesh* men are intended: *O thou that hearest prayer, unto thee shall all flesh*, that is, all mankind, *come*. In like manner also, in Job x. 4. it is evident that *flesh* has the same meaning; if indeed the passage were at all obscure, the parallelism would explain it — *Hast thou the eyes of a man* (Heb. *of flesh*) *? or, seest thou as man seest ?*

2. The first chapter of the prophecy of Isaiah affords an apposite elucidation of attending to the changes and successions of persons occurring in the Scriptures. Jehovah is there represented as impleading his disobedient people, Israel. The prophet, with a boldness and majesty becoming the herald of the Most High, begins with summoning the whole creation to attend when Jehovah speaks. (ver. 2.) A charge of gross insensibility is in the next verse brought against the Jews, whose guilt is amplified (ver. 4.); and their obstinate wickedness highly aggravated the chastisements and judgments of God, though repeated till they had almost been left like Sodom and Gomorrah. (v. 5—9.) The incidental mention of these places leads the prophet to address the rulers and people of the Jews, under the character of the princes of Sodom and Gomorrah, in a style not less spirited and severe, than it is elegant and unexpected. (10.) The vanity of trusting to the performance of the external rites and ceremonies of religion is then exposed (11—15.), and the necessity of repentance and reformation is strongly enjoined (16, 17.), and urged by the most encouraging promises, as well as by the most awful threatenings. (18—20.) But, as neither of these produced the proper effect upon that people, who were the prophet's charge, he bitterly laments their degeneracy (21—23.), and concludes with introducing the Almighty himself, declaring his purpose of inflicting such heavy judgments as would entirely cut off the wicked, and excite in the righteous, who should pass through the furnace, an everlasting shame and abhorrence of every thing connected with idolatry, the source of all their misery. (24—31.) The whole chapter, in loftiness of sentiment,

and style, affords a beautiful example of this great prophet's manner, whose writings, like his lips, are touched with hallowed fire.[1]

But it is not merely with reference to the meaning of particular passages that a consideration of the *subject-matter* becomes necessary to the right understanding of Scripture. It is further of the greatest importance in order to comprehend the various dispensations of God to man, which are contained in the sacred writings. For although the Bible comprises a great number of books, written at different times, yet they have a mutual connection with each other, and refer, in the Old Testament, with various but progressively increasing degrees of light and clearness, to a *future* Saviour, and in the New Testament to a *present* Saviour. With reference, therefore, to the several divine dispensations to man, the subject-matter of the whole Bible ought to be attentively considered: but, as each individual book embraces a particular subject, it will also be requisite carefully to weigh its subject-matter, in order to comprehend the design of the author. An analysis of each book will materially assist a reader of the Scriptures in forming a comprehensive view not only of its chief subject-matter, but will also show the methodical and orderly coherence of all the parts of the book with one another. Such an analysis the author has attempted in the fourth volume of this work. "Books," says an old writer, "looked upon *confusedly*, are but darkly and confusedly apprehended: but considered *distinctly*, as in these distinct analyses or resolutions into their principal parts, must needs be distinctly and much more clearly discerned."[2]

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§ 3. OF THE SCOPE.

I. *The Scope defined.* — *Importance of investing the Scope of a Book or Passage of Scripture.* — II. *Rules for investigating it.*

I. A CONSIDERATION of the SCOPE, or DESIGN, which the inspired author of any of the books of Scripture had in view, essentially facilitates the study of the Bible: because, as every writer had some design which he proposed to unfold, and as it is not to be supposed that he would express himself in terms foreign to that design, it therefore is but reasonable to admit that he made use of such words and phrases as were every way suited to his purpose. To be acquainted, therefore, with the scope of an author is to understand the chief part of his book. The scope, it has been well

[1] Bp. Lowth's Isaiah, vol. ii. pp. 4—27. 8vo. edit. Vitringa, in his comment on the same prophet, eminently excels in pointing out the rapid transitions of persons, places, and things. Van Til, in his celebrated *Opus Analyticum*, has ably noticed various similar transitions in the Scriptures generally, and in the Psalms in particular, though in the last-mentioned book he has sometimes unnecessarily multiplied the speakers introduced. The value of Dr. Macknight's version and paraphrase of the epistle to the Romans is enhanced by his distinguishing between the objections brought by the Jew whom Saint Paul introduces as arguing with him, and the replies and conclusive reasonings of the Apostle.

[2] Roberts's Key to the Bible, pp. (11.) (12.) folio edit. 1665. See also Rambachii Institutiones Hermeneuticæ Sacræ, pp. 108—110. and Chladenius's Institutiones Exegeticæ, pp. 532. et seq.

observed, is the soul or spirit of a book; and, that being once ascertained, every argument and every word appears in its right place, and is perfectly intelligible: but, if the scope be not duly considered, every thing becomes obscure, however clear and obvious its meaning may really be.[1]

The scope of an author is either *general* or *special*; by the former we understand the design which he proposed to himself in writing his book; by the latter, we mean that design which he had in view, when writing particular sections, or even smaller portions, of his book or treatise.

The means, by which to ascertain the scope of a *particular* section or passage, being nearly the same with those which must be applied to the investigation of the *general* scope of a book, we shall briefly consider them together in the following observations.

II. The *Scope* of a book of Scripture, as well as of any particular section or passage, is to be collected from the writer's express mention of it, from its known occasion, from some conclusion expressly added at the end of an argument; from history, from attention to its general tenor, to the main subject and tendency of the several topics, and to the force of the leading expressions; and especially from repeated, studious, and connected perusals of the book itself.

1. *When the scope of a whole book, or of any particular portion of it, is expressly mentioned by the sacred writer, it should be carefully observed.*

Of all criteria this is the most certain, by which to ascertain the scope of a book. Sometimes it is mentioned at its commencement, or towards its close, and sometimes it is intimated in other parts of the same book, rather obscurely, perhaps, yet in such a manner that a diligent and attentive reader may readily ascertain it. Thus the scope and end of the whole Bible, collectively is contained in its manifold utility, which St. Paul expressly states in 2 Tim. iii. 16, 17. and also in Rom. xv. 4. In like manner, the royal author of Ecclesiastes announces pretty clearly, at the beginning of his book, the subject he intends to discuss, viz. to show that all human affairs are vain, uncertain, frail, and imperfect; and, such being the case, he proceeds to inquire, *What profit hath a man of all his labour which he taketh under the sun?* (Eccl. i. 2, 3.) And towards the close of the same book (ch. xii. 8.) he repeats the same subject, the truth of which he had proved by experience. So, in the commencement of the book of Proverbs, Solomon distinctly announces their scope, (ch. i. 1—4. 6.) — "*The Proverbs of Solomon, the Son of David king of Israel; — to know wisdom and instruction, to perceive the words of understanding: to receive the instruction of wisdom, justice, judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion; to understand a proverb, and the interpretation; the words of the wise, and their dark sayings.*"— Saint John, also, towards the close of his gospel, announces his object in writing it to be, "*That ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.*" Therefore, all those discourses of our Lord, which are recorded almost exclusively by this evangelist and apostle, are to be read and considered with reference to this particular design: and, if this circumstance be kept in view, they will derive much additional force and beauty.

[1] "How unfair, how irrational, how arbitrary, is the mode of interpretation which many apply to the word of God? They insulate a passage; they fix on a sentence; they detach it from the paragraph to which it belongs, and explain it in a sense dictated only by the combination of the syllables or the words, in themselves considered. If the word of God be thus dissected or tortured, what language may it not seem to speak, what sentiments may it not appear to countenance, what fancy may it not be made to gratify? But would such a mode of interpretation be tolerated by any living author? Would such a method be endured in commenting on any of the admired productions of classical antiquity? Yet in this case it would be comparatively harmless, although utterly indefensible: but who can calculate the amount of injury which may be sustained by the cause of revealed truth, if its pure streams be thus defiled, and if it be contaminated even at the very fountain head?" Rev. H. F. Burder's Sermon on the Duty and Means of ascertaining the Genuine Sense of the Scriptures, p. 21.

Of the application of this rule to the illustration of a *particular* section, or the ascertaining of a *special* scope, the seventh chapter of Saint Paul's first epistle to the Corinthians will supply an example. — In that chapter, the object of which is to show that *it was not good to marry*, the apostle is replying to the queries which had been proposed to him by the Corinthian converts; and it is evident that his reply is continued through the whole chapter. But did he mean to insinuate *absolutely* that matrimony in itself was not good? By no means: on the contrary, it is clear from the scope of this section, given by Saint Paul in express words, that his design was not, in general, to prefer a state of celibacy to that of marriage: much less was it to teach that the living unmarried was either more holy or more acceptable to God; or that those who vow to lead a single life shall certainly obtain eternal salvation, as the church of Rome erroneously teaches from this place. But we perceive that he answered the question proposed to him with reference to the then existing circumstances of the Christian church. The apostle thought that a single life was preferable on account of the *present distress* — that is, the sufferings to which they were *then* liable. The persecutions to which they were exposed, when they came upon them, would be more grievous and afflictive to such as had a wife and children who were dear to them, than to those who were single: and, therefore, under such circumstances, the apostle recommends celibacy to those who had the gift of living chastely without marriage.

2. *The scope of the sacred writer may be ascertained from the known occasion on which his book was written.*

Thus, in the time of the apostles, there were many who disseminated errors, and defended Judaism: hence it became necessary that the apostles should frequently write against these errors, and oppose the defenders of Judaism. Such was the occasion of Saint Peter's second epistle: and this circumstance will also afford a key by which to ascertain the scope of many of the other epistolary writings. Of the same description also were many of the parables delivered by Jesus Christ. When any question was proposed to him, or he was reproached for holding intercourse with publicans and sinners, he availed himself of the occasion to reply, or to defend himself by a parable. Sometimes, also, when his disciples laboured under any mistakes, he kindly corrected their erroneous notions by parables.

The inscriptions prefixed to many of the Psalms, though some of them are evidently spurious, and consequently to be rejected, frequently indicate the occasion on which they were composed, and thus reflect considerable light upon their scope. Thus the scope of the 18th, 34th, and 3d Psalms is illustrated from their respective inscriptions, which distinctly assert upon what occasions they were composed by David. In like manner, many of the prophecies, which would otherwise be obscure, become perfectly clear when we understand the circumstances on account of which the predictions were uttered.

3. *The express conclusion, added by the writer at the end of an argument, demonstrates his general scope.*

Thus, in Rom. iii. 28. after a long discussion, Saint Paul adds this conclusion: — *Therefore we conclude, that a man is justified by faith without the deeds of the law:* Hence we perceive with what design the whole passage was written, and to which all the rest is to be referred. The conclusions interspersed through the epistles may easily be ascertained by means of the particles, "wherefore," "seeing that," "therefore," "then," &c. as well as by the circumstances directly mentioned or referred to. The principal conclusions, however, must be separated from those which are of comparatively less importance, and subordinate to the former. Thus, in the epistle to Philemon, our attention must chiefly be directed to verses 8. and 17., whence we collect that Saint Paul's design or scope was to reconcile Onesimus (who had been a runaway slave) to his master, and to restore him to the latter, a better person than he had before been. In the epistle to the Ephesians, the principal conclusions are, ch. ii. 11, 12. and ch. iv. 1. 3. The subordinate or less principal conclusions are ch. i. 15. iii. 13. iv. 17. 25. v. 1. 7. 15. 17. and vi. 13, 14. [1]

4. *A knowledge of the time when a book was written, and also of the state of the church at that time, will indicate the scope or intention of the author in writing such book.*

For instance, we learn from history, that during the time of the apostles there were numerous errors disseminated; and therefore they wrote many passages in their epistles with the express design of refuting such errors. An acquaintance with these historical particulars will enable us to determine with accuracy the scope of entire books as well as of detached passages.

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[1] Franckii Manuductio, cap. iii. pp. 87, 88. 292. or English edition, pp. 61. et seq. 177. et seq. Franckii Prælect. Herm. pp. 38. et seq.

Thus, the epistle of Saint James was written about the year of Christ 61, at which time the Christians were suffering persecution, and probably (as appears from ch. ii. 6. and ch. v. 6.) not long before the apostle's martyrdom; which, Bishop Pearson thinks [1], happened A. D. 62, in the eighth year of Nero's reign, when the destruction of the Jewish temple and polity was impending. (James v. 1. 8.) At the period referred to, there were in the church certain professing Christians, who in consequence of the sanguinary persecution then carried on against them both by Jews and Gentiles, were not only declining in faith and love, and indulging various sinful practices — for instance, undue respect of persons, (chapter ii. verse 1. *et seq.*) contempt of their poor brethren, (chapter ii. verse 9. *et seq.*) and unbridled freedom of speech, (chapter iii. verse 3. *et seq.*); but who also most shamefully abused to licentiousness the grace of God, which in the Gospel is promised to the penitent; and, disregarding holiness, boasted of a faith destitute of its appropriate fruits, viz. of a bare assent to the doctrines of the Gospel, and boldly affirmed that this inoperative and dead faith was alone sufficient to obtain salvation (chapter ii. verse 17. *et seq.*). Hence we may easily perceive, that the apostle's scope was not to treat of the doctrine of justification; but, the state of the church requiring it, to correct those *errors in doctrine, and those sinful practices, which had crept into the church, and particularly to expose that fundamental error of a dead faith unproductive of good works.* This observation further shows the true way of reconciling the supposed contradiction between the apostles Paul and James, concerning the doctrine of salvation by faith. [2]

5. *If, however, none of these subsidiary aids present themselves, it only remains that we* REPEATEDLY AND DILIGENTLY STUDY THE ENTIRE BOOK, AS WELL AS THE WHOLE SUBJECT, AND CAREFULLY ASCERTAIN THE SCOPE FROM THEM, *before we attempt an examination of any particular text.*

Thus we shall be enabled to understand the mind of its author, and to ascertain the main subject and tendency of the book or epistle which may be under consideration: or if it have several views and purposes in it, not mutually dependent upon each other, nor in subordination to one chief end, we shall be enabled to discover what those different matters were, as also in what part the author concluded one and began another; and, if it be necessary to divide such book or epistle into parts, to ascertain their exact boundaries.

But in this investigation of the scope, there is not always that clearness which leads to a certain interpretation: for sometimes there are *several* interpretations which sufficiently agree with the writer's design. In those places, for instance, where the coming of Christ is mentioned, it is not always determined whether it is his last advent to judge the world, or his coming to inflict punishment on the unbelieving Jews. In such cases the interpreter must be content with some degree of probability. There are, however, two or three cautions, in the consideration of the scope, to which it will be desirable to attend.

1. *Where, of two explanations, one is evidently contrary to the series of the discourse, the other must necessarily be preferred.*

In Psal. xlii. 2. the royal psalmist pathetically exclaims — *When shall I come and appear before God?* — This verse has, by some writers, been expounded thus; that a man may wish for death, in order that he may the sooner enjoy that state of future blessedness which is sometimes intended by the phrase *seeing God*. Now this exposition is manifestly contrary to the design of the Psalm; in which David, exiled from Jerusalem, and consequently from the house of God, through Absalom's unnatural rebellion, expresses his fervent desire of returning to Jerusalem, and beholding that happy day when he should again present himself before God in his holy tabernacle. In the fourth verse he mentions the sacred pleasure with which he had gone (or would repair, for some of the versions render the verb in the future tense) with the multitude to the house of God. There is, therefore, in this second sense a necessary and evident connection with the scope and series of the discourse.

In 1 Cor. iii. 17. we read, *If any man defile* (more correctly destroy) *the temple of God, him shall God destroy.* The phrase *temple of God*, in this passage, is usually in-

[1] Annales Paulinæ, p. 31.

[2] Jo. Henr. Michaelis Introductio Historico-Theologica in Jacobi Minoris Epistolam Catholicam, §§ viii. xi.

terpreted of the human body, and by its defilement is understood libidinous unchastity, which God will destroy by inflicting corresponding punishment on the libidinous man. This sense is certainly a good one, and is confirmed by a similar expression at the close of the sixth chapter. But, in the former part of the third chapter, the apostle had been giving the teachers of the Corinthian Christians an important caution to teach pure and salutary doctrines, together with that momentous doctrine — *Other foundation can no man lay than that is laid, which is Jesus Christ*, (v. 11.) — and that they should not add false doctrines to it. After largely discussing this topic, he subsequently returns to it, and the passage above cited occurs intermediately. From this view of the scope it will be evident that by the temple of God is to be understood the Christian church; which, if any man defile, corrupt, or destroy, by disseminating false doctrines, God will destroy him also.

2. Where a parallel passage plainly shows that another passage is to be understood in one particular sense, this must be adopted to the exclusion of every other sense, although it should be supported by the grammatical interpretation as well as by the scope.

Thus, in Matt. v. 25. we read — "*Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.*" This passage has been interpreted to refer either to a future state of existence, or to the present life. In the former sense, the *adversary* is God; the *judge*, Christ; the *officer*, death; and the *prison*, hell and eternal punishments. In the latter sense, the meaning of this passage simply is, "If thou hast a lawsuit, compromise it with the plaintiff, and thus prevent the necessity of prosecuting it before a judge: but if thou art headstrong, and wilt not compromise the affair, when it comes to be argued before the judge, he will be severe, and will decree that thou shalt pay the uttermost farthing." Now, both these expositions yield good senses, agreeing with the *scope*, and both contain a cogent argument that we should be easily appeased: but if we compare the parallel passage in Luke xii. 58, 59. we shall find the case thus stated — *When thou goest with thine adversary to the magistrate*, as thou art *in the way, give diligence that thou mayest be delivered from him, lest he hale thee to the judge, and the judge deliver thee to the officer* (τω πρακτορι, whose duty it was to levy fines imposed for violation of the law); *and the officer* on non-payment *cast thee into prison. I tell thee thou shalt not depart thence till thou hast paid the very last mite.* — In this passage there is no reference whatever to a future state, nor to any punishments which will hereafter be inflicted on the implacable: and thus a single parallel text shows which of the two senses best agrees with the scope of the discourse, and consequently which of them is preferably to be adopted. [1]

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§ 4. ANALOGY OF LANGUAGES.

I. *Analogy of Languages defined. — Its different Kinds.* — II. *Use of Grammatical Analogy.* — III. *Analogy of Kindred Languages.* — IV. *Hints for consulting this Analogy in the Interpretation of Scripture.* — V. *Foundation of Analogy in all Languages.*

I. ANALOGY of languages is an important aid in enabling us to judge of the signification of words.

Analogy means *similitude.* For instance, from the meaning attached to the forms of words, their position, connection, &c. in one, or rather in many cases, we agree to establish a similarity of meaning, where the phenomena are the same, in another. This analogy is the foundation of all the rules of grammar, and of all that is established and intelligible in language. The analogy of languages is

[1] Bauer, Herm. Sacr. pp. 201—204. J. B. Carpzov. Herm. Sacr. pp. 33—35. Ernesti, Institutio Interp. Nov. Test. pp. 61, 62. Mori Acroases in Ernesti, tom. i. pp. 150—160. Franckii Prælect. Herm. pp. 29—61. Franckii Commentatio de Scopo Veteris et Novi Testamenti, Halæ, 1724, 8vo. Jahnii Enchiridion, pp. 69—71. Rambach, Inst. Herm. pp. 145—197. 234. 238—240. Chladenii Instit. Exeget. pp. 375—387. J. E. Pfeifferi, Inst. Herm. Sacr. pp. 147—151. 267—276. Schæfer, Institutiones Scripturisticæ, pars ii. pp. 62—68.

of different kinds, viz. 1. the *analogy of any particular language* (that is, of the same language with that which is to be interpreted), the principles of which are developed by grammarians. This kind of analogy has been termed *Grammatical Analogy*. 2. The *Analogy of Kindred Languages*.[1]

II. Use of Grammatical Analogy.

Grammatical analogy is not only useful in finding the usus loquendi, but is also applicable to some doubtful cases; for instance, when the kind of meaning, generally considered, is evident, (by comparing other similar words, and methods of speaking concerning such things, appropriate to the language,) we may judge of the especial force or power of the word, by the aid of grammatical analogy.

1. In Col. ii. 23. occurs the word ἐθελοθρησκεια, in our version rendered *will-worship*. As there is no example of this word, its meaning must be sought from analogy by ascertaining the import of words compounded with ἐθελω. Of this description of words there are many examples. Thus, ἐθελοπροξενος, is one who takes upon him voluntarily to afford hospitality to strangers, in the name of a city: ἐθελοδουλος is one who offers himself to voluntary servitude: ἐθελουργος is one who labours of his own free will. From this analogy, we may collect that ἐθελοθρησκεια, in Col. ii. 23. means an affected or superstitious zeal for religion; which signification is confirmed by the argument of the apostle's discourse.

2. In 1 Pet. v. 5. where many critics have attached an emphatic sense to εγκομβωσασθαι, we must compare the other Greek phrases which relate to clothing or investing; and thus we shall see that the prepositions περι, αμφι, and εν, are used in composition without any accessionof meaning to the verb thereby; for instance, ιματιον περιβαλλειν, αμφιβαλλειν, or εμβαλλειν, simply means to *put on a garment*. Consequently, εγκομβωσασθαι means no more than ενδυσασθαι, with which it is commuted by Clemens Romanus.[2] The meaning, therefore, of the apostle Peter's expression — *be clothed with humility* — is to *exhibit a modest behaviour*.

III. Analogy of Kindred Languages.

Another analogy is that of Kindred Languages, either as descended from one common stock, as the Hebrew, Syriac, Chaldee, and Arabic; or derived the one from the other, as Latin and Greek.

Besides the critical use to which the Cognate or Kindred Languages[3] may be applied, they afford very considerable assistance in interpreting the Sacred Writings. They confirm by their own authority a Hebrew form of speech, already known to us from some other source: they supply the deficiencies of the Hebrew language, and make us fully acquainted with the force and meaning of obscure words and phrases, of which we must otherwise remain ignorant, by restoring the lost roots of words, as well as the primary and secondary meaning of such roots; by illustrating words, the meaning of which has hitherto been uncertain, and by unfolding the meanings of other words that are of less frequent occurrence, or are only once found in the Scriptures. Further, the cognate languages are the most successful, if not the only means of leading us to understand the meaning of phrases, or idiomatical combinations of words found

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[1] Stuart's Elements, p. 50. Ernesti Institutio Interpretis Nov. Test. p. 65.
[2] Epist. I. p. 39. Mori Acroases, tom. i. pp. 171, 172. Stuart's Elements, p. 51.
[3] See a notice of the Cognate Languages in pp. 30, 31. of the present volume.

in the Bible, and the meaning of which cannot be determined by it, but which, being agreeable to the genius of the original languages, are preserved in books written in them. Schultens, in his Origines Hebrææ [1], has illustrated a great number of passages from the Arabic, from whose work Bauer [2] and Dr. Gerard [3], have given many examples which do not admit of abridgment. Schleusner has also availed himself of the cognate dialects to illustrate many important passages of the New Testament. Of the various *modern* commentators on the Bible, no one perhaps has more successfully applied the kindred languages to its interpretation than Dr. Adam Clarke.

IV. In consulting the cognate languages, however, much care and attention are requisite, lest we should be led away by *any* verbal or *literal* resemblance that may strike the mind, and above all by *mere* etymologies, which, though in some instances they may be advantageously referred to, are often uncertain guides. The resemblance or analogy must be a *real* one. We must, therefore, compare not only similar *words* and *phrases*, but also similar *modes of speech*, which, though perhaps differing as to the etymology of the *words*, are yet evidently employed to designate the *same idea*. The following examples will illustrate this remark: —

1. In 1 Cor. iii. 15. St. Paul, speaking of certain Christian teachers at Corinth, observes, that "*if any man's work shall be burnt, he shall suffer loss, but he himself shall be saved; yet so as by fire.*" On this passage, by a forced and erroneous construction, has the church of Rome erected the doctrine of purgatory, a place in which she pretends that the just, who depart out of this life, expiate certain offences that do not merit eternal damnation. Let us, however, consider the subject-matter of the apostle's discourse in his Epistle to the Corinthians. Reflecting on the divisions which were among them, and on that diversity of teachers who formed them into different parties, he compares these to various builders [4]; some of whom raised an edifice upon the only foundation, Jesus Christ, composed of *gold, silver,* and *precious stones;* in other words, who preached the pure, vital, and uncorrupted doctrines of the Gospel; while others, upon the same foundation, built *wood, hay, stubble,* that is, disseminated false, vain, and corrupt doctrines. Of both these structures, he says, (v. 13.) *Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try* (rather *prove*) *every man's work of what sort it is;* — either the day of the heavy trial of persecution, or rather the final judgment of God, shall try every man's work, search it as thoroughly as fire does things that are put into it. Then, adds the apostle, *if any man's work abide which he hath built thereupon,* if the doctrines he hath taught bear the test, as silver, gold, and precious stones abide in the fire, *he shall receive a reward.* But *if any man's work shall be burnt,* if, on that trial, it be found that he has in-

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[1] Alberti Schultens Origines Hebrææ, sive Hebrææ Linguæ antiquissima Natura et Indoles, ex Arabiæ penetralibus revocata. Lugduni Batavorum, 1761, 4to.

[2] Bauer's Hermeneutica Sacra, pp. 90—144.

[3] Gerard's Institutes of Biblical Criticism, pp. 58—70.

[4] Some writers have imagined that the apostle is speaking of the *materials,* that is, the persons, of which the church of God is composed, rather than of the *ministers* of the Gospel, whom he represents as architects in the heavenly building. On a repeated consideration of the verses in question, the author is satisfied that the *latter* are intended: and in this view of the subject he is supported by Mr. Locke, Dr. Doddridge, and other eminent critics.

troduced false or unsound doctrines, he shall be like a man, whose building being of wood, hay, and stubble, is consumed by the fire; all his pains in building are lost, and his works destroyed and gone. *But* (rather *yet*) if he be upon the whole a good man who hath built upon Christ as the foundation, and on the terms of the Gospel committed himself to him, *he himself shall be saved; yet so as by fire*, ως δια πυρος, that is, not without extreme hazard and difficulty, as a man is preserved from the flames of his house when he escapes naked through them, and thus narrowly saves his life, though with the loss of all his property. This expression is proverbial concerning persons who escape with great hazard out of imminent danger; and similar expressions are to be found in the Old Testament, as in Amos iv. 11.[1] and Zech. iii. 2., and also in the Epistle of Jude, ver. 23. Now, let this phrase be compared with the Latin words *ambustus* and *semiustus*. Livy, speaking of Lucius Æmilius Paulus, says, that he had very narrowly escaped being sentenced to punishment, *prope ambustus evaserat* (lib. xxii. c. 35.); and again (c. 40.) the consul is represented as saying that he had, in his former consulate, escaped the flames of the popular rage not without being scorched, *se populare incendium semiustum evasisse*.[2] Here, also, though there is no *verbal* resemblance between the expression of Saint Paul and those of the Roman historian, yet the *real* analogy is very striking, and shows that the apostle employed a well known proverbial expression, referring solely to a narrow escape from difficulty, and not, as the Romanists erroneously assert, to the fire of purgatory, a doctrine which is justly characterised as "a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."[3]

2. The sentence in Gen. xlix. 10. *nor a lawgiver from between his feet*, has greatly exercised the ingenuity of commentators. It is at present considered as equivalent to *a teacher from his offspring*. But, without altogether rejecting this interpretation, we *may* derive some light on the venerable patriarch's meaning from the Greek writers, among whom the expression of Moses occurs in the *very same terms*. Thus, in the Theage of Plato, we have εκ των ποδων αποχωρησομεν. In other writers the expression is εκ ποδων, or εκ ποδων γινεσθαι, which is equivalent to *e medio discе-*

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[1] Grotius, in his note on this passage, has remarked that a similar mode of speaking obtained among the Greeks, Σωζεσθαι εκ πυρος, or εκ φλογγος, but he has not cited any examples. Palairet cites the following passage from one of the orations of Aristides; who, speaking of Apelles, says that the gods saved him out of the midst of the fire, ΕΚ ΜΕΣΟΥ ΠΥΡΟΣ τον ανδρα ΣΩΖΕΙΝ. Observationes Philologico-Criticæ in Nov. Test. p. 386. Some additional instances are given in Elsner's Observationes Sacræ in Novi Fœderis Libros, vol. ii. p. 78. See Bishop Porteus's Brief Confutation of the Errors of the Church of Rome, pp. 48, 49. 12mo. London, 1796; and Bishop Tomline's Elements of Christian Theology, vol. ii. pp. 347—351; Drs. Whitby, Macknight, and A. Clarke, on 1 Cor. iii. 15.

[2] Cicero (Orat. pro Milone, c. 5.) has the following passage: — Declarant hujus *ambusti* tribuni plebis illæ intermortuæ conciones, quibus quotidie meam potentiam invidiose criminabatur" (tom. vi. p. 91. edit. Bipont.); and in his second pleading against Verres, the following sentence, which is still more fully in point: "Sic iste (Verres) multo sceleratior et nequior, quam ille Hadrianus, aliquanto etiam felicior fuit. Ille quòd ejus avaritiam cives Romani ferre non potuerant, Uticæ domi suæ vivus exustus est; idque ita illi merito accidisse existimatum est, ut lætaruntur omnes neque ulla animadversio constitueretur: *hic sociorum ambustus incendio, tamen ex illa flamma periculoque evolavit*," &c. (Cont. Verr. Action ii. lib. I. c. 27. tom. iii. p. 265.)

[3] Article xxii. of the Anglican Church. The antiscriptural doctrine of purgatory is copiously and ably exposed by Mr. Fletcher in his "Lectures on the Principles and Institutions of the Roman Catholic Religion;" (pp. 236—250.) and more concisely, but with great force of argument, in the Rev. Geo. Hamilton's "Tracts upon some leading Errors of the Church of Rome," (London, 1825,) pp. 73—81.

dere, e medio evadere, e conspectu abire, that is, to disappear.[1] The general meaning of Moses, therefore, may be, that a native *lawgiver,* or expounder of the law, teacher, or scribe (intimating the ecclesiastical polity of the Jews), should not be wanting to that people, until *Shiloh,* or the Messiah *come.* How accurately this prediction has been accomplished it is not necessary to show in this place.

3. In Matt. viii. 20. we read that Christ *had not where to lay his head:* which expression has been interpreted as meaning that he had literally no home of his own. But considerable light is thrown upon it by two passages from the Arabic History of Abulpharagius; in the first of which, having stated that Saladin had animated his soldiers to the storming of Tyre, he says, that *no place now remained to the Franks,* WHERE THEY COULD LAY THEIR HEAD, *except Tyre;* and again, after relating that the Arabs had stormed Acca, or Ptolemais, he says that NO PLACE WAS LEFT TO THE FRANKS, *on the coast of this* (the Mediterranean) *Sea,* WHERE THEY COULD LAY THEIR HEAD.[2] From these two passages it is evident that the evangelist's meaning is, that Jesus Christ had no secure and fixed place of residence.

V. FOUNDATION OF ANALOGY IN ALL LANGUAGES.

"No one can doubt that men are affected in nearly the same way, by objects of sense. Hence, those who speak of the same objects, perceived and contemplated in the same manner, although they may use language that differs in respect to etymology, yet must be supposed to have meant the same thing; and on this account, the one may be explained by the other.

Men are physically and mentally affected in the same manner, by very many objects; and of course, it may be presumed that they entertain and mean to express the same ideas concerning these objects, however various their *language* may be. Besides, *modes* of expression are often communicated from one people to another.

In general, this principle is of great extent, and of much use to the interpreter, in judging of the meaning of tropical language, and in avoiding fictitious emphasis. Accordingly, we find it resorted to, now and then, by good interpreters, with great profit. But it needs much and accurate knowledge of many tongues to use it discreetly; whence it is not to be wondered at, that its use is not very common among interpreters."[3]

The following general cautions, on the subject of comparing words and languages with each other, may be of some utility: they are abridged from Dr. H. C. A. Eichstädt's notes to Morus's Acroases Academicæ.

1. The meaning in each or any language is not to be resolved into the authority of Lexicons, but that of good writers.

2. Words, phrases, tropes, &c. of any antient language are to be

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[1] Mori Acroases in Ernesti Instit. Interp. Nov. Test. vol. i. p. 181.

[2] Abulpharagii Historia, pp. 406.-591. cited by Ammon, in his notes on Ernesti's Instit. Interp. Nov. Test. pp. 67, 68. The subject of the preceding section is briefly discussed by Ernesti, pp. 65—70. and more at length in his Opera Philologica, pp. 173. *et seq.* and 277., as well as by Morus, in his Acroases, vol. i. pp. 168—184. and particularly by G. G. Zemisch, in his Disputatio Philologica De Analogia Linguarum, Interpretationis subsidio, (Lipsiæ, 1758,) reprinted in Pott's and Ruperti's Sylloge Commentationum Theologicarum, vol. vii. pp. 185—221.

[3] Stuart's Elements, p. 53.

judged of by the rules of judging among those who spoke that language, and not by those which prevail in modern times, and which have originated from different habits and tastes.

3. Guard against drawing conclusions as to the meaning of words, in the same or different languages, from fanciful etymology, similarity or metathesis of letters, &c.

4. When the sense of words can be ascertained in any particular language, by the ordinary means, other languages, even kindred ones, should not be resorted to, except for the purpose of increased illustration or confirmation.

5. Take good care that *real* similitude exists, whenever comparison is made.[1]

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§ 5. OF THE ANALOGY OF FAITH.

I. *The Analogy of Faith defined, and illustrated.* — II. *Its importance in studying the Sacred Writings.* — III. *Rules for investigating the Analogy of Faith.*

I. OF all the various aids that can be employed for investigating and ascertaining the sense of Scripture, the ANALOGY OF FAITH is one of the most important. We may define it to be *the constant and perpetual harmony of Scripture in the fundamental points of faith and practice*, deduced from those passages, in which they are discussed by the inspired penmen, either directly or expressly, and in clear, plain, and intelligible language. Or, more briefly, the analogy of faith may be defined to be that *proportion which the doctrines of the Gospel bear to each other*, or *the close connection between the truths of Revealed Religion.*

The *Analogy of Faith* is an expression borrowed from Saint Paul's Epistle to the Romans, (xii. 6.) where he exhorts those who *prophesy* in the church (that is, those who exercise the office of authoritatively expounding the Scriptures) to *prophesy according to the proportion*, or, as the word is in the original, the *analogy of faith.* To the same effect many commentators interpret Saint Peter's maxim, (2 Pet. i. 20.) that *no prophecy of Scripture is of any private*, or self-*interpretation*; implying that the sense of any prophecy is not to be determined by an abstract consideration of the passage itself, but by taking it in conjunction with other portions of Scripture relating to the subject, "comparing things spiritual with spiritual" (1 Cor. ii. 13.);—a rule which, though it be especially applicable to the prophetic writings, is also of general importance in the exposition of the sacred volume.[2]

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[1] Mori Acroases, tom. i. pp. 182—184. Ernesti Institutio Interpretis Nov. Test. pp. 65—70., and his Opera Philologica, pp. 171. et seq. and 277. Stuart's Elements, p. 53. The subject of the Analogy of Languages is also discussed at considerable length by G. G. Zemisch in his Disputatio Philologica de Analogia Linguarum Interpretationis Subsidio, (Lipsiæ, 1758, 4to.) reprinted in Pott's and Ruperti's Sylloge Commentationum Theologicarum, vol. vii. pp. 185—221.

[2] Bishop Van Mildert's Bampton Lect. p. 181. Pfeiffer, Herm. Sacr. c. xii. (Op. t. ii. p. 659.) Carpzov. Prim. Lin. Herm. Sacr. p. 28. It may here be remarked, that the New Testament presents *three* terms, which appear to be synonymous with the analogy of faith, viz. Rom. ii. 20. Μορφωσις της γνωσεως, και της αληθειας εν τω νομω, *the form of knowledge*, the grand scheme and draught of all true science, *and* the system *of* eternal *truth*

II. It is evident that God does not act without a design in the system of religion taught in the Gospel, any more than he does in the works of nature. Now this design must be uniform: for as in the system of the universe every part is proportioned to the whole, and is made subservient to it, so, in the system of the Gospel, all the various truths, doctrines, declarations, precepts, and promises, must correspond with and tend to the end designed. For instance, if any one interpret those texts of Scripture, which maintain our justification by faith only, or our salvation by free grace, in such a sense as to exclude the necessity of good works, this interpretation is to be rejected, because it contradicts the main design of Christianity, which is to save us *from* our sins (Matt. i. 21.), to make us holy as God is holy (1 Pet. i. 15.), and to cleanse us from all filthiness both of flesh and spirit. (2 Cor. vii. 1.) In the application, however, of the analogy of faith to the interpretation of the Scriptures, it is indispensably necessary that the inquirer *previously* understand the whole scheme of divine revelation; and that he do not entertain a predilection for a *part* only; without attention to this, he will be liable to error. If we come to the Scriptures with any pre-conceived opinions, and are more desirous to put that sense upon the text which coincides with our own sentiments rather than the truth, it then becomes the analogy of *our* faith rather than that of the whole system. This, Dr. Campbell remarks, was the very source of the blindness of the Jews in our Saviour's time: they searched the Scriptures very assiduously; but, in the disposition they entertained, they would never believe what that sacred volume testifies of Christ. The reason is obvious; their great rule of interpretation was *the analogy of faith*, or, in other words, the system of the Pharisean Scribes, the doctrine then in vogue, and in the profound veneration of which they had been educated. This is that veil by which the understandings of the Jews were darkened, even in reading the law, and of which Saint Paul observed that it remained unremoved in his day; and we cannot but remark that it remains unremoved in our own time.[1] There is, perhaps, scarcely a sect or denomination of Christians, whether of the Greek, Romish, or Protestant churches, but has some particular system or digest of tenets, by them termed the *analogy of faith*, which they individually hold in the greatest reverence; and all whose doctrines terminate in some assumed position, so that its partisans may not contradict themselves. When persons of this description, it has been well remarked, meet with passages in Scripture which they cannot readily explain, consistently with their hypothesis, they strive to solve the difficulty by the analogy of faith which they have themselves invented. But allowing all their assumptions to be founded in truth, it is by no means consonant with the principles of sound divinity, to interpret Scripture by the hypotheses of

in the law; — Rom. vi. 17. Τυπος διδαχης, the *form* or mould of *doctrine* into which the Christians were cast; — and 2 Tim. ii. 17. Τποτυπωσις υγιαινοντων λογων, *the form of sound words*.

[1] Dr. Campbell's translation of the Four Gospels, vol. i. dissert. iv. § 14. p. 116. 3d edit.

a church; because the sacred records are the *only proper media* of ascertaining theological truth. [1]

III. Such, then, being the importance of attending to the analogy of faith, it remains to state a few observations which may enable the student to apply it to the clearing up of obscure or difficult passages of Scripture.

1. *Wherever any doctrine is manifest, either from the whole tenor of divine revelation or from its scope, it must not be weakened or set aside by a few obscure passages.*

As the observance of this canon is necessary to every student of the inspired volume, so it ought especially to be regarded by those who are apt to interpret passages, which are not of themselves plain, by those opinions, of the belief of which they are already possessed; but for which they have little ground besides the mere sound of some texts, that appear, when first heard, to be favourable to their preconceived notions. Whereas, if such texts were compared with the scope of the sacred writers, they would be found to bear quite a different meaning. For instance, no truth is asserted more frequently in the Bible, and consequently is more certain in religion, than that God is good, not only to some individuals, but also toward all men. Thus, David says, (Psal. cxlv. 9.) *The Lord is good to* ALL, *and his tender mercies are over* ALL *his works*; and Ezekiel, (xviii. 23.) *Have I any pleasure at all in the wicked that he should die; saith the Lord: and not that he should turn from his ways and live?* Frequently also does the Almighty declare, both in the books of the law as well as in the prophets, and also in the New Testament, how earnestly he desires the sinner's return to him. See, among other passages, Deut. v. 29. Ezek. xviii. 32. and xxxiii. 11. Matt. xxiii. 37. John iii. 16. 1 Tim. ii. 4. Titus ii. 11. and 2 Pet. iii. 9. If, therefore, any passages occur which at first sight *appear* to contradict the goodness of God, as, for instance, that He has created some persons that he might damn them (as some have insinuated); in such case the very clear and certain doctrine relative to the goodness of God is not to be impugned, much less set aside, by these obscure places, which, on the contrary, ought to be illustrated by such passages as are more clear. Thus, in Prov. xvi. 4. according to most modern versions, we read, that *The Lord hath made all things for himself, yea even the wicked for the day of evil.* This passage has, by several eminent writers, been supposed to refer to the predestination of the elect and the reprobation of the wicked, but without any foundation. Junius, Cocceius, Michaelis, Glassius, Pfeiffer, Turretin, Ostervald, Dr. Whitby, Dr. S. Clarke, and other critics, have shown that this verse may be more correctly rendered, *The Lord hath made all things to answer to themselves*, or aptly to refer to one another, *yea even the wicked, for the evil day*, that is, to be the executioner of evil to others: on which account they are in Scripture termed the rod of Jehovah (Isa. x. 5.), and his sword. (Psal. xvii. 13.) But there is no necessity for rejecting the received version, the plain and obvious sense of which is that there is nothing in the world which does not contribute to the glory of God, and promote the accomplishment of his adorable designs. The pious and the wicked alike conduce to this end; the wicked, whom God has destined to punishment *on account of their impiety*, serve to display his justice (see Job xxi. 30.), and consequently to manifest his glory. "God," says Dr. Gill (who was a strenuous advocate for the doctrines of election and reprobation), "made man neither to damn him nor to save him, but for his own glory, and that is secured whether in his salvation or damnation; nor did nor does God make men wicked. He made man upright, and man has made himself wicked; and being so, God may justly appoint him to damnation for his wickedness, in doing which he glorifies his justice." [2]

2. *No doctrine can belong to the analogy of faith, which is founded on a* SINGLE *text.*

Every essential principle of religion is delivered in more than one place. Besides, single sentences are not to be detached from the places where they stand, but must be taken in connection with the whole discourse.

From disregard of this rule, the temporary direction of the apostle James (v. 14, 15.) has been perverted by the church of Rome, and rendered a permanent institution, from a mean of recovery, to a charm, when recovery is desperate, for the salvation of the soul. The mistake of the church of Rome, in founding what she calls the *sacrament of extreme*

[1] Franck's Guide to the Scriptures, p. 79. Franckii Prælect. Herm. p. 185.

[2] Gill in loc. See also J. E. Pfeiffer's Inst. Herm. Sacr. pp. 134—136., and Twopenny's "Dissertations on some Parts of the Old and New Testaments," pp. 74—76.

unction upon this place, is very obvious; for the anointing here mentioned was applied to those whose *recovery* was *expected*, as appears from verse 16., where it is said that the Lord in answer to the prayer of faith shall raise up and restore the sick: whereas in the Roman Catholic church, extreme unction is used where there is little, or no hope of recovery, and is called the *sacrament of the dying*.[1] The same remark is applicable to the popish system of auricular confession to a priest; which is attempted to be supported by James v. 16. and 1 John i. 9. neither of which passages has any reference whatever to the ministerial office. In the former, confession of our faults is represented as the duty of the faithful to each other; and in the latter, as the duty of the penitent to God alone.

3. *The* WHOLE *system of revelation must be explained, so as to be consistent with itself. — When two passages* APPEAR *to be contradictory, if the sense of the one can be clearly ascertained, in such case that must regulate our interpretation of the other.*

Thus, in one passage, the apostle John says; *If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins: if we say we have not sinned, we make him a liar, and his word is not in us.* (1 John i. 8—10.) In another passage, the same apostle affirms: *Whosoever abideth in him, sinneth not. Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.* (1 John iii. 6. 9.) This is an apparent contradiction; but the texts must be explained, so as to agree with one another. Now, from Scripture and experience, we are certain that the first passage must be literally understood. At the dedication of the temple, Solomon said; *If they sin against thee, and thou be angry, (for there is no man that sinneth not,)* 1 Kings viii. 46. And in Eccl. vii. 20. *For there is not a just man upon the earth, that doeth good and sinneth not.* The explanation of the second passage, therefore, must be regulated by the established signification of the first; that both may agree. When it is affirmed that even good men cannot say, they have no sin; the apostle speaks of occasional acts, from which none are free. When Saint John says, that he who is born of God doth not commit sin, he evidently means, *habitually*, as the slave of sin; and this is incompatible with a state of grace. Both passages, therefore, agree, as the one refers to particular deeds, and the other to general practice: and in this manner, must every seeming contradiction be removed. The passage, of which the literal sense can be established, must always regulate the interpretation of a different expression, so as to make it agree with fixed principles.

4. *An obscure, doubtful, ambiguous, or figurative text must never be interpreted in such a sense as to make it contradict a plain one.*

In explaining the Scriptures, consistency of sense and principles ought to be supported in all their several parts; and if any one part be so interpreted as to clash with another, such interpretation cannot be justified. Nor can it be otherwise corrected than by considering every doubtful or difficult text, first by itself, then with its context, and then by comparing it with other passages of Scripture; and thus bringing what may seem obscure into a consistency with what is plain and evident.

(1.) The doctrine of transubstantiation, inculcated by the church of Rome, is founded on a strictly literal interpretation of figurative expressions, *this is my body*, &c. (Matt. xxvi. 26, &c.) and (which has no relation to the supper,) *eat my flesh, drink my blood.* (John vi. 51—58.) But independently of this, we may farther conclude that the sense put upon the words, "*this is my body*," by the church of Rome, cannot be the true one, being contrary to the express declaration of the New Testament history, from which it is evident that our Lord is ascended into Heaven, where he is to continue "*till the time of the restitution of all things;*" (Acts iii. 21.) that is, till his second coming to judgment. How then can his body be in ten thousand several places on earth at one and the same time? We may further add that, if the doctrine of transubstantiation be true, it will follow that our Saviour, when he instituted the sacrament of the Lord's Supper, did actually eat his own flesh and drink his own blood; a conclusion this, so obviously contradictory both to reason and to Scripture, that it is astonishing how any sensible and religious man can credit such a tenet.

(2.) Upon a similar literal interpretation of Matt. xvi. 18. *Thou art Peter, and upon this rock will I build my church*, the church of Rome has erected the claim of supremacy for Peter and his successors. Hence, building on Peter is explained away by some com-

[1] See Bishop Burnet on the 25th Article; Whitby, Benson, Macknight, and other commentators on this text; and Mr. Fletcher's Lectures on the Principles and Institutions of the Roman Catholic Religion, p. 198. et seq. The Christian Guardian for 1823 (p. 305.) contains a good illustration of James v. 14, 15.

mentators, as being contrary to the faith that Christ is the only foundation. (1 Cor. iii. 11.) The most eminent of the antient fathers, as well as some of the early bishops or popes of Rome, particularly Gregory the Great, and likewise several of the most judicious modern commentators, respectively take this rock to be the profession of faith, which Peter had just made that *Christ was the Son of God.* The connection, however, shows that Peter is here plainly meant. *Thou art Peter,* says Christ; and *upon this rock,* that is, Peter, pointing to him; for thus it connects with the reason which follows for the name, in the same manner as the reason is given for that of Abraham in Gen. xvii. 5. and of Israel in Gen. xxxii. 28. The Apostles are also called, in other parts of the New Testament, the foundation on which the church is built, as in Eph. ii. 20. and Rev. xxi. 14. as being the persons employed in erecting the church, by preaching. It is here promised that Peter should commence the building of it by his preaching, which was fulfilled by his first converting the Jews (Acts ii. 14—42.), and also the Gentiles. (Acts x. xv. 7.) This passage, therefore, gives no countenance to the papal supremacy, but the contrary, for this prerogative was personal and incommunicable. [1]

5. *Such passages as are expressed with brevity are to be expounded by those where the same doctrines or duties are expressed* MORE LARGELY *and fully.*

(1.) The doctrine of justification, for instance, is briefly stated in Phil. iii.; but that momentous doctrine is professedly discussed in the Epistle to the Galatians, and especially in that to the Romans: and according to the tenor of these, particularly Rom. iii., all the other passages of Scripture that treat of justification, should be explained.

(2.) Even slight variations will oftentimes serve for the purpose of reciprocal illustration. Thus the beatitudes related in the sixth chapter of Saint Luke's Gospel, though delivered at another time and in a different place, are the same with those delivered by our Lord in his sermon on the mount, and recorded in the fifth chapter of Saint Matthew's Gospel. Being, however, epitomised by the former Evangelist, they may be explained by the latter.

(3.) Further, the quotation from Isaiah vi. 9, 10. *Hear ye indeed, but understand not,* &c. is contracted in Mark iv. 12. Luke viii. 10. and John xii. 40., but it is given at large in Matt. xiii. 14, 15.; and accordingly from this last cited Gospel, the sense of the prophet is most evident. Again, nothing is more certain than that God *hath no pleasure in wickedness,* or sin (Psal. v. 4.), and, consequently, cannot be the cause of sin. When, therefore, any passages occur which *appear* to intimate the contrary, they must be so understood as not to impugn this important truth. The *hardening* of Pharaoh's heart, therefore, is not to be taken as the act of God, but that he permitted him to go on, following his own cruel schemes, regardless of the divine judgments. [2]

6. "*Where several doctrines of equal importance are proposed, and revealed with great clearness, we must be careful to give to each its full and equal weight.*"

"Thus, that we are saved by the free grace of God, and through faith in Christ, is a doctrine too plainly affirmed by the sacred writers to be set aside by any contravening position: for it is said, *By grace ye are saved through faith, and that not of yourselves; it is the gift of God.* (Eph. ii. 8.) But so, on the other hand, are the doctrines of repentance unto life, and of obedience unto salvation; for, again it is said, *Repent and be converted, that your sins may be blotted out,* (Acts iii. 19.) and, *If thou wilt enter into life, keep the commandments.* (Matt. xix. 17.) To set either of these truths at variance with the others, would be to frustrate the declared purpose of the Gospel, and to make it of none effect. Points thus clearly established, and from their very nature indispensable, must be made to correspond with each other; and the exposition, which best preserves them unimpaired and undiminished, will in any case be a safe interpretation, and most probably the true one. The analogy of faith will thus be kept entire, and will approve itself, in every respect, as becoming its divine author, and *worthy of all acceptation.*" [3]

Some farther remarks might be offered in addition to the above rules; but as they fall more properly under consideration in the

[1] Barrow's Works, vol. i. p. 581. Grotius in loc. Elsley's Annotations, vol. i. pp. 273—275. Gerard's Institutes, p. 163. See also the commencement of Bishop Burgess's Letter to his Clergy, entitled, *Christ, and not St. Peter, the Rock of the Christian Church,* and especially Dr. A. Clarke's Commentary on Matt. xvi. 18.

[2] Franck's Guide, p. 41. Pfeiffer, Herm. Sac. c. xii. p. 659. and Critica Sacra, c. 5. § 15. (Op. t. ii. pp. 719, 720.) Gerard's Institutes, p. 161. J. E. Pfeiffer has given some additional examples, illustrating the preceding rule in his Inst. Herm. Sacr. pp. 142—144.

[3] Bishop Vanmildert's Bampton Lectures, p. 204.

subsequent part of this work, the preceding observations on the interpretations of Scripture by the analogy of faith will, perhaps, be found abundantly sufficient. It only remains to state, that valuable as this aid is for ascertaining the sense of Scripture, it must be used in *concurrence* with those which have been illustrated in the foregoing sections, and to subjoin a few cautions respecting the application of the analogy of faith, attention to which will enable us successfully to "*compare things spiritual with spiritual.*"

1. "Care," then, "must be taken, not to confound seeming with real analogies;—not to rely upon merely verbal resemblances when the sense may require a different application; not to interpret what is parallel only in one respect, as if it were so in all; not to give to any parallel passages so absolute a sway in our decisions as to over-rule the clear and evident meaning of the text under consideration; and, above all, not to suffer an eagerness in multiplying proofs of this kind, to betray us into a neglect of the immediate context of the passage in question, upon which its signification must principally depend."[1] The occasion, coherence, and connection of the writing, the argument carrying on, as well as the scope and intent of the paragraph, and the correspondence of the type with its antitype, are all to be carefully remarked.

2. Further, "In forming the analogy of faith, all the plain texts relating to one subject or article ought to be taken together, impartially compared, the expressions of one of them restricted by those of another, and explained in mutual consistency; and that article deduced from them all in conjunction: not, as has been most commonly the practice, one set of texts selected, which have the same aspect, explained in their greatest possible rigour; and all others, which look another way, neglected or explained away, and tortured into a compatibility with the opinion in that manner partially deduced."

3. Lastly, the analogy of faith, as applicable to the examination of particular passages, ought to be very short, simple, and purely scriptural; but most sects conceive it, as taking in all the complex peculiarities, and scholastic refinements, of their own favourite systems."[2]

Thus, as it has been remarked with equal truth and elegance[3], "by due attention to these principles, accompanied with the great moral requisites already shown to be indispensable, and with humble supplication to the throne of grace for a blessing on his labours, the diligent inquirer after Scripture truth may confidently hope for success. The design of every portion of Holy Writ, its harmony with the rest, and the divine perfection of the whole, will more and more fully be displayed. And thus will he be led, with increasing veneration and gratitude, to adore HIM, to whom every sacred book bears witness, and every divine dispensation led the way; even HIM who is *Alpha and Omega, the first and the last, Jesus Christ, the same yesterday, to-day, and for ever.*"[4]

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[1] Bishop Vanmildert's Bampton Lect. p. 215.

[2] Gerard's Institutes, p. 161. The analogy of faith is copiously illustrated, in addition to the authorities already cited, by Franck, in his Prælect. Herm. positio v. pp. 166—192.; by Rambach, in his Instit. Herm. Sacræ, lib. ii. c. i. pp. 87—106.; by Jahn in his Enchiridion Herm. Generalis, § 32. pp. 96—100.; by J. E. Pfeiffer, in his Instit. Herm. Sacræ, pp. 706—740.; and by Chladenius, in his Institutiones Exegeticæ, pp. 406—430.

[3] By Bishop Vanmildert, Bampt. Lect. p. 216.

[4] Rev. i. 11, Heb. xiii. 8.

§ 6. ON THE ASSISTANCE TO BE DERIVED FROM JEWISH WRITINGS IN THE INTERPRETATION OF THE SCRIPTURES.

I. *The Apocryphal Books of the Old Testament.* — II. *The Talmud.* — 1. *The Misna.* — 2. *The Gemara* — *Jerusalem and Babylonish Talmuds.* — III. *The Writings of Philo Judæus and Josephus.* — *Account of them.*

BESIDES the various aids mentioned in the preceding sections, much important assistance is to be obtained, in the interpretation of the Holy Scriptures, from consulting the Apocryphal writings, and also the works of other Jewish authors, especially those of Josephus and Philo; which serve not only to explain the grammatical force and meaning of words, but also to confirm the facts, and to elucidate the customs, manners, and opinions of the Jews, which are either mentioned or incidentally referred to in the Old and New Testaments.

Of the writings of the Jews, the Targums or Chaldee Paraphrases, which have been noticed in a former page[1], are, perhaps, the most important; and next to them are the Apocryphal books of the Old Testament, and the Talmud.

I. The APOCRYPHAL BOOKS, as we have already had occasion to remark[2], are the productions of the Alexandrian Jews and their descendants. They are all curious, and some of them extremely valuable. It is to be regretted that the just rejection of these books from the scriptural canon by the reformed churches has occasioned the opposite extreme of an entire disregard to them in the minds of many serious and studious Christians. As a collection of very antient Jewish works, anterior to Christianity, as documents of history, and as lessons of prudence and often of piety, the Greek Apocryphal writings are highly deserving of notice; but, as elucidating the phraseology of the New Testament, they claim the frequent perusal of scholars, and especially of theological students. Kuinöel has applied these books to the illustration of the New Testament, with great success; and Dr. Bretschneider has also drawn many elucidations from the Apocryphal books in his Lexicon to the New Testament. The Apocryphal books of the New Testament exhibit a style in many respects partaking of the Hebraic-Greek idiom of the genuine books of the New Testament.

II. The TALMUD (a term which literally signifies *doctrine*) is a body of Jewish Laws, containing a digest of doctrines and precepts relative to religion and morality. The Talmud consists of two general parts, viz. The *Misna* or text, and the *Gemara* or commentary.

1. The MISNA (or *repetition*, as it literally signifies) is a collection of various traditions of the Jews, and of expositions of Scripture texts; which, they pretend, were delivered to Moses during his abode on the Mount, and transmitted from him, through Aaron, Eleazar, and Joshua, to the prophets, and by those to the men of

[1] See an account of the Targums in pp. 83—38, of the present volume.
[2] See Vol. I. p. 496.

the Great Sanhedrin, from whom they passed in succession to Simeon (who took our Saviour in his arms), Gamaliel, and ultimately to Rabbi Jehuda, surnamed *Hakkadosh* or the Holy. By him this digest of oral law and traditions was completed, towards the close of the second century, after the labour of forty years. From this time it has been carefully handed down among the Jews, from generation to generation; and in many cases has been esteemed beyond the written law itself. The Misna consists of six books, each of which is entitled *order*, and is further divided into many treatises, amounting in all to sixty-three: these again are divided into chapters, and the chapters are further subdivided into sections or aphorisms.

2. The GEMARAS or Commentaries on the Misna are two-fold:—

(1.) The *Gemara of Jerusalem*, which in the opinion of Prideaux, Buxtorf, Carpzov, and other eminent critics, was compiled in the third century of the Christian æra; though, from its containing several barbarous words of Gothic or Vandalic extraction, father Morin refers it to the fifth century. This commentary is but little esteemed by the Jews.

(2.) The *Gemara of Babylon* was compiled in the sixth century, and is filled with the most absurd fables. It is held in the highest estimation by the Jews, by whom it is usually read and constantly consulted, as a sure guide in all questions of difficulty.

The Jews designate these commentaries by the term Gemara, or *perfection*, because they consider them as an explanation of the whole law, to which no further additions can be made, and after which nothing more can be desired. When the Misna or text, and the commentary compiled at Jerusalem, accompany each other, the whole is called the *Jerusalem Talmud*; and when the commentary which was made at Babylon is subjoined, it is denominated the *Babylonish Talmud*. The Talmud was collated for Dr. Kennicott's edition of the Hebrew Bible; and as the passages of Scripture therein contained were taken from manuscripts in existence from the second to the sixth century, they are so far authorities, as they show what were the readings of their day. These various readings, however, are neither very numerous nor of very great moment. Bauer states that Fromman did not discover more than *fourteen* in the Misna: and although Dr. Gill, who collated the Talmud for Dr. Kennicott, collected about a thousand instances, yet all these were not, in strictness, various lections. The Talmud, therefore, is chiefly useful for illustrating manners and customs noticed in the Scriptures.[1] Sometimes the passages cited from the Old Testament are

[1] Bauer, Crit. Sacr. pp. 340—343. Jahn, Introd. ad Vet. Fœd. p. 174. Kennicott, Dissertatio Generalis, §§ 32—35. Leusden, Philologus Hebræo-mixtus, pp. 90. et seq. In pp. 95—98. he has enumerated the principal contents of the Misna, but the best account of the Misna and its contents is given by Dr. Wotton, Discourses, vol. i. Disc. i. and ii. pp. 10—120. — See also Waehner's Antiquitates Ebræorum, vol. i. pp. 256—340. — Pfeiffer, op. tom. ii. pp. 852—855. De Rossi, Variæ Lectiones, tom. i. Proleg. canons 78—81.: and Allen's Modern Judaism, pp. 21—64. Buddæus, in his Introductio ad Historiam Philosophiæ Ebræorum, pp. 116. et seq. has entered most fully into the merits of the Jewish Talmudical and Rabbinical writings.

exactly quoted; and sometimes many things are left out, or added in an arbitrary manner, in the same manner as some of the fathers have quoted from the New Testament. [1]

The *Rabbinical Writings* of the Jews are to be found chiefly in their *Commentaries* on the Old Testament.

As all these Jewish writings are both voluminous and scarce, many learned men have diligently collected from them the most material passages that tend to illustrate the Scriptures. An account of their labours, as well as of the editions of the Misna, Talmud, and Jewish Commentators, will be found in the Appendix to this volume, pp. 187—192.

The Misna, being compiled towards the close of the second century, may, for the most part, be regarded as a digest of the traditions received and practised by the Pharisees in the time of our Lord. Accordingly, different commentators have made considerable use of it in illustrating the narratives and allusions of the New Testament, as well as in explaining various passages of the Old Testament; particularly Ainsworth on the Pentateuch, Drs. Gill and Clarke in their entire comments on the Scriptures, Wetstein in his critical edition of the New Testament, and Koppe in his edition of the Greek Testament, who in his notes has abridged the works of all former writers on this topic.

In availing ourselves of the assistance to be derived from the Jewish writings, we must take care not to compare the expressions occurring in the New Testament *too strictly* with the Talmudical and Cabbalistical modes of speaking; as such comparisons, when carried too far, tend to obscure rather than to illustrate the sacred writings. Even our illustrious Lightfoot is said not to be free from error in this respect: and Dr. Gill has frequently incumbered his commentary with Rabbinical quotations. The best and safest rule, perhaps, by which to regulate our references to the Jewish writers themselves, as well as those who have made collections from their works, is the following precept delivered by Ernesti: — *We are to seek for help*, says he, *only in those cases where it is absolutely necessary; that is, where our knowledge of the Greek and Hebrew tongues affords no means of ascertaining an easy sense, and one that corresponds with the context.* The same distinguished scholar has further laid it down as a rule of universal application, that our principal information is to be sought from the Jewish writings, in every thing that relates to their sacred rites, forms of teaching and speaking; especially in the epistle to the Romans, which evidently shows its author to have been educated under Gamaliel.[2]

Some very important hints, on the utility of Jewish and Rabbinical literature in the interpretation of the New Testament, occur in

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1 On the alleged castigations and alterations of the Talmud by the Jews, the reader will find some curious information in Mr. Allen's Modern Judaism, pp. 61—64.

2 Ernesti, Instit. Interp. Novi Testamenti, p. 274. In the 5th vol. of Velthusen's, Kuinöel's, and Ruperti's Commentationes Theologicæ (pp. 117—197.), there is a useful dissertation by M. Weise, De more Domini acceptos a magistris Judaicis loquendi ac diserendi modos sapienter emendandi.

the Rev. Dr. (now Bishop) Blomfield's discourse, intitled *A Reference to Jewish Tradition necessary to an Interpretation of the New Testament.* London, 1817, 8vo.

III. More valuable in every respect than the Talmudical and Rabbinical Writings, are the works of the two learned Jews, Philo and Josephus, which reflect so much light on the manners, customs, and opinions of their countrymen, as to demand a distinct notice.

1. PHILO, surnamed Judæus, in order to distinguish him from several other persons of the same name [1], was a Jew of Alexandria, descended from a noble and sacerdotal family, and pre-eminent among his contemporaries for his talents, eloquence, and wisdom. He was certainly born before the time of Jesus Christ, though the precise date has not been determined; some writers placing his birth twenty, and others thirty years before that event. The latter opinion appears to be the best supported; consequently Philo was about sixty years old at the time of the death of our Redeemer, and he lived for some years afterwards. He was of the sect of the Pharisees, and was deeply versed in the Scriptures of the Old Testament, which he read probably in the Septuagint version, being a Hellenistic Jew, unacquainted (it is supposed) with the Hebrew, and writing in the Greek language. Some eminent critics have imagined that he was a Christian, but this opinion is destitute of foundation: for we have no reason to think that Philo ever visited Judæa, or that he was acquainted with the important events which were there taking place. Indeed, as the Gospel was not extensively and openly promulgated out of Judæa, until ten years after the resurrection of Jesus Christ, and as there is not the most distant allusion to him — much less mention of him, — made in the New Testament, it cannot be supposed that this distinguished person was a convert to Christianity. The striking coincidences of sentiment, and more frequently of phraseology, which occur in the writings of Philo, with the language of Saint Paul and Saint John in the New Testament, are satisfactorily accounted for, by his being deeply versed in the Septuagint (or Alexandrian Greek) version of the Old Testament, with which those apostles were also intimately acquainted. The writings of Philo exhibit many quotations from the Old Testament, which serve to show how the text then stood in the Original Hebrew, or, at least, in the Septuagint Version: and although they contain many fanciful and mystical comments on the Old Testament, yet they abound with just sentiments eloquently expressed, and were highly esteemed by the primitive Christian Church: and his sentiments concerning the LOGOS, or WORD, bear so close a resemblance to those of the apostle John, as to have given rise to the opinion of some eminent men that he was a Christian. [2]

[1] Fabricius and his editor, Professor Harles, have given notices of *forty-seven* persons of the name of Philo. Bibliotheca Græca, vol. iv. pp. 750—754.

[2] The late Mr. Bryant has collected the passages of Philo concerning the Logos in his work intitled "The Sentiments of Philo Judæus concerning the Λογος or Word of God; together with large extracts from his Writings, compared with the Scriptures on many other particular and essential Doctrines of the Christian Religion." (8vo. London, 1776.) As this volume is now rarely to be met with, the reader will find the most material pas-

In the writings of Philo, we meet with accounts of many customs of the Jews; of their opinions, especially such as were derived from the oriental philosophy; and of facts particularly relating to their state under the Roman emperors, which are calculated to throw great light on many passages of the sacred writings.[1]

2. FLAVIUS JOSEPHUS was of sacerdotal extraction and of royal descent, and was born A. D. 37: he was alive in A. D. 96, but it is not known when he died. He received a liberal education among the Pharisees, after which he went to Rome, where he cultivated his talents to great advantage.[2] On his return to Judæa, he commanded the garrison appointed to defend Jotapata against the forces of Vespasian, which he bravely maintained during forty-seven days. Josephus being subsequently taken prisoner by Vespasian, was received into his favour; and was also greatly esteemed by Titus, whom he accompanied to the siege of Jerusalem, on the capture of which he obtained the sacred books and many favours for his countrymen. When Vespasian ascended the imperial throne, he gave Josephus a palace, together with the freedom of the city of Rome, and a grant of lands in Judæa. Titus conferred additional favours upon him, and Josephus out of gratitude assumed the name of Flavius. The writings of Josephus consist of, 1. Seven books, relating the *War of the Jews* against the Romans, which terminated in their total defeat, and the destruction of Jerusalem. This history was undertaken at the command of Vespasian, and was written first in Hebrew and afterwards in Greek: and so highly was the emperor pleased with it, that he authenticated it by putting his signature to it, and ordering it to be preserved in one of the public libraries; 2. Of the *Jewish Antiquities*, in twenty books, comprising the period from the origin of the world to the twelfth year of the reign of Nero (A. D. 66), when the Jews began to rebel against the Romans; 3. An account of his own *Life*; and 4. Two books vindicating the *Antiquity of the Jewish Nation against Apion* and others. The writings of Josephus contain accounts of many Jewish customs and opinions, and of the different sects that obtained among his countrymen; which very materially contribute to the illustration of the Scriptures. Particularly, they contain many facts relative to the civil and religious state of the Jews about the time of Christ: which being supposed, alluded to, or mentioned in various passages of the New Testament, enable us fully to enter into the meaning of those passages.[3] His accurate and minute

sages of Philo's writings, selected and faithfully translated in the Rev. Dr. J. P. Smith's Scripture Testimony to the Messiah, vol. i. pp. 420—445. Dr. A Clarke has given *thirty-five* instances of the particular terms and doctrines found in Philo's works, with *parallel passages* from the New Testament, in his commentary, at the end of the first chapter of Saint John's Gospel.

[1] Fabricii Bibliotheca Græca, à Harles, vol. iv. pp. 720—750. Bp. Gray's Connexion between Sacred and Profane Literature, vol. i. pp. 288—302. Dr. Smith's Scripture Testimony to the Messiah, vol. i. pp. 417, 418. For the principal editions of Philo's Works, and the principal illustrations of Scripture derived from them, see the Appendix to this volume, pp. 187, 188. 191.

[2] It is highly probable that Josephus was the companion of St. Paul in his voyage to Rome, related in Acts xxvii. See Ottii Spicilegium ex Josepho, pp. 336—338., and especially Bp. Gray's Connexion between Sacred and Profane Literature, vol. i. pp. 357—368.

[3] In all matters relating to the temple at Jerusalem, and to the religion of the Jews,

detail of many of the events of his own time, and, above all, of the Jewish war, and the siege and destruction of Jerusalem, affords us the means of perceiving the accomplishment of many of our Saviour's predictions, especially of his circumstantial prophecy respecting the utter subversion of the Jewish polity, nation, and religion. The testimony of Josephus is the more valuable, as it is an undesigned testimony, which cannot be suspected of fraud or partiality. The modern Jews have discovered this, and therefore a writer who is a principal ornament of their nation since the cessation of prophecy, is now not only neglected, but despised; and is superseded among the Jews by a forged history, composed by an author who lived more than eight centuries *after* the time of Josephus, and who has assumed the name of Josippon, or Joseph Ben Gorion. The plagiarisms and falsehoods of this pseudo-Josephus have been detected and exposed by Gagnier, Basnage, and especially by Dr. Lardner.[1]

Michaelis particularly recommends a diligent study of the works of Josephus, from the beginning of Herod's reign to the end of the Jewish antiquities, as affording the very best commentary on the Gospels and Acts[2]: and Morus[3] observes, that the Jewish historian is more valuable in illustrating the histories related in the New Testament than for elucidating its style. Our numerous references to his works in the third, as well as in the preceding volume of this work, sufficiently attest the advantages resulting from a diligent examination of them.[4] Josephus is jointly admired for his lively and animated style, the bold propriety of his expressions, the exactness of his descriptions, and the persuasive eloquence of his relations, on which accounts he has been termed the Livy of the Greek authors. Though a strict Pharisee, he has borne such a noble testimony to the spotless character of Jesus Christ, that Jerome considered and called him a Christian writer.[5]

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there is a remarkable agreement between the authors of the New Testament and Josephus; who had in person beheld that sacred edifice, and was himself an eye-witness of the solemn rites performed there. Hence it is obvious, that his statements are unquestionably more worthy of credit than the unsupported assertions of the Talmudists, who did not flourish until long after the subversion of the city and temple, and of the whole Jewish polity, both sacred and civil. A single instance, out of many that might be adduced, will suffice to illustrate the importance of this remark. The Talmudical writers affirm that the priests only killed the paschal lambs; but Josephus (whose testimony is confirmed by Philo) relates that it was lawful for the master of every family to do it, without the intervention of any priest; and they further relate, that at the time of the passover, there were so many families at Jerusalem, that it was utterly impossible for the priests to kill the paschal lamb for every family. In the New Testament we read that Jesus Christ sent his disciples to a private house, that the passover might be prepared by its possessor and by them, without the presence of any priest, or previously taking the lamb to the temple. As the statements of Philo and Josephus are corroborated by the relation in the New Testament, they are undoubtedly correct.

[1] Jewish Testimonies, chap. vi. Lardner's Works, 8vo. vol. vii. pp. 162—187.; 4to. vol. iii. pp. 560—574.

[2] Introduction to the New Test. vol. iii. part i. pp. 339—341.

[3] Mori super Hermeneutica Novi Testamenti Acroases Academicæ, tom. ii. p. 195.

[4] Bp. Gray has illustrated, at length, the benefit to be derived from the writings of Josephus, in the illustration of the Scriptures. See his Connection between Sacred and Profane Literature, vol. i. pp. 303—330.

[5] See the *genuineness* of Josephus's Testimony concerning Jesus Christ established, in Vol. I. pp. 558—562. And for an account of the best editions of his works, and of elucidations of Scripture drawn from them, see the Appendix to this volume, pp. 188, 191.

§ 7. ON THE ASSISTANCE TO BE DERIVED FROM THE WRITINGS OF THE GREEK FATHERS, IN THE INTERPRETATION OF SCRIPTURE.

LEARNED men are by no means agreed as to the *persons*, to whom the venerable appellation of FATHERS OF THE CHRISTIAN CHURCH ought to be given. While some would confine it exclusively to the Apostles, or to those writers who lived in the century immediately succeeding them, others would extend it to those who flourished in the fifth and sixth centuries; and some even give the appellation of *fathers* to all those theologians who lived and wrote so lately as the twelfth century, or to the origin of Scholastic Theology. The most probable classification is that which would enrol among the fathers, those Christian doctors only, who flourished before the close of the sixth century: because, in the seventh and following centuries, the purity of Christian Doctrine was debased by the most absurd notions and degrading superstitions; and also because but few of those, who held the office of teachers of religion during the dark ages, conducted themselves in such a manner as to deserve the appellation of FATHERS OF THE CHURCH. Still less are the learned agreed as to the degree of *authority* to be conceded to the works of the Fathers of the Christian Church: by some they are depreciated beyond measure, while on the other hand they are estimated as repositories of every thing that is valuable in sacred literature.

It is, however, a singular circumstance, that, in almost all theological controversies, both parties are desirous of having the fathers on their side. Considering the question, then, without prejudice or predilection, we may safely assume, that the primitive fathers were men eminent for their piety and zeal, though occasionally deficient in learning and judgment; that they may be relied upon in general for their statements of facts, but not invariably for the constructions which they put upon them, unless in their expositions of the New Testament, with the language of which they were intimately acquainted; and that they are faithful reporters of the opinions of the Christian Church, but not always the most judicious interpreters of Scripture. As repositories, therefore, of Christian antiquity, as preachers of Christian virtue, and as defenders of the true Christian doctrine, they may still be very advantageously consulted; especially if we do not expect that from them which they could not have. The fathers applied themselves to the reading of the Scriptures with undivided attention, with intense thought, and with holy admiration, as to that which was alone worthy to be studied. No part of Scripture was neglected by them; they were so earnestly intent upon it, that not a jot or tittle escaped them. This, with the advantages which they had (especially the Ante-Nicene fathers) in point of languages and antiquities, could not fail to produce remarks which it must be very imprudent in any age to neglect. The mistakes, charged upon the fathers in their expositions of the Old Testament, originated in their being misled by the Septuagint version, which their ignorance of Hebrew, together with their contempt of the Jews, and their unwillingness to be taught that language by them, induced them to trust implicitly. And that ex-

cess of allegorical interpretation into which some of the antients ran, was probably occasioned by their studying, with a warm imagination, prophecies and types, parables and allusions, and by our Saviour's not developing the whole of his plan during his lifetime.

It is obvious that the contemporary friends of any body of men, *must* know the sentiments of those men more accurately and perfectly than even the most sagacious inquirers who flourish many ages posterior to them. Such of the primitive Fathers, therefore, as conversed with the Apostles, or with their immediate followers, are the most likely to know the true sense of their writings; and it is highly probable that the works of these Fathers must contain traits and sentiments strongly illustrative of the doctrines of the Bible. The use, then, which is to be made of their writings, is precisely that which a discreet lawyer would make of all the best contemporary authors, who lived when Magna Charta was obtained. If in that celebrated code of civil rights any thing appeared obscure and difficult to be understood, he would consult the best authors of the age who had written upon the same, or upon any collateral subject; and he would especially consult contemporary authors, or those who immediately followed, if any of them had undertaken to illustrate and explain the whole or any part of that invaluable instrument. Magna Charta is to us, as Englishmen, what the Word of God is to us as Christians: the one contains a copy of our civil rights and privileges; the other, of our religious privileges and duties. Nor is it any diminution of the just and absolute authority of the Holy Scriptures in our religious concerns, to consult the contemporary and subsequent writings of the Fathers, in order to see how the Bible was understood in the several ages in which they lived; any more than it would be a diminution of the just and absolute authority of Magna Charta, in our civil concerns, to consult the contemporary and subsequent writings of lawyers and historians, in order to see how it was understood in the several ages in which they lived. Similar to this is the conduct of every prudent person in all the common occupations and concerns of life. Accordingly, Christians in all ages, and of every denomination, have eagerly claimed the verdict of the Fathers in their own behalf: and no one ever lightly esteemed their testimony, but those whose principles and doctrines the writings of the Fathers condemned.[1]

The important testimony in behalf of the genuineness of the Sacred Writings of the New Testament, borne by the Fathers of the Christian church, and especially by the Greek Fathers, has been exhibited in detail in Vol. I. pp. 76—86.; and in pp. 192—195. of the present volume, the value of their writings as aids for determining various readings has been stated. It now remains to show, by one or two examples, the value of such of the fathers as are *not* professed commentators [2], in determining the meaning of words and phrases, and in whose writings passages of the Old and New Testaments *incidentally* occur, in such a connection or with such adjuncts, that we may clearly perceive what meaning was attached to them in the age when those fathers respectively flourished. Such interpretations we find in the writings

[1] Simpson's Plea for the Deity of Christ, p. 438. Dr. Hey's Norrisian Lectures, vol. i. pp. 105—118. Quarterly Review, vol. xiii. pp. 183—188. See also some admirable observations of the learned Dr. Gregory Sharpe, in his Argument in Defence of Christianity, taken from the Concessions of the most antient Adversaries, pp. 90—99.

[2] The principal Commentaries of the Fathers are enumerated in the Appendix to this volume, pp. 192—195.

of Barnabas, Clemens Romanus, Ignatius, Justin Martyr, and others; where testimonies to the divinity of Christ have been collected by Mr. Burton. The evidence of the early Fathers on this fundamental topic of Christian doctrine (to omit others which might be adduced relative to the discipline and practice of the Christian church) is peculiarly important: for "if the doctrine of the real nature of Christ was corrupted in the three first centuries, the writings of that period must show the progress of that corruption." And, on the other hand, "if no variation appears in the opinions of Christians, during that period, but the Fathers of the three first centuries all deliver the same doctrine," and "with one consent speak of Christ as having existed from all eternity as very God, and that he took our human nature into the divine, we have surely good grounds for saying, that there never was a time when this was not the doctrine of the church, and that it was the true and genuine doctrine which the Apostles themselves preached."[1]

1. In John i. 3. the work of creation is expressly ascribed to Jesus Christ. To evade the force of this testimony to his deity, Faustus Socinus affirms that τα παντα, *all things*, in this verse, means the moral world—the Christian church: but to this exposition there are two objections. *First*, a part of these τα παντα is in verse 10. represented as ὁ κοσμος, *the world;* a term no where applied in the New Testament to the Christian church, nor to men as morally amended by the Gospel. *Secondly*, this very world (ὁ κοσμος) which he created *did not know* or acknowledge him, αυτον ουκ εγνω: whereas the distinguishing trait of Christians is, that they know Christ; that they know the only true God and Jesus Christ whom he hath sent. Τα παντα, then, which the Logos created, means (as common usage and the exigency of the passage require) *the universe*, the worlds, material and immaterial.[2] In this passage, therefore, Jesus Christ is unquestionably called God; and this interpretation of it is corroborated by the following passage of Irenæus, who wrote A. D. 185: —

"Nor can any of those things, which have been made, and are in subjection, be compared to the Word of God, *by whom all things were made.* For that angels or archangels, or thrones or dominations, were appointed by him, who is God over all, and made by his Word, John has thus told us: for, after he had said of the Word of God, that he was in the Father, he added, *all things were made by him, and without him was not anything made.*"[3]

2. In Heb. i. 2. God is said to have created the worlds by his Son — Δι οὗ και τους αιῶνας ἐποιησεν. To evade the force of this testimony, some opposers of our Lord's divinity expound αιῶνας, as meaning new times, or that God by Christ created anew the world of mankind. But the construction will not justify either of these renderings: for, it is evident, in the first place, from Heb. xi. 3. that αιῶνες does signify the worlds or world. Secondly, it is an undeniable fact that the tenth verse of this chapter does ascribe the creation of the world to Christ. Thirdly, that δια does not denote merely an instrumental cause, is evident from those passages in which it is also said of the Father, that all things were created δι' αυτου, *by him*, (Heb. ii. 10. Rom. xi. 36.), as also from the fact that δια and

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1 Burton's Testimonies of the Ante-Nicene Fathers to the Divinity of Christ, Pref. p. viii.

2 Stuart's Letters to Channing, p. 67.

3 Irenæus, adv. Hæres, lib. iii. c. 8. § 2. p. 183. Burton's Testimonies, p. 71. Mr. B.'s reasonings upon the above-cited passage of Irenæus are very powerful.

ἐκ are used interchangeably for each other. But as Heb. i. 1, 2. relates to the person through whom God instructed us, namely, the incarnate Logos or Word, the words "*by whom also he made the worlds*" must be understood thus: — God created the world by the same person through whom he hath spoken unto us, in as much as this person is God himself and one with the Father, *i. e.* He created the world by himself.[1] That this is the correct interpretation is confirmed by the testimony of Justin Martyr (who flourished about A.D. 150), or the author of the epistle to Diognetus, which is commonly ascribed to him. Speaking of the special revelation of his will which God had made to Christians, he says, "This is no earthly invention which has been handed down to them, neither is it a mortal notion which they are bent upon observing so carefully, nor have they a system of human mysteries committed to them: but the omnipotent and all-creative and invisible God hath Himself from heaven established amongst men the truth and the holy and incomprehensible word, and rooted it in their hearts: not, as you might suppose, by sending to men any of His servants, either an angel or a prince, or one of those who administer the affairs of earth, or one of those who have the management of heavenly things intrusted to them, but the *Framer and Creator of the universe himself, by whom He created the heavens, by whom He shut up the sea in its own bounds.*"[2]

On this passage, Mr. Burton remarks: — "We have here an express declaration that Jesus Christ was *the Framer and Creator of the World.* God created them by Jesus Christ, as is said in the Epistle to the Hebrews, i. 2.; and if the words quoted above are not sufficiently strong to exclude the idea of God having employed any subordinate agent, we find in the very next chapter the expression of '*God* the Lord and Creator of the universe, who made all things and arranged them in order.' Thus, according to Justin's own words, God created the world by His Son, and His Son, by whom He created them, was God."[3]

3. We have a striking confirmation of all those passages of the New Testament, in which the appellation and attributes of Deity are given to Jesus Christ, in the practice of the Christian church, mentioned by the father and ecclesiastical historian Eusebius; who, opposing the followers of Artemon (who asserted the mere humanity of Christ), first appeals to the evidence of Scripture and to the works of Justin, Miltiades, Tatian, Clement, and many other fathers, in all of which divinity is ascribed to Christ, and then states the following fact: "Moreover, all the psalms and hymns of the brethren, *written from the beginning by the faithful, celebrate the praises of Christ the Word of God, and attribute* DIVINITY *to him.*"[4]

It were not difficult to add other examples: but the preceding may suffice to show the value of the Fathers, as aids for ascertaining the meaning of particular passages. The reader who is desirous of examining their important evidence on the cardinal Doctrine

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[1] Schmucker's Biblical Theology, vol. i. pp. 425, 426.

[2] Epist. ad Diognet. c. 7. Burton's Testimonies, p. 47.

[3] Ibid. p. 48. Some other testimonies may be seen in the "Scripture Doctrine of the Trinity, briefly stated and defended," by the author of this Introduction, pp. 164—183. second edition.

[4] Euseb. Eccl. Hist. lib. v. c. 27, 28. Schmucker's Bib. Theol. vol. i. p. 413. The testimony of the heathen philosopher, Pliny, to the practice of the Christian Churches in a province of Asia Minor in his day must not be overlooked. *Carmen* CHRISTO *quasi* DEO *dicere secum invicem*, — they were wont to ..... *sing among themselves alternately a hymn to* CHRIST *as* GOD. Epist. lib. x. Ep. 97.

of Christ's Divinity, is referred to Mr. Burton's "Testimonies," already cited: of whose elaborate and judicious work it has been truly said, that he "has brought before us a cloud of witnesses to prove that the faith delivered by our Lord to his Apostles, and by the Apostles to their successors, was essentially that which our Church professes and cherishes."[1]

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§ 8. ON HISTORICAL CIRCUMSTANCES.

Historical Circumstances defined. — I. *Order.* — II. *Title.* — III. *Author.* — IV. *Date of the several Books of Scripture.* — V. *The Place where written.* — VI. *Occasion on which they were written.* — VII. *Antient Sacred and Profane History.* — VIII. *Chronology.* — IX. *Biblical Antiquities, including,* 1. *The Political, Ecclesiastical, and Civil State;* — 2. *Coins, Medals, and other antient Remains;* — 3. *Geography;* — 4. *Genealogy;* 5. *Natural History;* and 6. *Philosophical Sects and Learning of the Jews and other nations mentioned in the Scriptures.*

HISTORICAL CIRCUMSTANCES are an important help to the correct understanding of the sacred writers. Under this term are comprised — 1. The *Order;* 2. The *Title;* 3. The *Author;* 4. The *Date* of each of the several books of Scripture; 5. The *Place* where it was written; 6. The *Occasion* upon which the several books were written; 7. *Antient Sacred and Profane History;* 8. The *Chronology* or period of time embraced in the Scriptures generally, and of each book in particular; 9. *Biblical Antiquities,* including the Geography, Genealogy, Natural History and Philosophy, Learning, and Philosophical Sects, Manners, Customs, and Private Life of the Jews and other nations mentioned in the Bible. How important a knowledge of these particulars is, and how indispensably necessary to a correct interpretation of the inspired volume, we are now to consider.

I. A knowledge of the ORDER OF THE DIFFERENT BOOKS, especially such as are historical, will more readily assist the student to discover the order of the different histories and other matters discussed in them, as well as to trace the divine economy towards mankind under the Mosaic and Christian dispensations.

This aid, if judiciously exercised, opens the way to a deep acquaintance with the meaning of an author; but, when it is neglected, many things necessarily remain obscure and ambiguous.

II. The TITLES are further worthy of notice, because some of them announce the chief subject of the book; —

As *Genesis,* the generation of heaven and earth — *Exodus,* the departure of the Israelites from Egypt, &c.; while other titles denote the churches or particular persons for whose more immediate use some

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[1] British Critic and Quarterly Theol. Review, Oct. 1827, p. 303.

parts of the Scriptures were composed, and thus afford light to particular passages.[1]

III. A knowledge of the AUTHOR of each book, together with the age in which he lived, his peculiar character, his sect or religion, and also his peculiar mode of thinking and style of writing, as well as the testimonies which his writings may contain concerning himself, is equally necessary to the historical interpretation of Scripture. Thus,

1. *The consideration of the testimonies concerning himself, which appear in the second epistle of St. Peter, will show that he was the author of that book:*

For he expressly says, 1. That he was present at the transfiguration of Jesus Christ (2 Pet. i. 18.); 2. That this was his second epistle to the believing Jews (iii. 1.); and that Paul was his beloved brother (iii. 15.); all which circumstances quadrate with Peter. In like manner, the coincidence of style and of peculiar forms of expression, which exist between the second and third epistles of Saint John, and his other writings, prove that those epistles were written by him. Thus we shall be able to account for one writer's omitting some topics, and expatiating upon others — as Saint Mark's silence concerning actions honourable to Saint Peter, and enlarging on his faults, he being the companion of the latter, and writing from his information. A comparison of the style of the epistle to the Hebrews, with that of Saint Paul's other epistles, will show that he was the author of that admirable composition.[2]

2. *In order to enter fully into the meaning of the sacred writers, especially of the New Testament, it is necessary that the reader in a manner identify himself with them, and invest himself with their affections or feelings; and also familiarise himself with the sentiments, &c. of those to whom the different books or epistles were addressed.*[3]

This canon is of considerable importance, as well in the investigation of words and phrases, as in the interpretation of the sacred volume, and particularly of the prayers and imprecations related or contained therein. If the assistance, which may be derived from a careful study of the affections and feelings of the inspired writers, be disregarded or neglected, it will be scarcely possible to avoid erroneous expositions of the Scriptures. Daily observation and experience prove how much of its energy and perspicuity familiar discourse derives from the affections of the speakers: and also that the same words, when pronounced under the influence of different emotions, convey very different meanings. Franzius has paid particular attention to this subject in the examples adduced in his treatise *De Interpretatione Sacræ Scripturæ:* and Franck has written a distinct essay on the same topic, which, being already extant in our language, it is not necessary to abridge in this place.[4]

IV. Knowledge of the TIME when each book was written sometimes shows the reason and propriety of things said in it.[5]

Upon this principle, the solemn adjuration in 1 Thess. v. 27., which at first sight may seem unnecessary, may be explained. It is probable that, from the beginning of the Christian dispensation, the Scriptures of the

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1 Roberts's Clavis Bibliorum, pp. (11.) (12.)

2 This topic has been ably proved by Braunius, in his Commentarius in Epistolam ad Hebræos, pp. 10—21.; by Pritius, in his Introductio in Novum Testamentum, cap. iv. § iii. pp. 47, 48., and by Langius in his Commentatio de Vita et Epistolis Pauli, p. 157. Le Clerc has some pertinent remarks on the same subject, in his Ars Critica, pars iii. sect. ii. c. vi. p. 372.

3 Pritii Introductio ad N. Test. p. 612. Wetstein de Interpret. Nov. Test. pp. 149—156. 8vo. edit. Franckii Prælectiones Hermeneuticæ, p. 192.

4 See Mr. Jaques's translation of Franck's Guide to the Reading and Study of the Scriptures, pp. 141—175. 8vo. edit. An enlarged edition of this essay is given by Franck himself in his Prælectiones Hermeneuticæ, pp. 193—250.; to which Rambach is partly indebted for his chapter De Investigatione Adfectuum. Inst. Herm. Sacr. pp. 122—144. See also Chladenius's Instit. Exeget. pp. 25. *et seq.*; and J. E. Pfeiffer's Inst. Herm. Sacr. pp. 251—260.

5 Rambach, Inst. Herm. Sacr. p. 116.

Old Testament were read in every assembly for divine worship. Saint Paul, knowing the plenitude of the apostolic commission, now demands the same respect to be paid to his writings which had been given to those of the antient prophets: this, therefore, is a proper direction to be inserted in the *first* epistle written by him; and the manner, in which it is given, suggests an argument that the first Epistle to the Thessalonians was the earliest of his epistles. An accurate knowledge of the date of a book is further of peculiar importance in order to understand the prophecies and epistles: for not only will it illustrate several apparently obscure particulars in a prediction, but it will also enable us to ascertain and to confute a false application of such prediction. Grotius, in his preface to the second Epistle to the Thessalonians, has endeavoured to prove that the Emperor Caligula was the *man of sin*, and Simon Magus *the wicked one*, foretold in the second chapter of that epistle; and has fruitlessly laboured to show that it was written A. D. 38; but its true date, A. D. 52, explodes that application, as also Dr. Hammond's hypothesis that Simon Magus was the *man of sin*, and *the wicked one*.

V. Not unfrequently, the consideration of the PLACE, 1. Where any book was written; or, 2. Where any thing was said or done, will materially facilitate its historical interpretation, especially if regard be had, 3. To the NATURE OF THE PLACE, and the customs which obtained there.

1. For instance, it is evident that St. Paul's second Epistle to the Thessalonians was written, shortly after the first, at Corinth, and not at Athens, as its subscription would import, from this circumstance, viz. that Timothy and Silvanus or Silas, who joined him in his first letter, were still with him, and joined him in the second. (Compare 2 Thess. i. 1. with 1 Thess. iii. 6. and Acts xviii. 1—5.) And as in this epistle he desired the brethren to *pray that he might be delivered from unreasonable and wicked men* (2 Thess. iii. 2.), it is probable that he wrote it soon after the insurrection of the Jews at Corinth, in which they dragged him before Gallio the proconsul of Achaia, and accused him of *persuading men to worship contrary to the law*. (Acts xviii. 13.) But this consideration of the place where a book was written, will supply us with one or two observations that will more clearly illustrate some passages in the same epistle. Thus it is manifest from 2 Thess. iii. 8. that Saint Paul could appeal to his own personal labours for his subsistence with the greater confidence, as he had diligently prosecuted them at Corinth (compare Acts xviii. 3. with 1 Cor. ix. 11, 12, 13.): and, to mention no more examples, it is clear from 2 Thess. iii. 1, 2., that the great Apostle of the Gentiles experienced more difficulty in planting a Christian church at Corinth, and in some other places, than he did at Thessalonica. In a similar manner, numerous beautiful passages in his epistles to the Ephesians will be more fully understood, by knowing that they were written at Rome during his first captivity.

2. Our Lord's admirable discourse, recorded in the sixth chapter of St. John's Gospel, which so many disregarded, is said (v. 59.) to have been delivered in the synagogue at Capernaum, consequently in a public place, and in that very city which had witnessed the performance of so many of his miracles. And it is this circumstance of place which so highly aggravated the malice and unbelief of his hearers. (Compare Matt. xi. 23.)

3. The first Psalm being written in Palestine, the comparison (in v. 4.) of the ungodly to chaff driven away by the wind will become more evident, when it is recollected that the threshing-floors in that country were not

under cover as those in our modern barns are, but that they were formed in the open air, without the walls of cities, and in lofty situations, in order that the wheat might be the more effectually separated from the chaff by the action of the wind. (See Hosea xiii. 3.) In like manner, the knowledge of the nature of the Arabian desert, through which the children of Israel journeyed, is necessary to the correct understanding of many passages in the Books of Exodus, Numbers, and Deuteronomy, which were written in that desert.

VI. We find it to be no small help to the understanding of antient profane writings, if we can discover the OCCASION on which, as well as the time when, they were penned: and for want of such knowledge many passages in such writings are become obscure and unintelligible. The same may be observed in the books of the Old and New Testament (especially in the Book of Psalms and the Apostolical Epistles), the right understanding of the design of which, as well as of their phraseology, is most essentially promoted by a careful observance of the OCCASION upon which they were written.

To some of the Psalms, indeed, there is prefixed a notice of the occasion on which they were composed: and, by comparing these with one another, and with the sacred history, great light may be, and has been thrown upon the more difficult passages; and the meaning, beauty, and energy of many expressions have been set in a clearer point of view. But where no such titles are prefixed, the *occasion* must be sought from internal circumstances.

Psalm xlii. was evidently written by David, when he was in circumstances of the deepest affliction: but if we compare it with the history of the conspiracy of Absalom, aided by Ahithophel, who had deserted the councils of his sovereign, as related in 2 Sam. xv., and also with the character of the country whither David fled, we shall have a key to the meaning of that psalm, which will elucidate it with equal beauty and propriety. [1]

VII. ANTIENT SACRED AND PROFANE HISTORY.—An acquaintance with the history of the Israelites, as well as that of the Moabites, Ammonites, Philistines, Egyptians, Assyrians, Medes, Babylonians, Persians, Arabians, Greeks, Romans, and other antient nations, is of the greatest importance to the historical interpretation of the Bible: for, as the Jewish people were connected with those nations, either in a hostile or in a pacific manner, the knowledge of their history, customs, arts, and literature, becomes the more interesting; as it is well known that the Israelites, notwithstanding they were forbidden to have intercourse with the heathen, did nevertheless borrow and adopt some of their institutions. More particularly, regardless of the severe prohibitions delivered by Moses and the prophets against idolatry, how many idols did they borrow from the Gentiles at different times, previously to the great Babylonish captivity, and associate them in the worship of Jehovah! Their commercial intercourse with the Egyptians and Arabs, and especially with the Phœnicians, was very considerable: and, at the same time,

[1] Dr. Randolph has very happily elucidated the whole of the forty-second Psalm, from an investigation of the occasion from internal circumstances, in a Dissertation, at the end of vol. i. of his View of Christianity, &c. Oxford, 1784. 8vo.

they were almost incessantly at war with the Philistines, Moabites, and other neighbouring nations, and afterwards with the Assyrians and Egyptians, until they were finally conquered, and carried into captivity by the Assyrians and Babylonians. Further, the prophets, in their denunciations or predictions, not only address their admonitions and threatenings to the Israelites and Jews, but also frequently accost foreign nations, whom they menace with destruction. The writings of Isaiah, Jeremiah, and Ezekiel, contain very numerous predictions relative to the heathen nations, which would be utterly unintelligible without the aid of profane history. The same remark will apply to the divisions of time and forms of government that obtained at different periods, which cannot be ascertained from the perusal of the Sacred Writings merely.

In proportion, however, as the history of the antient nations of Asia becomes necessary to the interpretation of the Bible, it is to be regretted that it is for the most part involved in so much obscurity and confusion as to require no small labour before we can extricate it from the trammels of fable, and arrive at any thing like certainty. As the histories of antient Egypt have perished, with the exception of a few fragments preserved in the writings of Josephus, Eusebius, and other authors, our knowledge of the earliest state of that country (which is sufficiently confused and intricate) can only be derived from Herodotus, Diodorus, and some other Greek writers, who cannot always be depended on. The writings of Sanchoniatho, with the exception of a few fragments, as well as the works of Histiæus, and other Phœnician historians, have long since perished: and, for our accounts of the Assyrians, recourse must chiefly be had to the Scriptures themselves, as no confidence whatever can be placed in the narrations of Ctesias, whose fidelity and veracity have justly been questioned by Aristotle, Strabo, and Plutarch. The history of the Ammonites, Moabites, Idumæans, Philistines, and other petty neighbouring nations, who had no historians of their own, is involved in equal obscurity: for the little that is known of them, with certainty, we are exclusively indebted to the Holy Scriptures.

The sources, therefore, of that historical knowledge, which is so essential to an interpreter of the Sacred Writings, are, in the first place, the Old and New Testaments, and next the works of Josephus and profane authors. It is however to be observed, that where the latter speak of the Jews, they *wilfully misrepresent* them as is done by Justin and Tacitus. With a view to reconcile these various contradictions, and to overcome the difficulties thus interposed by the uncertainty of antient profane history, various learned men have at different times employed themselves in digesting the remains of antient history, and comparing it with the Scriptures, in order to illustrate them as much as possible: and the Connections of Sacred and Profane History, by Drs. Shuckford, Prideaux, and Russell, Stackhouse's History of the Bible, and Dr. Lardner's Credibility of the Gospel History, are particularly worthy of notice.[1]

[1] An account of their valuable works is given in the Appendix to this volume.

VIII. CHRONOLOGY, or the science of computing and adjusting periods of time, is of the greatest importance towards understanding the historical parts of the Bible, not only as it shows the order and connection of the various events therein recorded, but likewise as it enables us to ascertain the accomplishment of many of the prophecies. Chronology is further of service to the biblical critic, as it sometimes leads to the discovery and correction of mistakes in numbers and dates, which have crept into particular texts. As considerable differences exist in the chronology of the Hebrew Scriptures, the Samaritan Pentateuch, the Septuagint version, and Josephus, different learned men have applied themselves to the investigation of these difficulties, and have communicated the result of their researches in elaborate systems. Some one of these, after examining their various claims, it will be desirable to have constantly at hand. The principal systems of Chronology are those of Cappel, Vossius, Archbishop Usher, Bedford, Jackson, and Dr. Hales; of which an account will be found in the Appendix to this volume.

IX. A knowledge of BIBLICAL ANTIQUITIES (including the Sacred and Profane History, Geography, Genealogy, Natural History, Coins, Medals, and other antient remains, and Philosophy, Learning and Philosophical Sects, Manners, Customs, and private Life, of the Jews and other nations mentioned in the Bible,) is indispensably necessary to the right understanding of the sacred volume.

1. What the peculiar rites, manners, and customs of the Hebrews and other nations actually were, that are either alluded to or mentioned in the Scriptures, can only be ascertained by the study of their POLITICAL, ECCLESIASTICAL, and CIVIL STATE; without an accurate knowledge of which, all interpretation must be both defective and imperfect.

If, in order to enter fully into the meaning, or correctly apprehend the various beauties of the Greek and Roman classics, it be necessary to be acquainted with the peculiar forms of government that prevailed — the powers of magistrates — modes of executing the laws — the punishments of criminals — tributes or other duties imposed on subjects — their military affairs — sacred rites and festivals — private life, manners, and amusements — commerce, measures, and weights, &c. &c. — how much greater difficulties will be interposed in *his* way, who attempts to interpret the Scriptures without a knowledge of these topics! For, as the customs and manners of the oriental people are widely different from those of the western nations; as further, their sacred rites differ most essentially from every thing with which we are acquainted, and as the Jews in particular, from the simplicity of their language, have drawn very numerous metaphors from the works of nature, from the ordinary occupations and arts of life, from religion and things connected with it, as well as from their national history; — there are many things recorded, both in the Old and New Testament, which must appear to Europeans either obscure, unintelligible, repulsive, or absurd, unless, forgetting our own peculiar habits and modes of thinking, we transport ourselves in a manner to the East, and diligently study the customs, whether political, sacred, or civil, which obtained there. In the third volume of this work, the author has attempted to compress the most important facts relative to biblical antiquities.

2. With regard to COINS, MEDALS, AND OTHER ANTIENT REMAINS, considered as a source of interpretation, a few remarks and illustrations may be here introduced. The examples given in Vol. I. pp. 205—216., as collateral testimonies to the credibility of the sacred writers, may indeed be considered as so many elucidations of the passages there referred to. Two or three additional instances shall now be subjoined, which will serve to show the important hermeneutical aid, which may be derived from these remains of antient art.

1. Acts xi. 26. It came to pass that ..... the disciples were called (Χρηματισαι) Christians, first in Antioch.

Commentators and critics are much divided in opinion concerning the origin of the appellation Christian. Some are of opinion, that it was first invented by the enemies of religion, and was fixed upon the disciples of Christ as a stigma of reproach. In confirmation of this opinion, they refer to Acts xxvi. 28. and 1 Pet. iv. 16. Others imagine, that the Christians themselves assumed this appellation. Others, with more propriety, conceive, that it was given to them by divine appointment, or by an oracle from God. In all other passages of the New Testament, where the word Χρηματιζω occurs, as well as in the Septuagint version [1], it uniformly means being warned by a divine oracle: and when we consider, that it had been predicted by Isaiah (lxii. 2.) that the future church should *be called* by a NEW NAME, which the *mouth of the Lord shall name*; we shall be justified in adopting the third interpretation, and render the passage thus: *And the disciples were called Christians by divine appointment first at Antioch.* The correctness of this interpretation is confirmed, not only by the fact, that the verb Χρηματιζω is used in this sense among Greek writers, and is especially understood concerning the manifestations of the heathen gods, in which responses were given to those who consulted them; but also by the fact of its occurring on an antient votive tablet found at Rome, which was formerly seen in the temple of Æsculapius, on an island in the Tiber: from which the following passages are selected:—

ΑΥΤΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ ΓΑΙΩΙ
ΤΙΝΙ ΤΥΦΛΩΙ ΕΧΡΗΜΑΤΙΣΕΝ (ὁ Θεος).

In those days (the god) DIVINELY ANSWERED (or gave an oracular response to), one Gaius, a blind man.

ΑΟΥΚΙΩΙ ΠΛΕΥΡΙΤΙΚΩΙ ....
ΕΧΡΗΜΑΤΙΣΕΝ Ο ΘΕΟΣ.

The God DIVINELY ANSWERED..... Lucius, who laboured under a pleurisy. [2]

2. John xi. 19. Εληλευθεισαν ΠΡΟΣ ΤΑΣ ΠΕΡΙ Μαρθαν και Μαριαν.

The expressions, οι περι τινα, and οι αμφι τινα, are used by the best Greek writers for the persons themselves: the same mode of construction obtains in this passage of St. John's Gospel, which is correctly rendered in our authorised version, *They came to Martha and Mary.* The same expression occurs in an inscription found at Olbiopolis: ΕΠΙ ΑΡΧΟΝΤΟΣ ΜΑΡΚΟΥ ΟΥΛΠΙΟΥ ΠΥΡΡΟΥ ΑΡΣΗΧΟΥ, ΟΙ ΠΕΡΙ ΠΟΣΕΙΔΗΝ ΖΗΘΟΥ ΤΟ Γ ΑΓΟΡΟΝΟΜΟΙ, ΚΟΥΝΟΣ ΑΘΗΝΑΙΟΥ, &c. That is, during the archonship of Marcus Ulpius Pyrrhus [the son of] Arsechus, the Agoronomoi (or inspectors of markets) Poseides the son of Zethus for the third time, Kunus [the son of] Athenæus, &c. &c. [3]

3. Acts xix. 35. Commentators have been much perplexed concerning the functions of the Γραμματευς, or Town-clerk of Ephesus.

As the Ephesians were at this time solemnising games in honour of Diana (whose celebrated temple was erected at the common expense of all the cities of Asia) under the presidency of the Asiarchs, that is, principal officers or high priests chosen by the com-

[1] See Biel's Lexicon in LXX, voce Χρηματιζω.

[2] Gruteri Thesaurus Inscriptionum, p. lxxi. Munteri Symbolæ ad Interpretationem Nov. Test. ex Marmoribus, in Misc. Hafniensia, vol. i. part i. pp. 8, 9. The oracular responses above mentioned were given in the temple of Æsculapius, in the night-time, and for the most part to persons while asleep.

[3] Münter, Symbolæ, p. 28. It is, however, proper to remark, that the reading τας περι Μαρθαν και Μαριαν is not fully established. The Codex Bezæ *omits* the words τας περι, and the Codices Vaticanus, Ephremi, Regius 62 η (Stephani 8.), and Colbertinus, simply read προς την Μαρθαν και Μαριαν, *to Martha and Mary*: and the Syriac version has only the names of the two sisters. Münter, ibid. Winer's Grammar to the New Test. p. 54.

munity of Asia for that purpose, it is highly probable that this Γραμματευς was a person of greater authority than the clerk or recorder of Ephesus. Domninus, an antient author, cited by the chronologer Malela [1], (who, being a native of Ephesus, could not but be acquainted with the public transactions of his own city,) relates that, besides the Syriarch, there were the Alytarch, who represented Jupiter, the Γραμματευς, who represented Apollo, and the Amphitales, who represented Mercury; and that suitable honours were paid to them by all the people. Apuleius [2] also states, that a Γραμματευς presided over certain sacred rites in Egypt. The presumption, therefore, is, that the Γραμματευς of Ephesus was not a civil officer, as is commonly supposed, but a sacred officer: and this presumption is converted into certainty by the fact that, among the various coins of that city, which are still extant, there are several containing the names of persons who bore the title of ΑΡΧΙΕΡΕΥΣ ΓΡΑΜΜΑΤΕΥΣ, or, High Priest-Scribe, particularly one which was struck during the triumvirate of Augustus, Anthony, and Lepidus (no very long time before the transaction related in Acts xix.), which has the following inscription:

ΑΡΧΙΕΡΕΥΣ ΓΡΑΜ ΓΛΑΥΚΩΝ ΕΥΘΥΚΡΑΤΗΣ ΕΦΕΣΙΩΝ.

Glaucon Euthycrates, the High Priest-Scribe of the Ephesians.[3]

Now, as this officer was the representative of Apollo, who could be more proper to address the infuriated populace, or more likely to have weight and influence with them, and the force of an oracle in what he said to them, than that officer to whom they paid the honours due to Apollo? [4] The good sense of his address and the happy effect it produced upon the Ephesian populace, confirm this conclusion.

It were not difficult to adduce many additional instances, in which the comparatively untried application of coins and inscriptions is calculated to elucidate particular words and forms of expression in the New Testament: but the preceding instances may suffice, and the student who is desirous of prosecuting this subject further will find ample materials in the publications of Bishop Münter, already cited.

In the application of Biblical Antiquities to the interpretation of the Sacred Writings, it is, however, of the utmost importance, that we should be guided by the exercise of a sober and cautious judgment, and by the influence of a correct taste; lest we ascribe to the inspired authors sentiments which perhaps never entered their minds, or imagine customs which never had any existence. From this mistake, that acute biblical critic, and most diligent investigator of oriental manners and customs, Michaelis, is not exempt.

In Prov. x. 14. we read, *Wise men lay up knowledge*, that is, treasure it up, and reserve it for a proper opportunity to make use of it: *but the mouth of the foolish* is *near destruction*; such an one is always talking, and seldom opens his mouth but it proves a present mischief to himself and others. By changing the points in the latter clause of this verse, Michaelis reads: *the mouth of the foolish is as a censer near at hand (thuribulum propinquum)*; and he illustrates this expression by the oriental custom of offering perfumes to a guest, which (it is well known) is an intimation to him that it is time for him to depart. The sense, which this profound scholar puts upon the passage, is as follows: the foolish man alienates every one from him by his silly and insipid discourses. Is not this torturing words, and ascribing to the sacred penman an allusion which he never designed to make? [5]

But, more particularly,

(1.) *We should investigate the laws, opinions, and principles of those nations among whom the Hebrews resided for a long time, or with whom they held a close intercourse, and from whom it is probable they received some of them.*

From the long residence of the Hebrews in Egypt, it has been conjectured by some learned men that they derived by far the greater part of their institutions from the Egyptians: but this hypothesis appears untenable, to its full extent, the Israelites being separated from the

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1 Joan. Malela, p. 374, &c. Cited in Biscoe on the Acts, vol. i. p. 305.
2 In Milesia undecima cited by Basnage, Annal. vol. i. p. 673. Biscoe, p. 306.
3 Rasche, Lexicon Rei Nummariæ, tom. ii. part i. col. 648.
4 Biscoe on the Acts, vol. i. p. 306.
5 Bauer, Hermeneutica Sacra, p. 275.

Egyptians by their pastoral habits, which rendered them abominable in the eyes of the latter. At the same time, from their having passed four hundred years in that country, it is not unlikely that they derived *some*[1] things from their oppressors. A few instances will elucidate this remark.

1. Under the Jewish theocracy, the judges are represented as holy persons, and as sitting in the place of Jehovah.[2] The Egyptians regarded their sovereigns in this light.[3] Hence Michaelis, to whom we are indebted for this fact, conjectures that the Israelites just on their exit from Egypt, called their rulers *gods*, not only in poetry, but also in the common language of their laws, (see Exod. xxi. 6.) where the word *judges* is, in the original Hebrew, *gods*.[4] Again, agriculture was the basis of the whole Mosaic polity: and it was probably from the Egyptians that the Jewish legislator borrowed the principle on which his polity was thus founded: though indeed we find, that the state of the antient Romans was accidentally established on a similar plan.[5] The priests, and especially the Levites, united the profession of ministers of religion with that of literati among the Jews, in the same manner as the Egyptian priests had partitioned literature among themselves, so that their institution was wholly Egyptian in its origin.[6] And, to mention no further instances of this kind, the molten calf which the Israelites required of Aaron, seems to have been an exact resemblance of the celebrated Egyptian god Apis, who was worshipped under the form of an ox.[7]

2. At a subsequent period, during their captivity, some of the Jews appear to have imbibed the absurd notion of the Persians, that there were two supreme beings, an evil and a good one, representing light and darkness; and that according to the ascendancy of one or other of these, good and happiness prevailed among men, or evil and misery abounded. Such, at least, was the absurd opinion held by the person to whom Isaiah addressed his prophecy (ch. xlv.) and which he refutes in the most significant and pointed manner.[8]

3. In our Saviour's time the learning of the Greeks was cultivated by the Jews, who adopted the peculiar tenets of some of their most eminent philosophers. The Pharisees, it was well known, believed the immortality of the soul: but it appears from Josephus, that their notion of such immortality was the Pythagorean metempsychosis.[9] From the Pharisees this tenet was generally received by the Jewish people, and, notwithstanding the benefit derived from hearing the discourses and conversations of our Lord, it appears to have been held by some of his disciples.

(2.) *We must take care not to ascribe comparatively modern rites and customs to the antient Hebrews.*

From not attending to this rule, the Jewish teachers, and those Christian doctors who have implicitly followed them, have caused much perplexity in the antiquities of the Jews, having attributed to the antient Hebrews rites and ceremonies that did not exist till later

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[1] That *all* the Hebrew institutions were of Egyptian origin is an hypothesis now generally abandoned, since the able refutation of it by the learned Herman Witsius, in his Ægyptiaca (Amstelodami, 1696, 4to.) and in his Miscellanea Sacra, tom. i. pp. 429. et seq.

[2] Deut. i. 17. and xix. 17.

[3] Diodorus Siculus, lib. i. c. 90. "From this cause" (viz. gratitude to benefactors, among whom they reckoned such animals as were peculiarly useful to the country, and held them sacred,) "the Egyptians seem so to reverence their kings, and humbly to address them as if *they were gods*. They even believe that it is not without the peculiar care of Providence that they arrive at supreme power; and that those, who have the will and the power to perform deeds of the greatest beneficence, are partakers of the divine nature."

[4] Michaelis's Commentaries on the Laws of Moses, vol. i. p. 192.

[5] Ibid. vol. i. p. 22.

[6] Ibid. vol. i. p. 255.

[7] Schumacher, De Cultu Animalium inter Ægyptios et Judæos Commentatio, pp. 40—47. Our learned countryman, Spencer, in his work De Legibus Hebræorum, and Michaelis, in his commentaries above cited, have shown, in many additional examples, the striking resemblance between many of the institutions of the Israelites and those of the Egyptians.

[8] Vitringa, and Lowth, on Isaiah xiv. 7.

[9] Josephus, De Bello Judaico, lib. ii. c. 8. § 14. and Antiq. lib. xviii. c. 1. § 3. The Pharisees held that every soul was immortal, but that only the souls of the righteous transmigrate into other bodies, while the souls of bad men are subject to eternal punishment. At first sight, this account appears to contradict the statement of Saint Paul (Acts xxiv. 15.): but the repugnancy is easily obviated, when it is considered that Josephus is speaking of the Pharisees only, but the Apostle of the Jews in general, and of himself in particular.

times; and, from not distinguishing the different ages, they have consequently confounded antient manners and customs with those which are of modern date. The Talmudists, and other Jewish writers, should not be consulted without the greatest caution; for, living as they did long after the destruction of the Jewish polity, they not only were imperfectly acquainted with it, but they likewise contradict each other, as well as Josephus and Philo, authors every way more worthy of confidence, as being contemporary with that event; not unfrequently indeed do they contradict the Scriptures themselves, and, indulging their own speculations, they produce commentaries which are truly ridiculous. The necessary consequence is, that those learned men, who have implicitly followed the Talmudists, have been precipitated into various errors. From these mistakes, not even Reland and Ikenius are exempt — two of the best writers, perhaps, who have applied themselves to the investigation of Jewish antiquities. [1]

(3.) Lastly, our knowledge of Biblical Antiquities must be derived from pure sources.

The first and most important source is unquestionably the Old and New Testaments; the careful collation of which will enable us to collect accounts of the modes of living which obtained among the antient Jews. Much light will further be obtained into the state of Jewish affairs, from consulting the Apocryphal books, among which the first book of Maccabees is particularly valuable. To these may be added the writings of Philo, Josephus, and the Talmudists. Further, a judicious comparison of the notions that obtained among antient, and comparatively uncultivated nations, with those entertained by the Hebrews or Jews, will, from their similitude, enable us to enter more fully into the meaning of the sacred writers. Thus many pleasing illustrations of patriarchal life and manners may be obtained by comparing the writings of Homer and Hesiod with the accounts given by Moses. The Iliad, for instance, illustrates Abraham's manner of dividing the sacrifice. [2] The patriarchal hospitality is similar to that described in the Odyssey. [3] How early a belief in the ministry of angels obtained among the heathen nations, is evident from comparing the account of Hesiod [4] with that of Moses [5]; and it furnishes an additional proof to the many others, which have been collected by learned men, to show that all the knowledge of the antients was traditionally derived, though with innumerable corruptions, from the Hebrews.

Finally, if to these sources we add an acquaintance with the modern customs and manners which prevail in the East, as they are related by travellers of approved character, we shall have a sure and easy access to the knowledge of sacred antiquities: for, as the Orientals, from their tenacious adherence to old usages, are not likely to differ materially from their ancestors [6], we have no very great reason to be apprehensive, from comparing the manners, &c. of the modern Syrians, Arabs, and other inhabitants of the East, with those of the antient Hebrews, that we should attribute customs to them which never obtained among them. Where, indeed, any new usage does exist among the orientals, it may be discovered without much difficulty by men of learning and penetration. The interpretation of the Bible, therefore, is not a little facilitated by the perusal of the voyages and travels of those who have explored the East. Among these valuable contributors to the promotion of biblical science, the names of D'Arvieux, Maundrell, Thompson, Chardin, Shaw, Hasselquist, Pocock, Niebuhr, Seetzen, Dr. E. D. Clarke, Lord Valentia, Walpole, Ouseley, Morier, Light, Russell, Chateaubriand, Burckhardt, Buckingham, Belzoni, Dr. Richardson, the Rev. Mr. Jowett, Sir R. K. Porter, and others, are justly celebrated: but as many of their works are voluminous and costly, various writers have judiciously applied themselves to selecting and arranging the most material passages of their travels, which are calculated to elucidate the Holy Scriptures. In this department of sacred li-

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[1] Schulzii Compendium Archæologiæ Hebraicæ, Prolegomena, p. xvii. Bauer, Herm. Sacr. p. 276.

[2] Homeri Ilias, lib. i. v. 460, 461. compared with Gen. xv. 9, 10. Mr. Trollope has happily applied the Homeric expressions to the elucidation of the Scriptures, in about four hundred instances, in his valuable edition of Homer with English Notes. London, 1827. 2 vols. 8vo.

[3] Gen. xviii. 6—8. compared with the Odyssey, lib. xiv. v. 71—76. 419—430.

[4] Opera et Dies, lib. i. v. 130—136. [5] Gen. xxxii. 1, 2.

[6] "The manners of the East," — it is remarked by one of the most intelligent of modern oriental travellers, — amidst all the changes of government and religion, are still the same. They are living impressions from an original mould; and, at every step, some object, some idiom, some dress, or some custom of common life, reminds the traveller of antient times; and confirms, above all, the beauty, the accuracy, and the propriety of the language and history of the Bible." Morier's Second Journey through Persia. Pref. p. viii.

terature, the compilations of Harmer, Burder, and the editor of Calmet's Dictionary of the Bible, are particularly distinguished. Of these works, as well as of the principal writers on Jewish Antiquities, the reader will find a notice in the Appendix to this volume.

3. Intimately connected with history and chronology is antient GEOGRAPHY, especially that of Palestine and the neighbouring countries; the knowledge of which, it is universally confessed, tends to illustrate almost innumerable passages of Scripture. The principal sources of sacred geography are the Scriptures themselves, and the antient Greek and other writers, who have treated on the different countries mentioned in the Bible; and to these may be added the voyages and travels of Chardin, Seetzen [1], and others, mentioned in the preceding page, who have explored the East, and whose narratives contain many very happy elucidations of the physical and political geography of the Bible. These sources have been diligently consulted by most of the learned men who have applied themselves to the illustration of this important topic. The principal works on sacred geography are those of Bochart, Michaelis, Spanheim, Reland, and Wells. [2]

4. Next to History and Geography, GENEALOGY holds an important place in the study of the Sacred Writings. The evidences of Christianity cannot be correctly, if at all understood, unless the genealogy of the Messiah, and his descent from Abraham and David, be distinctly traced. This is obvious from the prophecies, which, ages before his advent, determined the line of his descent; and left nothing to chance or importure on the important subject of the promised seed, that, in the fulness of time, was to "bruise the serpent's head," and by his one oblation of himself, once offered, was to make a full and perfect atonement for the sins of the whole world. Many neat genealogical tables are to be found in some of the earlier and larger editions of the Bible. Some of the most useful treatises on this subject are noticed in the Appendix.

5. Of equal importance with either of the preceding branches of knowledge is NATURAL HISTORY; by which alone many, otherwise obscure, passages of Scripture can be explained. Thus, frequent direct mention is made of animals, trees, plants, and precious stones; sometimes the Scripture expresses sentiments either in allusion to, or by metaphors taken from, some fact in natural history; and sometimes characters are described in allusion to natural objects; and without the knowledge of these, we cannot perceive the nature of the characters intended. Much information concerning this important topic may be derived from the labours of the oriental travellers already mentioned, and especially those of Shaw, Russell, Hasselquist, Forskäl, and Niebuhr. The most successful investiga-

[1] The result of M. Seetzen's researches, which were undertaken under the patronage of the Palestine Association for investigating the present state of the Holy Land, was published in a thin quarto tract, intitled "A brief Account of the Countries adjoining the lake of Tiberias, the Jordan, and the Dead Sea." Bath and London, 1810. Many places in Palestine, particularly beyond the Jordan, which are in great degree unknown, are satisfactorily described in this little tract.

[2] The writings of the above-noticed geographers and travellers have been consulted for the Summary of Biblical Geography and Antiquities, forming the third volume of this work.

tions of this interesting topic are to be found in the writings of Bochart, Celsius, Scheuchzer, Professor Paxton, and especially of the Rev. Dr. Harris, of Dorchester, Massachussetts.

6. Lastly, in perusing the sacred volume, the attentive reader cannot fail to be struck with allusions to PHILOSOPHICAL NOTIONS and SECTS, as well as to certain branches of learning, which were cultivated by the nations or people therein mentioned: it is impossible fully to apprehend the force, propriety, and beauty of these allusions without a knowledge of the notions, &c. referred to. A short sketch of the principal Jewish sects occurs in the third volume of this work; but the only writer, to the best of the author's recollection, who has discussed this subject in a separate treatise, is the learned and indefatigable Professor Buddeus, in his *Introductio ad Historiam Philosophiæ Hebræorum, Halæ*, 1720, 8vo.; of whose labours he has availed himself. The philosophical notions which obtained among the Jews are also incidentally treated in most of the larger commentaries, as well as in most of those works, which profess to be Introductions to the Bible.

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§ 9. ON COMMENTARIES.

I. *Different Classes of Commentaries.* — II. *Nature of Scholia.* — III. *Of Commentaries strictly so called.* — IV. *Paraphrases.* — V. *Collections of Observations on Holy Writ.* — VI. *The Utility and Advantage of Commentaries.* — VII. *Design to be kept in view, when consulting them.* — VIII. *Rules for consulting Commentaries to the best advantage.*

I. THE labours of expositors and commentators have been divided into various classes, according to the nature of their different works; for, although few confine themselves to one method of interpretation, exclusively, yet each generally has some predominant character, by which he is peculiarly distinguished. Thus, some are,

1. Wholly *Spiritual* or *Figurative;* as Cocceius, and those foreign commentators who have followed his untenable system, viz. that the Scripture is every where to be taken in the fullest sense it will admit; and in our own country, Dr. Gill, Dr. Hawker, and some minor writers.

2. *Literal and Critical;* such are Ainsworth, Wetstein, Dr. Blayney, Bishop Patrick, Lowth, and Whitby, Calmet, Chais, Bishop Lowth, Archbishop Newcome, Wall, Dr. Campbell, Dr. Priestley, and others.

3. *Wholly Practical;* as Musculus, Zuingle, Baxter, Henry, Ostervald, Dr. Fawcett, the "Reformer's Bible," &c. &c.

4. Those who unite critical, philological, and practical observations: such are the commentaries of Dr. Dodd, Bishop Mant and Dr. D'Oyly, Poole, Scott, M. Martin, Dr. A. Clarke, Mr. Benson, &c. on the entire Bible, and the paraphrases of Pyle, and of Mr. Orton, on the Old Testament; on the New Testament, Dr. S. Clarke and Pyle, Dr. Doddridge, Mr. Locke, Dr. Benson, Dr. Macknight; Mr. Gilpin on the New Testament, &c. &c.

A more correct classification of expository writings may be into *Scholiasts, Commentators,* and *Paraphrasts:* whose united design is, to

lead their readers to the right understanding of the author whom they undertake to explain. Hence their province is, to illustrate obscure passages, to reconcile apparent contradictions, to obviate difficulties, whether *verbal* or *real*, and, in short, to remove every thing that may tend to excite doubts in the minds of the readers of the Bible.

II. SCHOLIA, are short explanatory notes on the sacred writers; whose authors, termed *scholiasts*, particularly aim at brevity. In this kind of expository writings, obscure words and phrases are explained by such as are more clear; figurative by such as are proper; and the genuine force of each word and phrase is pointed out. Further, the allusions to antient manners and customs are illustrated, and whatever light may be thrown upon the sacred writer from history or geography, is carefully concentrated, and *concisely expressed:* nor does the scholiast fail to select and introduce the principal and most valuable various readings, whose excellence, antiquity, and genuineness, to the best of his judgment, give them a claim to be noticed. The discordant interpretations of difficult passages are stated and examined, and the most probable one is pointed out. These various topics, however, are rather touched upon, than treated at length: though no material passages are (or at least ought to be) left unnoticed, yet some very obscure and difficult passages are left to be discussed and expounded by more learned men. Such was the method, according to which the antient scholiasts composed their scholia, for illustrating Homer, Sophocles, Aristophanes, Horace, Virgil, and other Greek and Latin classics: and the same mode has been adopted by those Christian writers who have written scholia on the Bible.[1]

III. The various topics, which engage the attention of the scholiast, are also discussed, but more at length, by COMMENTATORS; whose observations form a series of perpetual annotations on the sacred writers, and who point out more clearly the train of their thoughts, as well as the coherence of their expressions, and all the various readings which are of any importance. The commentator, therefore, not only furnishes summaries of the argument, but also resolves the expressions of his author into their several parts, and shows in what respects they agree, as well as where they are apparently at variance. He further weighs and examines different passages, that admit of different interpretations; and while he offers his own views, he confirms them by proper arguments or proofs, and solves any doubts which may attend his own interpretation. Further, a judicious commentator will avoid all prolix, extraneous, and unnecessary discussions, as well as far-fetched explanations, and will bring every philological aid to bear upon passages that are in any degree difficult or obscure. Commentators *ought not* to omit a single passage that possesses more than ordinary difficulty, though the contrary is the

1 Somewhat similar to Scholia are the *Questions* or inquiries concerning particular books of Scripture, which were composed by antient ecclesiastical writers: they differ from Scholia in this respect, that questions are exclusively confined to the consideration of *some* difficult passages only, whose meaning was at that time an object of discussion, while it is the design of Scholia to notice *every* difficult or obscure passage with brevity and perspicuity. Augustine, among other biblical treatises, wrote two books of *Quæstiones Evangelicæ*, on the Gospels of Matthew and Saint Luke.

case with many, who expatiate very copiously on the more easy passages of Scripture, while they scarcely touch on those which are really difficult, if they do not altogether omit to treat of them. In a word, it is the commentator's province to remove every difficulty that can impede the biblical reader, and to produce whatever can facilitate his studies, by rendering the sense of the sacred writings more clear and easy to be apprehended.

IV. A PARAPHRASE is an exposition of the same thing in other words: the paraphrast, therefore, differs from the commentator in this respect, viz. that whatever is fully explained by the latter in his perpetual annotations, the former expounds by rendering the whole discourse, as well as every expression, of the sacred writer in equivalent terms; so that what is obscure is thus rendered more perspicuous, in one continued and unbroken narrative. *Provided the integrity of his author's sense be observed,* the paraphrast is at liberty to abridge what is narrated at length, to enlarge on what is written with brevity, to supply *supposed* omissions, to fill up chasms, to illustrate obscure and apparently involved passages, by plain, clear, and neatly turned expressions, to connect passages which seem too far asunder, or not disposed in order either of time or subject, and to arrange the whole in a regular series. These, indeed, it must be admitted, are important liberties, not to be taken with the Scriptures by *any* paraphrast without the utmost caution, and even then only in the most sparing manner. Paraphrases have been divided by Professor Rambach [1], and other writers on the interpretation of the Bible, into two classes — *historical* and *textual.* In the former class of paraphrases, the argument of a book or chapter is pursued historically; and the paraphrast endeavours to give his author's meaning in perspicuous language. In the latter instance, the paraphrast assumes, as it were, the person of the sacred writer, closely pursues the thread of his discourse, and aims at expressing every word and phrase, though in circumscribed limits, yet in terms that are both clear and obvious to the capacities of his readers. Hence it would appear, that a paraphrase is the most difficult species of expository writing; and, as the number of paraphrasts on the Scriptures is, comparatively, small (probably from this circumstance), the ingenious classification of them proposed by Rambach is not sufficiently important to render it necessary that we should form them into a separate class of interpreters. It is of infinitely greater moment to Bible readers, when purchasing works of this description, that they select those which are neither too prolix nor too expensive, and whose authors avoid every thing like party-spirit; neither extolling beyond measure any thing antient, merely because it is of remote antiquity, nor evincing a spirit of *dogmatical innovation;* but who, "rightly dividing the word of truth," while they express themselves in clear and perspicuous terms, show themselves to be well skilled both in the theory and application of sound principles of scriptural interpretation,

[1] Rambachii Institutiones Hermeneuticæ, pp. 706, 707.

and who have diligently availed themselves of every internal and external aid for ascertaining the sense of the sacred writers.

V. Closely allied to commentaries are the collections of OBSERVATIONS ILLUSTRATIVE OF THE SACRED WRITINGS, which have been formed of late years, and require to be consulted with similar cautions, and in the same manner. These books of observations are either grammatical and philological, or miscellaneous; sometimes they discuss only a few passages which are peculiarly difficult and obscure, and sometimes they appear in the form of a grammatical and philological commentary, following the order of the sacred books. On this account, as well as to facilitate reference, we have classed them with expositions of the Bible; of the best editions of all these, the reader will find some account in the Appendix to this volume, occasionally interspersed with concise bibliographical and critical observations.[1]

VI. Opinions widely different have been entertained respecting the utility and advantage resulting from commentaries, annotations, and other expositions of the Sacred Writings. By some, who admire nothing but their own meditations, and who hold all human helps in contempt, commentaries are despised altogether, as tending to found our faith on the opinions of men rather than on the divine oracles: while others, on the contrary, trusting exclusively to the expositions of some favourite commentators, receive as infallible whatever views or opinions they may choose to deliver, as *their* expositions of the Bible. The safest way in this case, as in all others, is to take the middle path, and occasionally to avail ourselves of the labours of commentators and expositors, while we diligently investigate the Scriptures for ourselves, without relying exclusively on our own wisdom, or being fascinated by the authority of a distinguished name.

The late eminent divine and theological tutor, Dr. Campbell, was of opinion that the Bible should be first read and studied *without* a commentary; but his advice was addressed to students who were *previously* acquainted with the originals: and though the design of the present work is to facilitate to studious inquirers the understanding of the Scriptures, yet the author presumes not to suppose that his labours will supersede the necessity of commentaries; or that he can furnish them with all that information which renders such works desirable to the generality of Bible readers. A sensible writer has observed, that the Bible is a *learned* book, not only because it is writted in the learned languages, but also as containing allusions to various facts, circumstances, or customs of antiquity, which, to a common and unlettered reader, require explanation. So far, indeed, as relates to the way of salvation, "he that runs may read:" but there are many important points, if not of the first importance, in which we may properly avail ourselves of the labours of inquirers who have preceded us; especially in clearing difficulties, answering objections, and reconciling passages which at first sight appear contradictory.

Further, "the Bible is a large book, and we are under no small

[1] Arigler, Hermeneutica Biblica, pp. 256—263. Morus (Acroases, tom. ii. pp. 204—340.) has given a detailed account of the various kinds of commentaries and commentators.

obligations to those who have collated its different parts — the New Testament with the Old, — the prophetic with the historical books, &c.; and to reject their assistance, in making the Scriptures their own interpreter, is to throw away the labours of many ages. As well might we reject all our historians, and insist on believing nothing but what we derive immediately from state papers, original records, or other documents, on which all history is founded." Once more, "the Bible is intended as a directory for our faith and practice. Now to have an experienced friend who has long been in the habit of perusing it with patient study and humble prayer, — to have *such* a friend at hand, to point out in every chapter what may be useful or important, and especially to disclose its latent beauties, may be no less desirable and useful, than it is, when travelling in a foreign country, to have with us a companion who has passed the same route, and is acquainted both with the road, and with the objects most worthy of notice. It is granted, however, that there are extremes; and that it is no less wrong to place *implicit* confidence in commentators, than it is to treat them with contempt: to derive advantage from them, we should treat them as commentators *only*, and *not* as inspired writers." [1]

VII. The USE to be made of interpreters and commentators is twofold:

FIRST, *that we may acquire from them a method of interpreting the Scriptures correctly.*

It is not sufficient that we be enabled rightly to understand the Bible ourselves, but it is essentially necessary that those who are destined for the sacred office should be able to explain it with facility, and also to communicate its sense and meaning with perspicuity to others. As, however, this faculty is not to be attained merely by studying rules for the interpretation of the Scriptures, habitual and constant practice must be superadded; and it will further prove of singular advantage to place before us some good expositors, as models for our imitation. In order to accomplish this desirable object, we must not accumulate and read every interpreter or commentator *indiscriminately* but should select one or two, or a *few* at most, of acknowledged character for learning and piety; and, by frequent perusal of them, as well as by studying their manner of expounding, should endeavour to form ourselves after them, until we are completely masters of their method. But the reading of commentaries will further assist us,

SECONDLY, *to understand whatever passages appear to us to be difficult and obscure.*

It is not to be denied that there are many passages in the Sacred Writings both difficult and obscure, in consequence of the various times when the different books were written, the different topics of which they treat, and their allusions to antient customs, &c. The helps, by which most of these difficulties may be removed, have already been stated in the course of the present work. But we cannot suppose that the solitary and unassisted researches even of the most learned expositor are adequate to the removal of every difficulty, or to the elucidation of every obscurity, or that he is not liable to mistake the sense of the sacred penman. By the united labours, however, of many learned and pious men, of different ages and countries, we are put in possession of *accumulated information* relative to the Bible; so that we may derive large accessions of important knowledge from the *judicious* use of the writings of commentators and expositors.

VIII. In order, then, that we may avail ourselves of their valuable labours to the utmost advantage, the following hints are submitted to the consideration of the reader.

1. *We should take care that the reading of commentators does not draw*

[1] The Christian Reader's Guide, by Thomas Williams. Part i. p. 82.

us away from studying the Scriptures for ourselves, from investigating their real meaning, and meditating on their important contents.

This would be to frustrate the very design for which commentaries are written, namely, to facilitate our labours, to direct us aright where we are in danger of falling into error, to remove doubts and difficulties which we are ourselves unable to solve, to reconcile apparently contradictory passages, and, in short, to elucidate whatever is obscure or unintelligible to us. In the first instance, therefore, no commentators should be consulted until we have previously investigated the Sacred Writings, for ourselves, making use of every grammatical and historical help, comparing the scope, context, parallel passages, the analogy of faith, &c.; and even then commentaries should be resorted to only for the purpose of explaining what was not sufficiently clear, or of removing our doubts. This method of studying the sacred volume will, unquestionably, prove a slow one; but the student will proceed with certainty; and, if he have patience and resolution enough to persevere in it, he will ultimately attain greater proficiency in the knowledge of the Scriptures, than those who, disregarding this method, shall have recourse wholly to assistances of other kinds. From the mode of study here recommended, many advantages will result. In the first place, the mind will be gradually accustomed to habits of meditation: without which we cannot reasonably hope to attain even a moderate, much less a profound knowledge of the Bible; — secondly, those truths will be more readily as well as indelibly impressed on the memory, which have thus been "marked, learned, and inwardly digested" in the mind by silent thought and reflection; — and, thirdly, by pursuing this method, we shall perceive our own progress in sacred literature more readily, than if (like idle drones in a bee-hive) we devour and exhaust the stores provided by the care and labour of others. [1]

2. We should not inconsiderately assent to the interpretation of any expositor, or commentator, or yield a blind and servile obedience to his authority.

The canon given by Saint Paul (1 Thess. v. 21.) — *Prove all things, hold fast that which is good,* — is therefore particularly worthy of our notice: for since no man is an infallible judge of the sense of Scripture, not only the expositions given by commentators ought to be carefully examined, but we should also particularly investigate the proofs by which they support their interpretations, uninfluenced by the celebrity of their names, the semblance of ingenuity and novelty, the appearance of learning, or the *excellency of speech.* [2] Commentators, in fact, are witnesses, not judges: their authority is merely human and does not surpass the sphere of human belief. But we should not read, exclusively, commentators of a particular *school,* to which we are perhaps attached, and to whose opinions we subscribe; and though the writings of those who inculcate erroneous doctrines are to be received with the greatest suspicion, yet they are not to be altogether disregarded, as they *sometimes* contain valuable and important hints for the elucidation of difficult passages of Scripture. That he may not be misunderstood, the author will explain himself by a single example. The variety of erroneous *theological* notions, asserted in different publications by the late Dr. Priestley, has justly excited suspicions in the minds of all, who cherish a regard for what they conscientiously believe to be the peculiar doctrines of the Christian dispensation: so that any theological or expository writings, bearing *his* name, are by them received with caution, and subjected to the most rigorous examination. His "*Notes on all the Books of Scripture*" are, nevertheless, well worthy of being consulted: for "though the doctor keeps his own creed (*Unitarianism*) continually in view, especially when considering those texts which other religious people adduce in favour of theirs, yet his work contains many invaluable notes and observations, particularly on the *philosophy, natural history, geography, and chronology* of the Scriptures: and to these subjects few men in Europe were better qualified to do justice." [3]

3. The best commentators and interpreters only are to be read.

So numerous are the commentaries at present extant on the Sacred Writings, that to notice them all would require a distinct volume. Not to mention the magnitude of their *cost,* the labour and fatigue of turning over and examining such a multitnde of massy volumes, is sufficient to deter any one from the study of them: and must necessarily prevent an ingenuous student from deriving any real advantage. For the perplexity of mind,

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[1] Bauer, Herm. Sacr. p. 302. Steph. Gaussen Dissertatio de Ratione Studii Theologici, pp. 25, 26. Dr. Henry Owen's Directions for young Students in Divinity p. 37. 5th edit.

[2] C. D. Beckii Monogrammata Hermeneutices Librorum Novi Testamenti, pars i. pp. 174, 175.

[3] Dr. A. Clarke, General Preface to vol. i. of his Commentary on the Bible, p. xi.

arising from so great a variety of conflicting opinions, will either disgust him altogether with sacred studies, or he will so bewilder himself, that he will not be able to determine which to follow or embrace.

Although the more antient commentators and expositors did not possess those peculiar facilities for interpreting the Scriptures, with which we are now happily favoured, yet they are not to be altogether despised by those, who may have leisure and opportunity to consult them, for the purpose of tracing the time when, and the authors by whom, particular expositions of certain passages were first introduced. The more antient Interpreters, being coëval or nearly so with the sacred writers, and also living in the neighbouring countries, are thus rendered good evidence, for the received sense of certain words in their day. Hence the Jews frequently throw much light on the meaning of Hebrew words and usages, as may be seen in the extracts from their writings which are to be found in all the larger commentaries: and in like manner the Greek fathers, the value of whose labours it has been the fashion unduly to depreciate, are excellent evidence for the meaning attached to Greek words, particularly in controversies relating to the deity of Jesus Christ, the reality and efficacy of his atonement, &c. And since there are *some expositions* of very important passages, in which all or nearly all expositors, both antient and modern, *are agreed,* these have a high claim to our attention. [1]

Of the more modern commentators, the *best only* must be selected, whom we may consult as guides: and those may be considered as the best commentators, who are most deeply furnished with the requisite critical skill; who most diligently investigate the literal sense, and do not attempt to establish a mystical sense until the literal sense is most clearly ascertained; who do not servilely copy the remarks of preceding commentators, but, while they avail themselves of every help for the interpretation of the Scriptures, elicit what appears to be the true meaning, and support it by such clear and cogent arguments, and state it with such perspicuity, as convinces the reader's judgment. To these acquirements, it is scarcely necessary to add, that *deep, yet sober piety and uprightness are indispensably necessary to a commentator on Holy Writ.*

On the subject of commentaries, it is an excellent advice of Ernesti's [2], that we shall find considerable advantage in making memoranda of the more difficult passages of the Sacred Writings, which have been variously explained by expositors, as well as of such passages as are particularly worthy of note, but concerning which our own researches, or those of others, have failed in procuring satisfactory information. Thus, whenever any *new* commentary falls into our hands, we can in a short time ascertain whether it contains any thing intrinsically new or valuable, or that may lead us to ascertain the genuine sense of a passage. By consulting commentators and expositors in this manner, we shall be able to distinguish ideas of things from ideas of sounds; and, thus becoming habituated to the investigation and consideration of the Sacred Writings, we shall, under divine teaching, be enabled to understand *the mind of the Spirit* in the Scriptures.

4. *Where it does not appear that either antient or modern interpreters had more knowledge than ourselves respecting particular passages; and where they offer only conjectures,—in such cases their expositions ought to be subjected to a strict examination. If their reasons are then found to be valid, we should give our assent to them: but, on the contrary, if they prove to be false, improbable, and insufficient, they must be altogether rejected.*

5. *Lastly, as there are some commentaries, which are either wholly compiled from the previous labours of others, or contain observations extracted from their writings, if any thing appear confused or perplexed in such commentaries, the original sources whence they were compiled must be referred to, and diligently consulted.*

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[1] Bauer, Herm. Sacr. p. 304. Turretin de Interp. Sac. Scrip. p. 333.

[2] Institutio Interpretis Novi Testamenti, part iii. cap. ix. § 44. p. 306.

BOOK II.

ON THE SPECIAL INTERPRETATION OF SCRIPTURE.

HAVING stated and illustrated the general principles of interpretation in the preceding chapters, it remains that we show in what manner the sense, when discovered, is to be communicated, expounded, and applied. The consideration of this topic will lead us to notice the Interpretation of the *Figurative* and the *Poetical Language* of the Bible, and also the interpretation of *Spiritual* and *Typical*, *Prophetical*, *Doctrinal*, and *Moral* parts of the Bible, as well as the interpretation of the *Promises* and *Threatenings* contained in the Scriptures, and of *Passages alleged to be contradictory*, together with that *Inferential Reading*, and that *Practical Application* of them to the heart and conscience, without which all knowledge will be in vain. If, indeed, the previous investigation of the sense of Scripture be undertaken with those moral and devout qualifications which have been stated in the preceding volume[1], it is scarcely possible that we can fail to understand the meaning of the word of God.

CHAPTER I.

ON THE INTERPRETATION OF THE FIGURATIVE LANGUAGE OF SCRIPTURE.

FIGURATIVE language had its rise in the first ages of mankind: the scarcity of words occasioned them to be used for various purposes: and thus figurative terms, which constitute the beauty of language, arose from its poverty; and it is still the same in all uncivilised nations. Hence originated the metaphorical diction of the Indians, and the picture-writing of the Mexicans.

The Bible, though too commonly regarded as containing only lessons of morality and plain statements of facts, abounds with the most beautiful images, and with every ornament of which style is susceptible. Yet these very ornaments are sometimes occasions of difficulty; for the books, which contain the revelations of God, being more antient than any others now extant, are written either in the language used by mankind in the first ages, or in a language nearly allied to it. The style of these writings, therefore, being very different from that of modern compositions, to interpret them exactly as they are usually expounded is without doubt to *mis*-interpret them; accordingly, persons ignorant of the character of the primitive languages, have, by that method of interpretation, been

[1] See Vol. I. p. 491.

led to imagine that the Scriptures contain notions unworthy of God: and thus have not only exposed these venerable writings to the scorn of infidels, but have also framed to themselves erroneous notions in religion.[1] To prevent similar mistakes, and, it is hoped, to render more delightful the study of the sacred volume by an explanation of its figurative language, is the design of the present chapter.

Figures, in general, may be described to be that language, which is prompted either by the imagination or by the passions. Rhetoricians commonly divide them into two great classes, *figures of words* and *figures of thought.*

Figures of Words, are usually termed *tropes*, and consist in the advantageous alteration of a word or sentence, from its original and proper signification to another meaning; as in 2 Sam. xxiii. 3. *The rock of Israel spake to me.* Here the trope lies in the word *rock*, which is changed from its original sense, as intending one of the strongest works and most certain shelters in nature; and is employed to signify, that God, by his faithfulness and power, is the same security to the soul which trusts in him, as the rock is to the man who builds upon it, or flees for safety to its impenetrable recesses. So, in Luke xiii. 32. our Lord, speaking of Herod, says, *Go ye, and tell that fox:* here the word *fox* is diverted from its proper meaning, which is that of a beast of prey and of deep cunning, to denote a mischievous, cruel, and crafty tyrant; and the application of the term gives us a complete idea of his hypocrisy.

The other class, called Figures of Thought, supposes the words to be used in their literal and proper meaning, and the figure to consist in the turn of the thought; as is the case in exclamations, apostrophes, and comparisons, where, though we vary the words that are used, or translate them from one language into another, we may nevertheless still preserve the same figure in the thought. This distinction, however, Dr. Blair remarks, is of no great use, as nothing can be built upon it in practice: neither is it always very clear. It is of little importance, whether we give to some particular mode of expression the name of a trope, or of a figure, provided we remember that figurative language always imports some colouring of the imagination, or some emotion of passion expressed in our style: and, perhaps, *figures of imagination*, and *figures of passion*, might be a more useful distribution of the subject.[2]

Without regarding, therefore, the technical distinctions, which have been introduced by rhetorical writers, we shall first offer some hints by which to ascertain and correctly interpret the tropes and figures occurring in the Sacred Writings; and in the following sections we shall notice the principal of them, illustrated by examples, to which a diligent reader may easily subjoin others.

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[1] Macknight on the Epistles, vol. iv. 4to., or vol. vi. 8vo. essay viii. sect. 1. On the right Interpretation of Scripture. The materials of this chapter are abridged chiefly from Professor Dathe's edition of Glassius's Philologia Sacra, lib. ii. forming the whole second volume of that elaborate work. See also Jalin's Enchiridion Hermeneuticæ Generalis, cap. iv. De Tropis Recte Interpretandis, pp. 101—125., and Rambach's Institutiones Hermeneuticæ Sacræ, lib. iii. c. ii. De Adminiculis Rhetoricis, pp. 429—440.

[2] Blair's Lectures, vol. i. p. 320.

SECTION I.

GENERAL OBSERVATIONS ON THE INTERPRETATION OF TROPES AND FIGURES.

"ALL languages are more or less figurative: but they are most so in their earliest state. Before language is provided with a stock of words, sufficient in their literal sense to express what is wanted, men are under the necessity of extending the use of words beyond the literal sense. But the application, when once begun, is not to be limited by the bounds of necessity. The imagination, always occupied with resemblances, which are the foundation of figures, disposes men to seek for figurative terms, where they might express themselves in literal terms. Figurative language presents a kind of picture to the mind, and thus delights while it instructs: whence its use, though more necessary when a language is poor and uncultivated, is never wholly laid aside, especially in the writings of orators and poets."[1] The language of the Scriptures is highly figurative, especially in the Old Testament. For this, two reasons have been assigned; *one* is, that the inhabitants of the East, naturally possessing warm and vivid imaginations, and living in a warm and fertile climate, surrounded by objects equally beautiful and agreeable, delight in a figurative style of expression: and as these circumstances easily impel their power of conceiving images, they fancy similitudes which are sometimes far fetched, and which to the chastised taste of European readers, do not always appear the most elegant. The *other* reason is, that many of the books of the Old Testament are poetical; now it is the privilege of a poet to illustrate the productions of his muse, and to render them more animated, by figures and images drawn from almost every subject that presents itself to his imagination. Hence David, Solomon, Isaiah, and other sacred poets, abound with figures, make rapid transitions from one to another, every where scattering flowers, and adorning their poems with metaphors, the real beauty of which, however, can only be appreciated by being acquainted with the country in which the sacred poets lived, its situation and peculiarities, and also with the manners of the inhabitants, and the idioms of their language.

The language of the New Testament, and especially the discourses and speeches of our Saviour, are not less figurative: "and numerous mistakes have been made by a literal application of what was figuratively meant. When our Saviour said to the Jews, 'Destroy this temple, and in three days I will raise it up,' the Jews understood the word *temple* in its natural sense, and asked him, Whether he could raise again in three days what had taken six-and-forty years to build? They did not perceive that his language was figurative, and that he spake of the temple of his body."[2]

In order, then, to understand fully the figurative language of the Scriptures, it is requisite, *first*, to ascertain and determine what is

[1] Bishop Marsh's Lectures, part iii. p. 69. [2] Ibid.

really figurative, lest we take that to be literal which is figurative, as the disciples of our Lord and the Jews frequently did, or lest we pervert the literal meaning of words by a figurative interpretation; and, *secondly*, when we have ascertained what is really figurative, to interpret it correctly, and deliver its true sense. For this purpose, Ernesti has given the following general rule: — We may ascertain whether any expression is to be taken literally or figuratively, by recalling the thing spoken of to its internal or external sense, that is, by seeking out its internal or external meaning; and this may in general be readily ascertained. Hence it is, that in human compositions we are very rarely if ever in doubt, whether a thing be spoken literally or figuratively; because the thing or subject spoken of being human, and capable both of external and internal senses, may be recalled to a human sense, that is, to a sense intelligible by man. To understand this subject more particularly:

1. *The literal meaning of words must be retained, more in the historical books of Scripture, than in those which are poetical.*

For it is the duty of an historian to relate transactions, simply as they happened; while a poet has license to ornament his subject by the aid of figures, and to render it more lively by availing himself of similes and metaphors. Hence we find, that the style of narration in the historical books, is simple and *generally* devoid of ornament, while the poetical books abound with images borrowed from various objects: not, indeed, that the historical books are *entirely* destitute of figurative expressions; for, whatever language men may use, they are so accustomed to this mode of expression, that they cannot fully convey their meaning in literal words, but are compelled by the force of habit to make use of such as are figurative. But we must not look for a figurative style in the historical books, and still less are historical narratives to be changed into allegories, and parables, unless these be obviously apparent. From inattention to this important rule, "some interpreters, in ancient and modern times, have turned into allegory the whole Jewish ceremonial law. So, formerly and recently, the history of the creation of the world, the fall of man, the flood, the account of the tower of Babel, &c. have been explained either as *μυθοι*, or as philosophical allegories, *i. e.* philosophical speculations on these subjects, clothed in the garb of narration. By the same principles of exegesis, the gospels are treated as *μυθοι*, which exhibit an imaginary picture of a perfect character, in the person of Jesus. In a word, every narration in the Bible, of an occurrence which is of a miraculous nature in any respect, is *μυθος*; which means, as its abettors say, that some real fact or occurrence lies at the basis of the story, which is told agreeably to the very imperfect conceptions and philosophy of ancient times, or has been augmented and adorned by tradition and fancy.

But that such liberties with the language of Scripture are utterly incompatible with the sober principles of interpretation, is sufficiently manifest from the bare statement of them. The object of the interpreter is, *to find out what the sacred writers meant to say.* This done, his task is performed. Party philosophy or scepticism cannot guide the interpretation of language." [1]

2. *The literal meaning of words is to be given up, if it be either improper, or involve an impossibility, or where words, properly taken, contain any thing contrary to the doctrinal or moral precepts delivered in other parts of Scripture.* [2]

(1.) The expressions in Jer. i. 18. are necessarily to be understood figuratively. God is there represented as saying to the prophet, *I have made thee a defenced city, and*

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[1] Stuart's Elements of Interpretation, p. 76. Mori Acroases, tom. i. pp. 281—291.

[2] "I hold it," says the learned and venerable Hooker, "for a most infallible rule in expositions of sacred Scripture, that, where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as alchemy doth or would do the substance of metals, making of any thing what it pleases, and bringing in the end all truth to nothing." Ecclesiastical Polity, Book v. cc. 58—60. or p. 211. of Mr. Collinson's Analysis.

an iron pillar, and brazen walls against the whole land. Now, it is obvious that these expressions are figurative: because, if taken literally, they involve an impossibility. The general import of the divine promise is, that God would defend Jeremiah against all open assaults and secret contrivances of his enemies, who should no more be able to prevail against him than they could against an impregnable wall or fortress. So the literal sense of Isa. i. 25. is equally inapplicable; but in the following verse the prophet explains it in the proper words.

(2.) In Psal. xviii. 2. God is termed a *rock*, a *fortress*, a *deliverer*, a *buckler*, a *horn of salvation*, and a *high tower*: it is obvious that these predicates are metaphorically spoken of the Almighty.

(3.) Matt. viii. 22. *Let the dead bury their dead*, cannot possibly be applied to those who are really and naturally dead; and, consequently, must be understood figuratively, "Leave those who are spiritually dead to perform the rites of burial for such as are naturally dead." In Psal. cxxx. 1. David is said to have *cried unto the Lord out of the* DEPTHS, by which word we are metaphorically to understand a state of the deepest affliction; because it no where appears from Scripture, nor is it probable, that the Jewish monarch was ever thrown into the sea, even in his greatest adversity, as we read that the prophet Jonah was, who cried to the Lord out of the *depth*, or midst of the sea. (Jon. i. 15. 17. ii. 2, 3. 5.) Similar expressions occur in 1 Cor. iii. 13. and Rev. vi. 13.

(4.) The command of Jesus Christ, related in Matt. xviii. 8, 9. if interpreted literally, is directly at variance with the sixth commandment, (Exod. xx. 13.) and must consequently be understood figuratively. So, the declaration of Jesus Christ in John xiv. 28. (*My Father is greater than I*) is to be understood of himself, as he is man. This is evident from the context and from the nature of his discourse. In John, xiv. 24. Christ tells his disciples that the Father had *sent* him; that is, in his quality of *Messiah*, he was sent by the Father to instruct and to save mankind. Now as the *sender* is greater than he who is *sent* (xiii. 16.); so, in this sense, is the Father greater than the Son. It certainly requires very little argument, and no sophistry to reconcile this saying with the most orthodox notion of the deity of Christ; as he is repeatedly speaking of his divine and of his human nature. Of the *former* he says, (John x. 30.) *I and the Father are one*; and of the *latter* he states with the same truth, *the Father is greater than I.*

(5.) Whatever is repugnant to natural reason, cannot be the true meaning of the Scriptures; for God is the original of natural truth, as well as of that which comes by particular revelation. No proposition, therefore, which is repugnant to the fundamental principles of reason, can be the sense of any part of the word of God; hence the words of Christ,—*This is my body*, and *This is my blood*,—(Matt. xxvi. 26. 28.) are not to be understood in that sense, which makes for the doctrine of transubstantiation, or, of the conversion of the bread and wine, in the sacrament of the Lord's Supper, into the actual body and blood of Christ: because it is impossible that contradictions should be true; and we cannot be more certain that any thing is true, than we are that *that* doctrine is false. Yet it is upon a forced and literal construction of our Lord's declaration, that the Romish church has, ever since the thirteenth century, erected and maintained the doctrine of transubstantiation:—a doctrine which is manifestly "repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions."[1] The expressions, "this is my body," and "this is my blood," (Matt. xxvi. 26, 28. and Mark xiv. 22. 24. compared with Luke xxii. 19, 20. and 1 Cor. xi. 24, 25.) by a well known metonomy simply mean, "this represents my body," and "this represents my blood." For, as these words were spoken *before* Christ's body was broken upon the cross, and *before* his blood was shed, he could not pronounce them with the intention that they should be taken and interpreted literally by his disciples: nor do we find that they ever understood him thus. If the words of institution had been spoken in *English* or *Latin* at first, there might perhaps have been some reason for supposing that our Saviour meant to be literally understood. But they were spoken in Syriac; in which, as well as in the Hebrew and Chaldee languages, there is no word which expresses to *signify*, *represent*, or *denote*. Hence it is that we find the expression *it is*, so frequently used in the Sacred Writings, for *it represents* or signifies. Thus, in Gen. xvii. 10. 23. 26. this IS [represents] *my covenant betwixt me and thee*. So, in Gen. xli. 26, 27. *the seven good kine and the seven ill-favoured kine* ARE [represent] *seven years*. Exod. xii. 11. This IS [represents] *the Lord's passover*. Dan. vii. 24. *The ten horns* ARE [denote] *ten kings*. 1 Cor. x. 4. *That rock* WAS [typified or represented] *Christ*. Matt. xiii. 38, 39. *The field* IS [denotes] *the world*; *the good seed* IS [represents] *the children of the kingdom*; *the tares* ARE [represent] *the children of the wicked one*; *The enemy* IS [represents] *the Devil*; *the harvest* IS [signifies] *the end of the world*; *the reapers* ARE [represent] *Angels*. Similar modes of expression occur in Luke viii. 9. xv. 26. Gr. and xviii. 36. Gr. John vii. 36. and x. 6. Acts x. 17. Gal. iv. 24. and Rev. i. 20. It is further worthy of remark, that we have

[1] Art. XXVIII. of the Confession of the Anglican Church.

a complete version of the Gospels in the Syriac language, which was executed at the commencement of the second if not at the close of the first century, and in them it is probable that we have the precise words spoken by our Lord on this occasion. Of the passage, Matt. xxvi. 26. 28. the Greek is a verbal translation: nor would any man even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms to express, "this represents my body," and "this represents my blood." It is evident, therefore, from the context, from parallel passages, and the scope of the passage, that the literal interpretation of Matt. xxvi. 26. 28. must be abandoned, and with it necessarily falls the monstrous doctrine of transubstantiation.

(6.) To *change day into night* (Job xvii. 12.) is a moral impossibility, contrary to common sense, and must be a figurative expression. In Isa. i. 5, 6. the Jewish nation are described as being sorely *stricken* or chastised, like a man mortally wounded, and destitute both of medicine as well as of the means of cure. That this description is figurative, is evident from the context; for in the two following verses the prophet delineates the condition of the Jews in literal terms.

It is not, however, sufficient to know whether an expression be figurative or not, but, when this point is ascertained, another of equal importance presents itself; namely, to interpret metaphorical expressions by corresponding and appropriate terms. In order to accomplish this object, it is necessary,

3. That we inquire in what respects the thing compared, and that with which it is compared, respectively agree, and also in what respects they have any affinity or resemblance.

For, as a similitude is concealed in every metaphor, it is only by diligent study that it can be elicited, by carefully observing the points of agreement between the proper or literal and the figurative meaning. For instance, the prophetic writers, and particularly Ezekiel, very frequently charge the Israelites with having committed adultery and played the harlot, and with deserting Jehovah, their husband. From the slightest inspection of these passages, it is evident that spiritual adultery, or idolatry, is intended. Now the origin of this metaphor is to be sought from one and the same notion, in which there is an agreement between adultery and the worship paid by the Israelites to strange gods. That notion or idea is unfaithfulness; by which as a wife deceives her husband, so they are represented as deceiving God, and as violating their fidelity, in forsaking him.

To explain this general remark more particularly.

(1.) *The sense of a figurative passage will be known, if the resemblance between the things or objects compared be so clear as to be immediately perceived.*

Thus, if any one be said to *walk in the way of the ungodly*, or of the *godly*, we readily apprehend that the imitation of the conduct of those characters is the idea designed to be expressed. In like manner, when any one is compared to a *lion*, who does not immediately understand that strength of limbs, firmness of nerve, and magnanimity, are the ideas intended to be conveyed? In Gen. xlix. 9. Judah is styled a *lion's whelp*, and is compared to a lion and lioness couching, whom no one dares to rouse. The warlike character and the conquests of this tribe are here prophetically described: but the full force of the passage will not be perceived, unless we know that a lion is, among the orientals, used figuratively to denote a hero, and also that a lion or lioness, when lying down after satisfying its hunger, will not attack any person. Mr. Park has recorded an instance of his providential escape from a lion thus circumstanced, which he saw lying near the road, and passed unhurt. [1]

(2.) *As, in the sacred metaphors, one particular is generally the principal thing thereby exhibited, the sense of a metaphor will be illustrated by considering the context of a passage in which it occurs.*

This rule particularly applies to images, which do not always convey one and the same meaning. Thus, light and darkness not only denote happiness and misery, but also knowledge and ignorance; which of these two significations is to be preferably adopted, the context alone can show. In Psalm cxii. 4. we read: *Unto the upright there ariseth light in the darkness.* Bishop Horsley thinks that this is an allusion to what happened in Egypt, when the Israelites had light in all their dwellings in Goshen, while the rest of Egypt was

[1] Travels in the Interior of Africa, p. 310. London, 1807, 8vo. or in Pinkerton's Collection of Voyages, vol. xvi. p. 848.

enveloped in darkness. Be this, however, as it may, since the design of the psalm in question is, to show the blessedness of the righteous and the final perdition of the ungodly, the context will plainly indicate that happiness is the idea intended in this verse; for, if we consult what precedes, we shall find that temporal prosperity is promised to the righteous, and that, among the particulars in which his prosperity is stated to consist, it is specified *that his seed shall be mighty upon earth; the generation of the upright shall be blessed; wealth and riches shall be in his house.* On the contrary, in Psal. xix. 8. where the commandment of Jehovah is said to *enlighten the eyes*, the idea of spiritual *knowledge* is intended, and this phrase corresponds to that in the preceding verse, where the testimony of Jehovah is said to *make wise the simple.* In the New Testament, light and darkness are of frequent occurrence, and in like manner designate a state of knowledge and a state of ignorance. It may be sufficient to refer to Luke i. 78, 79. Acts xxvi. 18. Rom. i. 21. Eph. iv. 18. and v. 8. 1 Pet. ii. 9.

(3.) *The sense of a figurative expression is often known from the sacred writer's own explanation of it.*

In common with profane writers, whether in prose or verse, the inspired penmen of the Old Testament frequently subjoin to figurative expressions, proper or literal terms, and thus explain the meaning intended to be conveyed by the images they employ. Thus, in Esther viii. 16. it is said that *the Jews had light and gladness, and joy and honour*: here the explanatory synonymes mark the greatness of their prosperity and joy. In Psal. xcvii. 11. *light is* said to be *sown for the righteous*: the exposition immediately follows, *and joy for the upright in heart.* In like manner, when the prophet Hosea complains that a spirit of lasciviousness had driven the Israelites astray (Hos. iv. 12.) he explains his meaning not only by subjoining that they forsook their God, but in the following verse he states in clear and literal terms the eagerness with which they committed idolatry; *upon the tops of the mountains they sacrifice, and upon the hills they burn incense*, &c.

(4.) *The sense of a figurative expression may also be ascertained by consulting parallel passages; in which the same thing is expressed properly and literally, or in which the same word occurs, so that the sense may be readily apprehended.*

The Hebrew prophets very often represent Jehovah as holding in his hand a cup, and presenting it to men who are compelled to drink it up to the very dregs. The intoxicated stagger, and, falling prostrate on the ground, shamefully vomit forth the wine they have drunk. This metaphor is frequently repeated in various ways by the sacred poets, who sometimes only glance at it, while at others they more fully illustrate it. Compare Obad. 16. Nahum iii. 11. Habak. ii. 16. Psal. lxxv. 8. Jer. xxv. 15—27. and Ezekiel xxiii. 33, 34. Now, if there were any doubt as to the meaning of the image occurring in these passages, its sense might be immediately ascertained by comparing the following parallel passage in Isaiah li. 17—23., in which the prophet pourtrays Jerusalem as a woman so intoxicated as to be unable to stand; but in which he introduces some words that clearly mark the sense of the metaphor. The passage itself, Bishop Lowth justly remarks, is poetry of the first order, sublimity of the highest proof.

Rouse thyself, rouse thyself up; arise, O Jerusalem!
Who hast drunken from the hand of JEHOVAH the cup of his fury;
The dregs of the cup of trembling thou hast drunken, thou hast wrung them out.
There is not one to lead her, of all the sons which she hath brought forth;
Neither is there one to support her by the hand, of all the sons which she hath educated.
These two things have befallen thee; who shall bemoan thee?
Desolation and destruction; the famine and the sword; who shall comfort thee?
Thy sons lie astounded; they are cast down:
At the head of all the streets, like the oryx [1] taken in the toils;
Drenched to the full with the fury of JEHOVAH, with the rebuke of thy God.
Wherefore hear now this, O thou afflicted daughter;
And thou drunken, but not with wine.
Thus saith thy Lord JEHOVAH;
And thy God, who avengeth his people;
Behold I take from thy hand the cup of trembling;
The dregs of the cup of my fury:
Thou shalt drink of it again no more.
But I will put it into the hand of them who oppress thee;

[1] Or wild bull.

Who said to thee, bow down thy body, that we may go over:
And thou layedst down thy back, as the ground:
And as the street to them that pass along.

Bishop Lowth's Version.

(5.) *Consider History.*

A consideration of events recorded in history will very frequently show, how far and in what sense any expression is to be understood figuratively. Thus many and various things are said relative to the coming of Christ, his kingdom, government, and adversaries. Now history informs us, that he came, at the destruction of Jerusalem, to rule and govern far and wide by the spreading of the Gospel. In Matt. x. 34. Christ says that he came not to send peace on earth, but *a sword*. In the parallel passage, Luke xii. 51., he says that he came to cause *division*. The general import of these two passages is, that he would cause discord, and as it were sow dissensions. But in what sense could the blessed Saviour mean that he would cause discord? We learn *from* history, that in consequence of the diffusion of the Christian religion, nations and families became divided, so that some embraced it while others rejected it, and the former were persecuted by the latter on account of their Christian profession. A further exposition of this passage is given in p. 382. *infra*.

(6.) *Consider the connection of doctrine, as well as the context of the figurative passage.*

A consideration of the connection of doctrine, as well as of the context, will often lead to the origin of the figurative expressions employed by the sacred writers, and consequently enable us to ascertain their meaning: for very frequently some word precedes or follows, or some synonyme is annexed, that plainly indicates whether the expression is to be taken properly or figuratively. For instance, the words *sin* and *iniquity*, which are of such frequent occurrence in the law of Moses, are tropically put for punishment: and that the phrase, *to bear one's sin* or *iniquity*, is equivalent to the suffering of the punishment due to sin, appears from the synonymous expressions of *being cut off from the people*, and *dying*, being very often annexed. As in Levit. xix. 8. Exodus xxviii. 43. Numb. xiv. 34. and xviii. 22. 32, &c. Thus also diseases and infirmities are called sins, because they are considered as the punishment of sin, (as in Isa. liii. 4. with Matt. viii. 17.) the figure in which passage is subsequently explained in verse 5. Compare also verse 12. and Psalm xxxviii. 3—5. Ezek. xxxiii. 10. and John ix. 2, 3. So likewise in Gen. xxxi. 42. 53. the context manifestly shows that *the fear of Isaac*, and *the fear of his father*, are put for Jehovah, the object of fear and reverence. Once more; when, in 1 Pet. ii. 5. 9. believers are said to be living stones, a spiritual house, and a royal priesthood, as these expressions are derived from the Old Testament, we must recur to Exodus xix. 5, 6. in order to ascertain the full extent of their privileges. The general tenor of the Apostle's address then will be, "Consider yourselves as forming part of a nobler temple than that of the Jews, and in which a much more spiritual sacrifice is offered to God through Christ. — You, who have embraced the Gospel, are considered by God as inheritors of all those holy blessings which were promised to the Jews."

(7.) *In fixing the sense exhibited by a metaphor, the comparison ought never to be extended too far, or into any thing which cannot be properly applied to the person or thing represented.*

In other words, a comparison which ordinarily has but *one particular view*, ought not to be strained, in order to make it agree in other respects, where it is evident that there is not a similitude of ideas. For instance, in Isa. xl. 6. we read *all flesh is grass*; that is, all mankind are liable to wither and decay, and will wither and decay like grass. But this metaphor would be tortured to a meaning, which, as it is foolish and absurd, we may be sure was never intended by the inspired writer, if we were to say that mankind were like grass, or were grass in colour or shape. What wild, and indeed what wicked abuse, would be made of the Scripture expression concerning our Lord that *he will come as a thief in the night* (Rev. xvi. 15.), if we were not to confine the sense to the suddenness and surprisal of the thief, but should extend it to the temper and designs of the villain who breaks open houses in the night? [1] Hence, though one metaphor may be brought to signify *many* things with respect to some *different* qualities, and *diverse* attributes, it nevertheless is very evident that *that* sense ought chiefly to be attended to, which appears to be designed by the Spirit of God, and which is obviously figured out to us in the nature, form, or use of the thing, from which the metaphor is taken. Thus, Christ in called a *lion* (Rev. v. 5.) because he is noble, heroic, and invincible; Satan, the grand adversary of souls, is called a lion in

[1] Numerous similar instances are given by Glassius, Philologia Sacra, (edit. Dathii,) lib. ii. pp. 918—921.

1 Pet. v. 8. because he is rapacious, roaring, and devouring. And wicked men are termed *lions* in Job iv. 10, 11. and 2 Tim. iv. 17. because they are fierce, outrageous, and cruel to weaker men.

(8.) *In the interpretation of figurative expressions generally, and those which particularly occur in the moral parts of Scripture, the meaning of such expressions ought to be regulated by those which are plain and clear.*

All mere maxims, whether plain or figurative, must be understood in a manner consistent with possibility and the rules of humanity. The rule just stated is especially applicable to the right interpretation of Matt. v. 38—42., which enjoins us not to retaliate, but to bear small injuries, and Matt. vi. 19. 31. 34., which prohibits thoughtfulness about worldly concerns; which injunctions have been objected to, as being *impracticable* general duties, inconsistent with natural instinct and law, and altogether destructive of society. If, however, the present rule be kept in view, and if we attend to the auditors and occasion of this discourse and to the context, the true sense of the precepts before us will be evident.

The *auditors* were the multitude and the disciples of Christ, as appears from the context both preceding and following the sermon, and also from the conclusion of it. [1] The multitude and the disciples were likewise the auditors of the same, or a similar, discourse recorded by Luke. [2] They were both, therefore, intended for general instruction to all Christians. Particular appropriate instructions to his apostles, and to the seventy during his ministry, Christ gave to them when he sent them forth to preach and work miracles [3]; and upon other occasions when they were in private. [4] After Jesus had been delivering some similar instructions to those in the sermon on the mount, he tells Peter that they were designed for general use. [5] Our Lord, therefore, probably delivered the precepts we are considering in such language as was intelligible to the multitude. Now they, instead of viewing them as "impracticable, inconsistent with natural law, and destructive of society," expressed their great admiration of the wisdom and dignity with which he taught. [6]

The *occasion* of this sermon was, towards the beginning of his ministry, to teach the true nature of the Messiah's kingdom, to give laws suitable to it, and to correct the false and worldly notions of it, which the Jews in general entertained. They were filled with ideas of conquest, and revenge against the Romans, and of enriching themselves by plunder. But Christ, instead of countenancing a vindictive temper, enjoins lenity, forbearance, and kindness to those who injure us. These directions accord with the dispositions which, in the introduction to the sermon, he pronounces to be requisite to true happiness; with his plain injunctions to forgive injuries; with the general strain of his discourses, with the condition of humanity; and with the context, both in Matthew and Luke. [7] In connection with the precepts we are considering, in both Evangelists, "doing to others as we would have them do to us," and, "doing good to our enemies, in imitation of our heavenly Father," are enjoined. These plain comprehensive rules are introduced as including the figurative ones here specified, which point out small injuries. And *trivial* instances are here specified, probably to point out the necessity of extending a lenient and forbearing disposition to small circumstances, in order to pervade every social sentiment and action with the temper of kindness, and to prevent a vindictive spirit from insinuating itself by the smallest avenues into our hearts. That these commands are not to be taken *literally*, as enjoining the particular actions here specified, but the *disposition* of forgiveness and benevolence, is apparent, not only from its being usual in the East to put the action for the disposition [8]; and from the manner in which the precepts are introduced, but also from our Lord's own conduct. For he mildly reproved the officer who struck him at his trial. [9] Though he had before *voluntarily* given himself up to the persons who were sent to take him, bade Peter sheath the sword with which he had maimed one of them, and himself miraculously cured him; yet even here he gently reproved them for the *manner* in which they came to apprehend him. [10] These instances of Christ's different behaviour under a variation of circumstances, show that he meant these precepts to be interpreted, according to the nature and reason of the case. He might express them the more strongly in order to contradict Ecclus. xii. 4, 5. 7., and similar improper sentiments and practices which at

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[1] Matt. v. 1.; vii. 24. 28.; viii. 1. [2] Luke vi. 17. 47—49.; vii. 1.
[3] Matt. x. Mark vi. 7—11. Luke ix. 1—6.; x. 1. 24.
[4] Matt. xiii. 10—23. 36—43. 51. John xiv—xvii.
[5] Luke xii. 41—48. [6] Matt. vii. 28, 29.
[7] Matt. v. 43—48. Luke vi. 27—36.
[8] Matt. v. 38. Luke xxii. 36.; xix. 13, 14. John xiii. 14, 15. 17.
[9] John xviii. 22, 23.
[10] Mark xiv. 48. Matt. xxvi. 55. Luke xxii. 50—53. John xviii. 10.

that time prevailed in Judæa. Neither did Paul act agreeably to the literal sense of the commands in question. [1]

The injunction, *not to lay up treasures upon earth, but in heaven* [2], according to the Hebrew idiom, means, to prefer heavenly to earthly treasures. The reason given for it is, because, making earthly treasures the chief object, beclouds the moral eye, the guide of life, and is inconsistent with the love and service of God. Christ adds, "therefore take no thought," or as it should be translated, "be not anxious about food, drink, or clothing," but with moderate care only about them, trust the providence of your heavenly Father. Let your first and chief care be to do your duty. Do not anxiously anticipate the cares of the morrow. All this accords with our best natural sentiments, and with the other instructions of our Lord. The auditors, and occasion of the discourse, together with the language and connection in which the directions are given, show these to be the ideas which Jesus meant to convey. [3]

4. Lastly, *in explaining the figurative language of Scripture, care must be taken that we do not judge of the application of characters from modern usage; because the inhabitants of the East have very frequently attached a character to the idea expressed, widely different from that which usually presents itself to our views.*

The inhabitants of the East, from their lively imaginations, very often make use of far-fetched comparisons, and bring together things which, in our judgments, are the most dissimilar. Besides, since the Hebrew mode of living differed greatly from ours, and many things were in use and commended by the Israelites which to us are unknown, — we ought not to be surprised, if there be a very wide difference subsisting between the metaphorical expressions of the Hebrews, and those which are familiar to us, and if they should sometimes appear harsh, and seem to convey a different meaning from that which we are accustomed to receive. Thus, in Deut. xxxiii. 17. the glory of the *tribe* of Joseph is compared to the firstling of a bullock; in like manner Amos (iv. 1.) compares the noble women of Israel to the kine of Bashan, and Hosea compares the Israelites to refractory kine that shake off the yoke. The patriarch Jacob, in his prophetic and valedictory address to his children (Gen. xlix. 14.) in which he foretells their own and their descendants' future condition, terms Issachar a *strong ass*, literally a *strong-boned* or *strong-limbed ass*. Now, if we take these metaphors according to their present sense, we shall greatly err. The ox tribe of animals, whose greatest beauty and strength lie in its horns, was held in very high honour among the antient nations, and was much esteemed on account of its aptitude for agricultural labour: hence Moses specially enacts, that the ox should not be muzzled while treading out the corn. The ass tribe, in the East, is robust, and more handsome, as well as much quicker in its pace, than those animals are in our country: and therefore princes and persons of noble birth thought it no degradation to ride on asses. Hence, in the opinion of the inhabitants of the East, it is not reckoned disgraceful to be compared with oxen and asses; nor, if a metaphor be derived from those animals, do they intend to convey the same meaning which we should express by a figure drawn from them. In the comparison of the tribe of Joseph to the firstling of a bullock, the point of resemblance is *strength and power*. [4] In the comparison of the matrons of Samaria to the kine of Bashan, the point of resemblance is *luxury and wantonness, flowing from their abundance* [5]: in the comparison of Issachar to an ass, the point of resemblance is bodily *strength and vigour*: for in that animal the Hebrews were accustomed to regard strength, though we usually associate with it the idea of slowness and stupidity. [6]

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[1] Acts xxiii. 3.; xvi. 37.

[2] Matt. vi. 19—34. John vi. 27.

[3] Blair on Christ's Sermon on the Mount. Newcome's Observations on Christ, p. 30. part i. chap. 1. sect. 9.

[4] Mr. Brown has recorded a similar figure, which is in use at the present time at the court of the sultan of Dar Fûr, in Africa; where, during public audiences, a kind of hired encomiast stands at the monarch's right hand, crying out, "See the buffalo, *the offspring of a buffalo*, the bull of bulls, the elephant of a superior strength, the powerful Sultan Abd-el-rachmân-al-rashid!" Journey to Dar Fûr, chap. 1. *in fine*, or Pinkerton's Voyages, vol. xv. p. 122.

[5] The propriety of this comparison will appear when it is recollected that Bashan was celebrated for the richness of its pastures, and its breed of cattle. (See Numb. xxxii. 4. Deut. xxxii. 14. and Ezek. xxxix. 18.) This region still retains its antient fertility; and its robust, handsome, and independent inhabitants are such as we may conceive its antient possessors to have been. See Buckingham's Travels in Palestine, pp. 325—329.

[6] Bauer, Herm. Sacra, pp. 206. 210—213. 216—221. Ernesti, Instit. Interp. Nov. Test. pp. 99—110. Morus in Ernesti, tom. i. pp. 260—300. Jahn, Enchirid. Hermeneut. pp. 100—119.

SECTION II.

ON THE INTERPRETATION OF THE METONYMIES OCCURRING IN THE SCRIPTURES.

Nature of a Metonymy. — 1. *Metonymy of the Cause.* — 2. *Metonymy of the Effect.* — 3. *Metonymy of the Subject.* — 4. *Metonymy of the Adjunct, in which the Adjunct is put for the Subject.*

A METONYMY is a trope, by which we substitute one appellation for another [1], as the *cause* for the *effect*, the *effect* for the *cause*, the *subject* for the *adjunct*, or the *adjunct* for the *subject*.

A *Metonymy of the cause* is used in Scripture, when the person acting is put for the thing done, or the instrument by which a thing is done is put for the thing effected, or when a thing or action is put for the effect produced by that action.

A *Metonymy of the effect* occurs, when the effect is put for the efficient cause.

A *Metonymy of the subject* is, when the subject is put for the adjunct, that is, for some circumstance or appendage belonging to the subject: when the thing or place *containing* is put for the thing *contained* or placed; when the *possessor* is put for the thing *possessed*; when the *object* is put for the thing conversant about it; or when the thing signified is put for its sign.

A *Metonymy of the adjunct* is, when that which belongs to any thing serves to represent the thing itself.

1. *METONYMY OF THE CAUSE.*

I. *Frequently the person acting is put for the thing done.*

1. Thus, *Christ* is put for his *Doctrine* in Rom. xvi. 9.

Salute Urbanus our helper in Christ, that is, in preaching the doctrines of the Gospel, he having been a fellow-labourer with the apostles. Similar instances occur in 1 Cor. iv. 15. and Eph. iv. 20.

2. The *Holy Spirit* is put for His *Effects*: as in 2 Cor. iii. 6.

Who hath made us able ministers of the new covenant, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life. Here, by the word *letter* we are to understand the *law* written on tables of stone, which required perfect obedience, and which no man can perform because of the corruption of his nature; therefore the law or *letter killeth*, that is, can pronounce nothing but a sentence of condemnation and eternal death against man. But by the *spirit* is intended the saving doctrine of the Gospel, which derives its origin from the Holy Spirit, the Comforter, who teaches or instructs, and prepares man for eternal life. In the same sense, Jesus Christ says, John vi. 63. *The words that I speak, they are spirit and life*, that is, they are from the Spirit of God, and, if received with true faith, will lead to eternal life. A similar mode of expression occurs in Rom. viii. 2. Here, by *the law of the spirit of life* is meant the doctrine of the Gospel, because it is a peculiar instrument of the operation of the Holy Spirit; who, by a divine efficacy, changes the heart, and writes his law there, which now is not only inscribed on tablets or parchments, but also penetrates the very heart of man, and quickens the soul to spiritual motions and actions. [2]

3. The Holy Spirit is put for His *Operations*:

For renewing, Psal. li. 10. Ezek. xxxvi. 26, 27. compared with Eph. iv. 23. Rom.

[1] Quinctilian, lib. viii. c. vi. tom. ii. p. 103. ed. Bipont.
[2] Flaccus Illyricus, in Clav. Script. pars 1. col. 1162.

xii. 2. which passages imply nothing less than a radical change, both external or moral, and internal or spiritual, wrought in the soul by the influence of divine grace.

4. The Holy Spirit is put for *the Influences or Gifts of the Spirit*, as in 1 Thess. v. 19. *Quench not the Spirit.*

The similitude is borrowed from the antient altar of burnt-offering, in which the fire was to be kept continually burning. The Holy Spirit is here represented as a *fire*, because it is His province to enlighten, quicken, purify, and refine the soul, and to excite and maintain every pious and devout affection. The Christian, therefore, must not quench the sacred flame of the Holy Spirit in any of his *influences* by committing any act, uttering any word, or indulging any sensual or malevolent disposition, which may provoke Him to withdraw both His gifts and graces. Neither must the Christian extinguish the *gifts of the Spirit*, but keep them in constant exercise, as love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, &c. So, in 2 Tim. i. 6. Saint Paul's advice, *Stir up the gift of God which is in thee*, means *the gift of the Holy Spirit.* See also 1 Tim. iv. 14.

Again, when our Saviour "exhorts us to ask with confidence for spiritual aid, appealing to the conduct of men, he adds, '*If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?*' (Luke xi. 13.) By which he would have us distinctly understand that if man, with all his imperfections and all his unkindness, can yet be tender-hearted to his children, and seasonably bestow on them beneficial gifts, much more will God, who is perfection and benignity itself, most assuredly impart the blessing of his Holy Spirit to those who earnestly and anxiously implore divine help, — that help which can illumine what is dark; can strengthen what is irresolute; can restrain what is violent; can comfort what is afflicted; in such a manner, and to such a degree, as may be requisite for the soul when struggling under different but difficult temptations; that help, without which man, unassisted, cannot persevere in rectitude of thought and action." [1]

5. *Spirit* also denotes a *Divine Power* or energy, reigning in the soul of a renewed man.

Compare Luke i. 46, 47. with 1 Thess. v. 23.; and for other places, where the word *spirit* is put for the *new man* and *spiritual strength*, see Isa. xxvi. 9. Ezek. xviii. 31. Matt. xxvi. 41. Rom. i. 9. 1 Cor. v. 3—5. and vi. 20. Gal. iii. 3, &c.

6. More especially the Holy Spirit is put for those *peculiar and extraordinary Gifts of the Spirit*, which, for various uses, whether public or private, spiritual or temporal, are bestowed on man.

Thus, in 2 Kings ii. 9. Elisha earnestly requests of Elijah, *Let a double portion of thy spirit rest upon me;* that is, an extraordinary measure of the gifts of prophecy, and of power in working miracles, which are here called the *portion of the spirit.* See also Numb. xi. 17. 25. Dan. v. 12. The prophet Daniel *had a more excellent spirit*, that is, a more eminent gift of the spirit, more knowledge, and more understanding.

7. The *Spirit* is also put for revelations, visions, or ecstasies, whether really from the Holy Spirit, or pretended to be so.

Ezek. xxxvii. 1. *The hand of the Lord carried me out in the spirit of the Lord*, that is, by a vision or rapture of spirit. 2 Thess. ii. 2. *That ye be not shaken in mind, — neither by spirit*, &c. that is, by revelations pretending to come from the spirit. Rev. i. 10. *I was in the spirit*, that is, in an ecstasy and peculiar revelation of the Holy Spirit, as is described in Rev. iv. 2. xvii. 3. xxi. 10. and 2 Cor. xii. 2. To this head may also be referred those passages, where spirit is put for doctrines, whether really revealed or pretended to be so: as in 1 Tim. iv. 1. where, by *seducing spirits* are intended false teachers who pretend to receive their doctrine from the Spirit of God; and 1 John iv. 1. where spirit is put for doctrine pretended to be received by the false teachers from God.

8. *Parents* or *Ancestors* are put for their *Posterity*; this mode of speaking is of very frequent occurrence in the Sacred Writings.

Thus *Shem*, *Japh t*, and *Canaan*, are put for their *posterity*, in Gen. ix. 27. *Jacob* and *Israel* for the *Israelites*, in Exod. v. 2. Numb. xxiii. 21. xxiv. 5. 17. Deut. xxxiii. 28. 1 Kings xviii. 17, 18. Psal. xiv. 7. and cxxxv. 4. Amos vii. 9. in which verse *Isaac*, as in verse 16. the *House of Isaac*, means the same people. The *seed of Abraham*, Isaac, and Jacob, (*of whom, according to the flesh, Christ came*, Rom. ix. 5.) is put for *Christ*

[1] Bishop Huntingford's Charge, intitled "Preparation for the Holy Order of Deacons," p. 14.

himself, in Gen. xii. 3. xviii. 18. xxii. 18. xxvi. 4. xxviii. 14. and Gal. iii. 8., as is evident by comparing Acts iii. 25. and Gal. iii. 14. 16. In 2 Chron. xxv. 24. *Obededom* is put for his *descendants*, who, it appears from 1 Chron. xxvi. 15. were porters and keepers of the sacred treasures. In Ezek. xxxiv. 23. *David* is put for *David's Lord*, the illustrious Messiah.

9. The *Writer* or *Author* is put for his *Book* or *Work*:

As in Luke xvi. 29. xxiv. 27. Acts xv. 21. xxi. 21. and 2 Cor. iii. 15. in which passages *Moses* and the *Prophets* respectively mean the *Mosaic and Prophetic Writings*, composed by them under divine inspiration, and transmitted to posterity as the rule of faith.

To this first species of metonymy may be appropriately referred, FIRST, all those passages where the *soul of man* is put for his *life*, which is its effect, as in Gen. ix. 5. (Heb.) Exod. iv. 19. (Heb.) Lev. xvii. 11. Judg. ix. 17. (Heb.) 1 Sam. xxvi. 21. 1 Kings ii. 23. (Heb.) 2 Kings vii. 7. (Heb.) Psal. xxxiii. 19. xxxviii. 12. (Heb.) lvi. 13. Jer. xlv. 5. (Heb.) Lam. v. 9. (Heb.) Jonah ii. 6. (Heb.) Matt. ii. 20. (Gr.) x. 39. (Gr.) xvi. 25. (Gr.) xx. 28. (Gr.) John x. 17. (Gr.) xiii. 37, 38. (Gr.) xv. 13. (Gr.) &c. SECONDLY, those passages also, where the *soul* is put for the *will, affections, and desires*, which are its operations, as in the original of the following passages, where the metonymy is correctly rendered in our authorised version, viz. Gen. xxiii. 8. Exod. xxiii. 9. Deut. xxiii. 24. Psalm xvii. 10. xxvii. 12. xli. 2. cv. 22. Prov. xxiii. 2. and John x. 24. (literally, *hold our soul in suspense*). And, THIRDLY, all such passages where the *spirit* (which is frequently synonymous with the soul of man) is used to express the motions or affections of the soul, whether good or evil. Examples of this kind occur in Gen. xlv. 27. Numb. xiv. 24. Judg. viii. 3. where, in the Hebrew, *anger* is *soul*, as is *heart* in Exod. xxiii. 9. 2 Chron. xxi. 16. xxxvi. 22. Psal. lxxvi. 12. lxxvii. 3. Prov. i. 23. xviii. 14. xxix. 1. Eccles. vii. 9. Isa. xxix. 10. xxxvii. 7. Jer. li. 11. Ezek. xiii. 3. Dan. v. 20. Hag. i. 14. Hab. i. 11. Rom. xi. 8. (Gr.) 1 Cor. i. 12. (Gr.) &c.

II. *Sometimes the cause or instrument is put for the thing effected by it.* Thus,

1. The *Mouth*, the *Lips*, and the *Tongue*, are respectively put for the *Speech*.

Thus, Deut. xvii. 6. *by the mouth of two or three witnesses* (that is, their speech or testimony) *shall he that is worthy of death be put to death.* So Deut. xix. 15. Matt. xviii. 16. Prov. xxv. 15. *A soft tongue breaketh the bone*; that is, a mild and courteous way of speaking softens the hardest heart and most obstinate resolutions. Similar instances occur in Psal. v. 9. Prov. x. 20. Jer. xviii. 18. Acts ii. 4. 11. *Tongue* is also put for the *gift of foreign languages*, in Mark xvi. 17. and 1 Cor. xiv. 19. Gen. xi. 1. *The whole earth was of one language*, (Heb. *lip*,) *and of one speech* (Heb. *word*). In the book of Proverbs, the *lip* is very frequently put for *speech*. See Prov. xii. 19. 22. xiv. 7. xvii. 7. xviii. 7. 20. Job xii. 20. (Marginal renderings.)

2. The *Mouth* is also put for *Commandment* in Gen. xlv. 21. (marginal rendering) (Heb. *mouth*). Numb. iii. 16. 39. xx. 24. xxvii. 14. Deut. i. 26. 43. and in Prov. v. 3. the *Palate* (marginal rendering) is also put for *Speech*.

3. The *Throat* is also put for *Loud Speaking*, in Isa. lviii. 1. *Cry aloud* (Heb. with the throat).

4. The *Hand* is ordinarily put for its *Writing*, 1 Cor. xvi. 21. Col. iv. 18.

By the same form of speech also *Labour* is put for *Wages*, or the fruit of labour, Ezek. xxiii. 29.; and *things that are sold*, for the *price* at which they are sold. Thus, in Matt. xxvi. 9. it is said the ointment might have been sold for so much and given to the poor. See likewise Exod. xxi. 21. The *sword* is put for *war* or slaughter. Exod. v. 3. Lev. xxvi. 6. Psal. cxliv. 10. Isa. i. 20. Jer. xliii. 11. Rom. viii. 35.

5. The *Sword*, *Famine*, and *Pestilence*, likewise respectively denote the effects of those scourges.

Ezek. vii. 15. *The sword is without, and the pestilence and the famine within;* that is, death and ruin are every where scattered by those terrible agents. So, in Matt. x. 34. *I came not to send peace (or temporal prosperity) but a sword;* that is, variance, death, and persecution. Our Saviour's meaning is, not that his coming was the *necessary* and proper cause of such unhappiness, but that so it should eventually happen on his appearance in our nature; because his kingdom was of another world, and; consequently, opposed to all the designs and interests of the present world. This remark will satisfactorily explain Luke xii. 51—53., where Jesus foretells the effects that would follow from preaching the Gospel.

2. *METONYMY OF THE EFFECT.*

III. *Sometimes, on the contrary, the effect is put for the cause.*

Thus, *God* is called *Salvation*, that is, the author of it, Exod. xv. 2., our *life* and the length of our days, Deut. xxx. 20., our *strength*, Psal. xviii. 1.. So, *Christ* is termed *Salvation*, Isa. xlix. 6. Luke ii. 30.—*Life*, John xi. 25. and the *resurrection* in the same place. See also Col. iii. 4. *Peace*, Eph. ii. 14. So he is said to be *made unto us wisdom, righteousness, sanctification, and redemption*, that is, the *author* of all these, in 1 Cor. i. 30. So, in Luke xi. 14. compared with Matt. ix. 32., a *dumb devil* or demon is one that made the person whom he possessed, dumb. In like manner, the Gospel is called the *power of God unto salvation*, in Rom. i. 16., that is, the instrument of his power. *Faith* is called our *Victory*, because by it we overcome the world, 1 John v. 4. That which is the means of sustaining or preserving life is called our *life*, Deut. xxiv. 6. or our *living*, Mark xii. 44. Luke viii. 43. and xv. 12. So, *glad tidings*, are such as make glad, Rom. x. 15. A *lively hope* is that which revives or enlightens, 1 Pet. i. 3.—*Wine is a mocker, and strong drink is raging*, Prov. xx. 1., that is, they make men such. There is the same form of speech likewise in Heb. vi. 1. and ix. 14. where *dead works* are deadly works, that is, such as make men obnoxious to death. Deut. xxx. 15. *I have set before thee this day life and death*, that is, have clearly showed thee what is the cause and original of each. John iii. 19. *This is the condemnation*, that is, the cause of it. Rom. vii. 7. *Is the law sin?* that is, the cause of sin, in itself. Rom. viii. 6. *To be carnally minded is death*, that is, its cause, but to be *spiritually minded is life and peace*, or the cause of those blessings. A like expression occurs in Rom. vi. 23. *Bread* is put for the *seed* of which bread is made, Eccl. xi. 1. *Shame* is put for that which is the cause of it, or the idols worshipped by the Israelites, which proved their shame. Jer. iii. 24. Hos. ix. 10.

3. *METONYMY OF THE SUBJECT.*

IV. *Sometimes the subject is put for the adjunct, that is, for some circumstance or appendage belonging to or depending upon the subject.*

Thus, the HEART is frequently used for the *will and affections, as in* Deut. iv. 29. vi. 5. x. 12. Psal. ix. 1. xxiv. 4. li. 10. lxii. 10. cv. 25. cxix. 10. 32. 112. Prov. xxi. 1. xxiii. 26. Acts iv. 32. For the *understanding, mind, thoughts*, and *memory*, Deut. iv. 39. vi. 6. xi. 16. 18. xxix. 4. 1 Sam. i. 13. 2 Chron. vi. 8. Job xxii. 22. Psal. iv. 4. lxiv. 6. Prov. xix. 21. xxviii. 26. and Luke ii. 51. For the *conscience*, 2 Sam. xxiv. 10. 2 Kings xxii. 19. Eccles. vii. 22. and 1 John iii. 20. and for the *desires of the soul* expressed in prayer, in Psal. lxii. 8. Lam. ii. 19. The *reins* are also frequently put for the *thoughts*, as in Psal. vii. 9. xxvi. 2. li. 6. lxxiii. 21. Prov. xxiii. 16. Jer. xi. 20. xvii. 10. and xx. 12. So, the *new* or *inward* man is put for the condition or state of a regenerated soul, to which the *old* or *outward* man is opposed. See Rom. vi. 6. and xii. 2. Eph. iv. 22. 24. 2 Cor. v. 17.

V. *Sometimes the place or thing containing denotes that which is contained in such place or thing.*

Thus, the EARTH and the WORLD are frequently put for the *men that* dwell therein, as in Gen. vi. 11. Psal. xcvi. 13. Hab. ii. 14. John i. 29. iii. 16, 17. xv. 18. and xvii. 21. 1 Cor. vi. 2. as also in very many passages. In like manner, *countries, islands, cities*, and *houses*, are respectively put for their inhabitants, Gen. xli. 57. Psal. c. 1. cv. 38. Isa. xli. 1. 5. xlii. 4. xliii. 3. li. 5. Matt. iii. 5. viii. 34. xi. 21, 22, 23. Gen. vii. 1. Exod. i.

21. 2 Sam. vii. 11. 1 Chron. x. 6. Acts x. 2. 1 Tim. iii. 4. Heb. xi. 7. So the *houses* of Levi and *Israel* denote their several families. Exod. ii. 1. Ezek. iii. 1. The *basket*, Deut. xxviii. 5. 17. is the fruit of the basket; a *table*, Psal. xxiii. 5. lxix. 22. and lxxviii. 19. denotes the meat placed on it; the *cup*, the wine or other liquor in it, Jer. xlix. 12. Ezek. xxiii. 32. Matt. xxvi. 27, 28. Mark xiv. 23. Luke xxii. 17. 20. 1 Cor. x. 16. 21. and xi. 26, 27.; *ships*, Isa. xxiii. 1. 14. the men in them; the *grave*, those who are buried in it, as in Isa. xxxviii. 18. compared with verse 19. and in Psal. vi. 5. In like manner *heaven* is put for God himself, in Psal. lxxiii. 9. Matt. xxi. 25. Luke xx. 4. and xv. 18.

VI. *Sometimes the possessor of a thing is put for the thing possessed.*

Thus, Deut. ix. 1. *To possess nations greater and mightier than thyself*, means to possess the countries of the Gentiles. See also Psal. lxxix. 7. where *Jacob* means the land of the Israelites. In like manner, the name of God is put for the oblations made to him. Josh. xiii. 33. with verse 14. Josh. xviii. 7. and Deut. x. 9. *Christ* is put for his church (or believers, who are termed his peculiar people, Tit. ii. 14. 1 Pet. ii. 9.) in Matt. xxv. 35. explained in verse 40. 1 Cor. xii. 12.; and the afflictions of Christ are put for the afflictions of the faithful, in Col. i. 24.

VII. *Frequently the object is put for that which is conversant about it.*

Thus *glory* and *strength* are put for the celebration of the divine glory and strength, in Psal. viii. 2. explained by Matt. xxi. 16.; see also Psal. xcvi. 7, 8. A *burthen* is a prediction of divine judgments or punishment about to be inflicted on sinners. Isa. xiii. 1. xv. 1. xvii. 1. xix. 1. xxi. 1. xxii. 1. and xxiii. 1. *Promise* is put for faith which receives the gracious promise of God, in Rom. ix. 8. and Gal. iv. 28. *Sin* denotes a sacrifice for sin or sin-offering, Gen. iv. 7. Exod. xxix. 14. (Heb. *sin*) Lev. x. 17. (Heb. *sin*) Hos. iv. 8. Isa. liii. 10. (Heb. *sin*) and 2 Cor. v. 21.[1]

VIII. *Sometimes the thing signified is put for the sign.*

So, the *strength of God*, in 1 Chron. xvi. 11. and Psal. cv. 4. is the *ark*, which was a sign and symbol of the divine presence and strength, whence it is expressly called the *ark of the strength of God* in Psal. cxxxii. 8. Thus, in Ezek. vii. 27. *desolation* denotes a mourning garment as a token of it.

IX. *When an action is said to be done, the meaning frequently is, that it is declared or permitted, or foretold that it shall be done.*

Thus, in the original of Lev. xiii. 3. the priests shall look on him. *and pollute* him; in our version, *shall pronounce him unclean* or polluted. The original of Ezek. xiii. 22. is, by quickening or enlivening him; in our translation it is rendered by *promising him life*. So Gen. xli. 13. *me he restored*, means, foretold or declared that I should be restored. Jer. iv. 10. *Ah Lord God! thou hast greatly deceived this people*, that is, hast permitted them to be deceived by their false prophets. Ezek. xiii. 19. *to slay the souls which should not die*, denotes the prophesying falsely that they should die. So Jer. i. 10. *I have set thee over the nations to root out and to pull down*, that is, to prophesy or declare them pulled down. Ezek. xx. 25, 26. *I gave them statutes which were not good, and polluted them in their own gifts*, that is, I gave them up to themselves, and permitted them to receive such statutes of the heathen, and suffered them to pollute themselves in those very gifts, which, by the law, they were to dedicate to my service, and dealt with them accordingly. Hos. vi. 5. *I have hewn them by the prophets*, or foretold that they should be hewn or slain. So in Acts x. 15. the original rendering is, *what God hath cleansed, that do not thou pollute* (compare Matt. xv. 11.), that is, as in our version, *call not thou common or defiled*. Hence in Matt. xvi. 19. *whatsoever thou shalt bind or loose on earth*, &c. means whatsoever thou shalt declare to be my will on earth shall be confirmed in heaven. And in like manner the meaning of John xx. 23. is, whose sins ye shall declare to be remitted or retained by the word of God.[2] Matt. vi. 13. *lead us not into temptation*, that is, suffer us not to be overcome by temptation.

X. *Further, an action is said to be done, when the giving of an occasion for it is only intended.*

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[1] Dr. A. Clarke, in his commentary on this verse, has adduced *one hundred and eight* instances from the Old and New Testaments, in which the word *sin* is put for a *sin-offering*: Dr. Whitby (in loc.) has specified only twenty-two examples.

[2] On a forced interpretation of these two clauses (among others) has the papal church erected the dangerous notion that priests may grant particular absolution to individuals. See it briefly but ably confuted in Bishop Porteus's Confutation of the Errors of the Church of Rome, pp. 44, 45.

Thus, the literal rendering of Jer. xxxviii. 23. is, *thou shalt burn this city*, that is (as translated in our version), shalt *cause it to be burnt*. Hence Jeroboam is recorded in 1 Kings xiv. 16. *to have made Israel to sin*, that is, to have occasioned it, by his example and command. In Acts i. 18. Judas is said to have *purchased a field*, that is, occasioned it to be purchased by the money which he cast down in the temple. Rom. xiv. 15. *destroy not him*, that is, be not the cause or occasion of his destruction. And in 1 Cor. vii. 16. *whether thou shalt save thy husband*, means, whether thou shalt be the cause of his conversion, and, consequently, of his salvation.

4. *METONYMY OF THE ADJUNCT, IN WHICH THE ADJUNCT IS PUT FOR THE SUBJECT.*

XI. *Sometimes the accident, or that which is additional to a thing, is put for its subject in kind.*

The abstract is put for the concrete. So *grey hairs*, (Heb. *hoariness*, or *grey-headedness*) in Gen. xlii. 38. denote me, who am now an old man, grey and decrepit with age. So also, *days*, and *multitude* of *years*, in Job xxxii. 7. are old men. The *strength of Israel*, 1 Sam. xv. 29. is the *strong God of Israel*. *Circumcision* and *uncircumcision*, in Rom. iii. 30. signify the *circumcised* and *uncircumcised*. The *election*, Rom. xi. 7. is the *elect*. *Abomination*, in Gen. xlvi. 34. and Luke xvi. 15. is an *abominable thing*. A *curse*, Gal. iii. 13. is accursed. *Light* and *darkness*, Eph. v. 8. denote the enlightened and the ignorant.

XII. *Sometimes the thing contained is put for the thing containing it, and a thing deposited in a place for the place itself.*

Thus, Gen. xxviii. 22. means this place, where I have erected a pillar of stone, shall be God's house. Josh. xv. 19. Springs of water denote some portion of land, where there may be springs. Matt. ii. 11. *Treasures* are the cabinets or other vessels containing them. A similar expression occurs in Psal. cxxxv. 7. *Outer darkness*, in Matt. xxii. 13. means *hell*, the place of outer darkness. Matt. xxv. 10. *Marriage* denotes the place where the nuptial feast was to be celebrated. Mark iii. 11. *Unclean spirits* are men possessed by them. In Luke vi. 12. and Acts xvi. 13. 16. *Prayer* evidently means the place of prayer.[1] Rev. viii. 3. *Golden incense*, λιβανωτον, means a golden censer, and so it is rendered in our authorised English version.

XIII. *Time is likewise put for the things which are done or happen in time.*

This is to be understood both of the word *time* itself, and of names expressing portions of time, whether divided naturally or by human institution. Thus, in 1 Chron. xii. 32. xxix. 30. Esth. i. 13. 2 Tim. iii. 1. Deut. iv. 32. Mark xiv. 35. and John xii. 27. *times*, *day*, and *hour* respectively denote the transactions that took place in them. Again, *days* are said to be *good* or *evil*, according to the events which happen in them, as in Gen xlvii. 9. Eccles. vii. 10. and Eph. v. 16.; and that is called a person's day, in which any thing notorious or remarkable befalls him, whether it be good, as in Hos. i. 11. and Luke xix. 42. 44., or evil, as in Job xviii. 20. Psal. cxxxvii. 7. Ezek. xxii. 4. Obad. 12. Micah vii. 4. Psal. xxxvii. 13. *The days of the Lord*, in Job xxiv. 1. Isa. xiii. 6. Joel i. 15. and ii. 1, 2. Amos v. 20. Zeph. i. 14—16. 18. and ii. 2. respectively denote the days when divine punishments were to be inflicted; and hence, by way of eminence, the *day of the Lord* is appropriated to the *day of judgment*, in Joel ii. 31. Acts ii. 20. 1 Cor. i. 8. 2 Thess. ii. 2, &c. In the same manner, the *harvest* and *summer* are put for the fruits gathered at those seasons. Deut. xxiv. 19. Isa. xvi. 9. [Jer. xl. 10. Amos viii. 1, 2. 2 Sam. xvi. 2. in which three passages, as also in Isa. xvi. 9. the Hebrew is only *summer*.] And also the *passover* is put for the lamb which was slain and eaten on that solemn festival. Exod. xii. 21. 2 Chron. xxx. 17. Mark xiv. 12. 14. Matt. xxvi. 17—19. Luke xxii. 8. 11. 13. 15.

XIV. *In the Scriptures, things are sometimes named or described according to appearances, or to the opinion formed of them by men, and not as they are in their own nature.*

[1] Προσευχη. From 1 Macc. vii. 37 it appears that the Jews had a similar place of prayer at Mizpah. See Wolfius, Rosenmüller, Schindler, and others, on Luke vi. 12.

Thus, Hananiah, the opponent of Jeremiah, is called a prophet, not because he was truly one, but was *reputed* to be one, Jer. xxviii. 1. 5. 10. In Ezek. xxi. 3. the *righteous* mean those who had the semblance of piety, but really were not righteous. So in Matt. ix. 13. Christ says, *I am not come to call the righteous,* (that is, such as are so in their own estimation,) *but sinners to repentance.* See further Luke xviii. 9. and Rom. x. 2, 3, &c.

In Luke ii. 48. Joseph is called the *father* of Christ, and in v. 41. is mentioned as one of his parents, because he was *reputed* to be his father, as the same evangelist states in ch. iii. 23.[1] Compare John vi. 42, &c. The preaching of the Gospel is in 1 Cor. i. 21. termed *foolishness;* not that it was really such, but was accounted to be so by its opponents. In like manner false teaching is called *another Gospel* in Gal. i. 6. and Epimenides, the Cretan philosopher, is termed a prophet in Tit. i. 12. because his countrymen regarded him as such, and after his death offered sacrifices to him.[2]

His enemies shall lick the dust, Psal. lxxii. 9. means that they shall prostrate themselves so low towards the earth, that they shall seem to lick the dust. Similar expressions occur in Isa. xlix. 23. Micah vii. 17, &c. The phrase, *coming from a far country, and from the end of heaven,* in Isa. xiii. 5. is taken from the opinion which antiently obtained, and was founded on the appearance to the eye, viz. that the *heavens* are not spherical but hemispherical, ending at the extremities of the earth, upon which the extremities of heaven appear to rest. Hence the *ends of the earth* denote the remotest places. The same phrase occurs in Deut. iv. 32. and xxx. 4. Neh. i. 9. Matt. xxiv. 31.

XV. *Sometimes the action or affection, which is conversant about any object, or placed upon it, is put for the object itself.*

Thus, the *Senses* are put for the *objects* perceived by them, as *hearing* for doctrine or speech, in Isa. xxviii. 9. (marg. rend.) and liii. 1. (Heb.) In John xii. 38. and Rom. x. 16. the Greek word ακοη, translated *report,* literally means hearing, and so it is rendered in Gal. iii. 2. 5. Hearing is also put for fame or rumour in Psal. cxii. 7. (Heb.) Ezek. vii. 26. Obad. 1. Hab. iii. 2. (Heb.) Matt. iv. 24. xiv. 1. and xxiv. 6. Mark i. 28. and xiii. 7, &c. The *Eye,* in the original of Numb. xi. 7. Lev. xiii. 55. Prov. xxiii. 31. Ezek. i. 4. viii. 2. and x. 9. is put for colours which are seen by the eye. *Faith* denotes the doctrine, received and believed by faith, in Acts vi. 7. Gal. i. 23. and iii. 23. 25. Eph. iv. 5. 1 Tim. iv. 1. Tit. i. 13. Jude iii. Rev. ii. 13. — *Hope,* in Psal. lxv. 5. and lxxi. 5. Jer. xiv. 8. and xvii. 7. 13. is God, in whom we have hope, or place our confidence. *Hope* also denotes Christ, or the benefits which we receive by him, in Acts xxvi 6—8. xxvii. 20. Col. i. 27. 1 Tim. i. 1. *Hope* is sometimes also put for *men,* in whom we confide, or from whom we expect some good, as in Isa. xx. 5, 6. and for the thing hoped for, as in Prov. xiii. 12. Rom. viii. 24. and Gal. v. 5. in which last place *the hope of righteousness by faith* means eternal life, which is promised to the just by faith, and also in Tit. ii. 13. — *Love* is put for the object of affection, Jer. ii. 33. and xii. 7. (marginal rendering). — *Desire,* Ezek. xxiv. 16. 21. is the thing desired. In like manner, the *lust* or desire of the eyes, 1 John ii. 16. is the object of the eyes which we eagerly desire. — So, *Fear* is put for the object that is feared, in Psal. liii. 5. Prov. i. 26. Isa. viii. 13.

XVI. *Sometimes the sign is put for the thing signified.*

Thus, *Sovereign Power* and authority are expressed by a *Sceptre, Crown, Diadem, Throne,* and *Shutting and opening without resistance* in Gen. xlix. 10. Isa. xxii. 22. Ezek. xxi. 26. Zech. x. 11. and Rev. iii. 7. War is denoted by bows, spears, chariots, and swords, Psal. xlvi. 9. Lam. v. 9. Ezek. xxi. 3, 4. Matt. x. 34. So, to lift up the hand is sometimes to swear, Gen. xiv. 22. Deut. xxxii. 40., and sometimes to pray, Lam. iii. 41. 1 Tim. ii. 8. In like manner, to stretch forth the hand is to call for audience, Psal. xliv. 20. Prov. i. 24.

To *kiss* the hand, or to kiss another, is to yield reverence, Job xxxi. 27. 1 Sam. x. 1. Psal. ii. 12. 1 Kings xix. 18. Hos. xiii. 2. To *bow the knee,* is to *worship,* Isa. xlv. 23. Phil. ii. 10. Eph. iii. 14. *To give the hand,* or to *strike hands,* is to *swear, join in fellowship, engage* or *become surety for another,* Ezek. xvii. 18. Gal. ii. 9. Job xvii. 3. Prov. vi. 1. *To put on sackcloth,* is *to mourn,* Psal. lxix. 11. *To beat swords into plough-shares, and spears into pruning hooks,* is *to live in peace and security,* Isa. ii. 4.

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[1] A similar mode of speech occurs in the Iliad, where Homer repeatedly calls Menelaus and Agamemnon, the sons of Atreus, though they were in reality the children of his son, Plisthenes, and, consequently, the grandchildren of Atreus. In consequence of their father's death, while they were very young, they were educated by their grandfather; who, from his attention to them, was universally acknowledged their protector and father. Hence arose their appellation of Atridæ, or sons of Atreus.

[2] Diog. Laert. lib. i. c. 10. § 11. tom. i. p. 123. ed. Longolii.

XVII. *Lastly, the names of things are often put for the things themselves.*

Thus, the *Name* of God denotes the *Almighty* himself, Psal. xx. 1. cxv. 1. Prov. xviii. 10. Isa. xxx. 27. Jer. x. 25. So, in Joel ii. 32. Acts ii. 21. and Rom. x. 13. the *name of the Lord* denotes Jesus Christ. Names are likewise put for persons, Acts i. 15. Rev. iii. 4. and xi. 13. (Gr.) In like manner we find, that names are given to persons to express their state or condition, although they are not ordinarily called by such names, as in Isa. i. 26. *Thou shalt be called the city of righteousness* or justice, that is, thou shalt be so. Similar expressions occur in Isa. lxii. 4. and Jer. iii. 17.

SECTION III.

ON THE INTERPRETATION OF SCRIPTURE METAPHORS.

Nature of a Metaphor. — Sources of Scripture Metaphors. — I. The Works of Nature. — II. The Occupations, Customs, and Arts of Life. — III. Sacred Topics, or Religion and Things connected with it. — IV. Sacred History.

A METAPHOR is a trope, by which a word is diverted from its proper and genuine signification to another meaning, for the sake of comparison, or because there is some analogy between the similitude and the thing signified. Of all the figures of rhetoric, the metaphor is that which is most frequently employed, not only in the Scriptures, but likewise in every language; for, independently of the pleasure which it affords, it enriches the mind with *two* ideas at the *same* time, the *truth* and the *similitude*. Two passages will suffice to illustrate this definition. In Deut. xxxii. 42. we read, *I will make mine arrows drunk with blood, and my sword shall devour flesh.* Here, the *first* metaphor is borrowed from excessive and intemperate drinking, to intimate the very great effusion of blood, and the exceeding greatness of the ruin and destruction which would befall the disobedient Israelites: the *second* metaphor is drawn from the voracious appetite of an hungry beast, which in a lively manner presents to the mind the impossibility of their escaping the edge of the sword, when the wrath of God should be provoked. Again, in Psal. cxxxix. 2. we read, *Thou understandest my thoughts afar off.* In this verse the metaphor is taken from the prospect of a distant object: but in a proper sense the phrase assures us, that Jehovah, by his prescience, knows our thoughts, before they spring up in our souls.

In order to understand metaphors aright, it should be observed that the foundation of them consists in a likeness or similitude between the thing from which the metaphor is drawn, and that to which it is applied. When this resemblance is exhibited in one or in a few expressions, it is termed a single metaphor. When it is pursued with a variety of expressions, or there is a continued assemblage of metaphors, it is called an *allegory*. When it is couched in a short sentence, obscure and ambiguous, it is called a *riddle*. If it be conveyed in a short saying only, it is a *proverb*; and if the metaphorical representation be delivered in the form of a history, it is a *parable*. When the resemblance is far-fetched, — as *to see a voice*, (Rev. i. 12.)

it is termed a *catachresis*. This last-mentioned species of figure, however, is of less frequent occurrence in the Scriptures than any of the preceding.

The metaphor is of indispensable necessity in the Scriptures; for the sacred writers, having occasion to impart divine and spiritual things to man, could only do it by means of terms borrowed from sensible and material objects, as all our knowledge begins at our senses. Hence it is, especially in the poetical and prophetical parts of the Old Testament, that the sentiments, actions, and corporeal parts, not only of man, but also of inferior creatures, are ascribed to God himself; it being otherwise impossible for us to form any conception of his pure essence and incommunicable attributes. The various sources, whence the sacred writers have drawn their metaphors, have been discussed at great length by Bishop Lowth [1], and his annotator Michaelis, and also by Glassius [2]; from whose elaborate works the following observations are abridged. The sources of Scripture metaphors may be classed under the four following heads, viz. natural, artificial, sacred, and historical.

I. *The works of nature furnish the first and most copious, as well as the most pleasing source of images in the Sacred Writings.*

Thus the images of *light* and *darkness* are commonly made use of, in all languages, to denote prosperity and adversity; and an uncommon degree of light implies a proportionate degree of joy and prosperity, and *vice versâ*. Isa. xiii. 10. lix. 9. lx. 19, 20. xxx. 26. Jer. xv. 9. Amos viii. 9. Micah iii. 6. Joel ii. 10. The same metaphors are also used to denote knowledge and ignorance. Isa. viii. 20. ix. 2. Matt. iv. 16. Eph. v. 8. The sun, moon, and stars, figuratively represent kings, queens, and princes or rulers, as in Isa. xxiv. 23. Ezek. xxxii. 7.

"The lights of heaven," says a late pious and learned writer [3], "in their order are all applied to give us conceptions of God's power and the glory of his kingdom. In the lxxxivth Psalm (verse 11.) the Lord is said to be a sun and shield; a *sun* to give *light* to his people, and a *shield* to protect them from the power of darkness. Christ, in the language of the prophet, is the *sun* of righteousness; who, as the natural sun revives the grass and renews the year, brings on the acceptable year of the Lord, and is the great restorer of all things in the kingdom of grace; shining with the new light of life and immortality to those, who once sat in darkness and in the shadow of death. And the church has warning to receive him under this glorious character. *Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!* (Isa. lx. 1.) When he was manifested to the eyes of men, he called himself the *light* of the world, and promised to give the same light to those that follow him. In the absence of Christ as the personal light of the world, his place is supplied by the light of the Scripture, which is still a lamp unto our feet, and a light unto our paths. The word of prophecy is *as a light shining in a dark place;* and as we study by the light of a lamp, so we must give heed to this light, as if we would see things to come.

"The moon is used as an emblem of the church, which receives its light from Christ, as the moon from the sun: therefore the renovation

[1] In his Lectures on Hebrew Poetry, Lect. vi—ix.

[2] Philologia Sacra, lib. ii. pp. 916—1243. ed. Dathii.

[3] The Rev. W. Jones, Lectures on the figurative Language of Scripture, Lect. ii. Works, vol. iii. p. 25.

of the moon signifies the renovation of the church. The angels or ruling ministers in the seven churches of Asia, (Rev. ii. and iii.) are signified by the *seven stars*, because his ministers hold forth the word of life, and their light shines before men in this mortal state, as the stars give light to the world in the night season; of which light Christians in general partake, and are therefore called children of the light."

Nothing is more grateful to the inhabitants of the East than springs, rivers, and rain: for, as showers rarely fall in their countries, the grass and flowers of the field become consumed by the intolerable heat, unless watered by showers or canals. Hence, flowing springs, copious showers, and nightly dews, which fertilise the fields, furnish them with a variety of pleasing images. Isa. xli. 18. and xxxv. 1. 6, 7. The blessings of the Gospel are delineated under the metaphors of dew, Isa. xxvi. 19., moderate rains, Hos. vi. 3., gentle streams and running waters, Isa. xxvii. 3. and xliv. 3. On the other hand, no metaphor is more frequent than that by which sudden and great calamities are expressed under the figure of a deluge of waters. With this metaphor the Hebrews appear to have been extremely familiar, as if it were directly taken from the nature and state of their country. Immediately before their eyes was the river Jordan[1], which annually overflowed its banks: for the snows of Lebanon and the neighbouring mountains, being melted in the beginning of summer, the waters of the river were often suddenly augmented by the descending torrents. The whole country, also, being mountainous, was exposed to frequent floods after the great periodical tempests of rain. To this David alludes, Psal. xlii. 7. Immoderate rains, hail, floods, inundations, and torrents, denote judgments and destruction, Isa. viii. 7. Jer. xlvii. 2. Ezek. xxxviii. 22.

To the class of metaphors derived from natural objects we may refer the *anthropopathy*, a metaphor by which things belonging to creatures, and especially to man, are ascribed to God, and the *prosopopœia* or personification, that is, the change of things to persons. Both these figures are nearly allied to the metaphor, and still more to the metonymy; but they are noticed in this place, as being upon the whole the most convenient arrangement.

1. In the consideration of *anthropopathies*, the two following important rules must be constantly kept in mind; viz.

[i.] *That we understand them in a way and manner suitable to the nature and majesty of the Almighty, refining them from all that imperfection with which they are debased in the creatures, and so attribute them to the Deity.*

Thus, when the members of a human body are ascribed to God, we are not to conceive of him as a venerable old man, sitting gravely in heaven to observe and censure the things done on earth; but must understand those perfections, of which such members in us are the instruments. The *eye*, for instance, being that member by which we discern or observe any thing, is employed to denote God's *perfect and exact knowledge of all things*, Job xxxiv. 21. Psal. xi. 4. and Heb. iv. 13.; as also *his watchful providence*, Deut. xi. 12. 1 Kings ix. 3. Psal. xxxiv. 15. In like manner, *ears* are attributed to him, to signify his *gracious acceptance* of his people's prayers, Psal. xxxi. 2. or the *exact notice* which he takes of the sins of others, James v. 4. By his *arm* we are to understand his *power* and *strength*, Exod. xv. 16. which is also expressed by his *right hand*, Exod. xv. 6. and Psal. cxviii. 15, 16. So, his *work* is expressed by his fingers, Exod. viii. 19. and Psal. viii. 3. and his *love* and compassion by his *bowels*, Isa. lxiii. 15. Jer. xxxi. 20. Luke i. 78., *through the* bowels *of the mercy of our God* (δια σπλαγχνα), *whereby the day-spring* from on high hath visited us. There are a thousand similar instances in the Scriptures.

[1] Josh. iii. 15. 1 Chron. xii. 15. Ecclus. xxiv. 26.

[ii.] Further when human affections are attributed to Jehovah, we must be careful not to interpret them in a manner that shall imply the least imperfection in Him; but must thereby conceive, (1.) Either *a pure act of his will, free from all perturbation to which men are liable*, or else, (2.) The effect of such human affections, the antecedent being put for the consequent, that is, one thing being expressed while another thing is understood, which is usually its effect, or at least follows it—a figure of very frequent occurrence in the Sacred Writings.

Thus, when God is said to repent, we are not to imagine any change of mind in Him with whom there is no variableness or shadow of turning, or any sorrow or trouble that is inconsistent with his perfect happiness; but, either his purpose to undo what he has done, or desist from what he is doing, which are the ordinary effects of repentance in man: so that the change is not in the disposition of the Supreme Mind, but in the dispensations of his providence: as in Gen. vi. 6. 1 Sam. xv. 11. 35. 2 Sam. xxiv. 16. Psalm cvi. 45. Again, God is said in very many passages to be *angry*, to have *fury*, &c. in order to make us apprehend how much he hates sin, and will punish sinners. The same remark will apply to other affections which are attributed to Him.

In a similar manner are we to understand all those passages in which *human actions* are ascribed to God, as in Gen. xviii. 21. To *go down* and see what is done in Sodom, is to regard well, and proceed justly, orderly, and leisurely, to their punishment; though in the divine promise to *be with* Jacob, Gen. xxviii. 15. it means that the divine favour and protection should accompany him all the way. To *search the heart* and *try the reins*, is to discern exactly, as in Psal. vii. 9. and Jer. xvii. 10. —Lastly, *human relations* are likewise ascribed to God, to express the *properties* of such relations: thus, he is called a *King*, Psal. xcv. 3. a *Father*, Psal. ciii. 13. Rom. viii. 15. a *Husband*, Isa. liv. 5. Hosea ii. 19. a *Shepherd*, Psal. xxiii. 1.: to express his power and authority, his love, pity, tender care, and watchful providence.

2. Of the *prosopopœia* or personification, there are two kinds; one, when actions and character are attributed to fictitious, irrational, or even inanimate objects; the other, when a probable but fictitious speech is assigned to a real character:

[i.] The former, Bishop Lowth remarks, evidently partakes of the nature of the metaphor, and is by far the boldest of that class of figures: it is most frequently and successfully introduced by the sacred writers.

In Psalm lxxxv. 10. how admirable is the personification of the divine attributes!

Mercy and truth are met together;
Righteousness and peace have kissed each other.

How just, elegant, and splendid does it appear, if applied only (according to the literal sense) to the restoration of the Jewish nation from the Babylonish captivity! But if we consider it in a most sacred and mystical sense, which is not obscurely shadowed under the ostensible image, viz. that of the method of redemption by the sacrifice and mediation of Jesus Christ, in which the divine perfections were so harmoniously displayed, it is beyond measure grand and elevated. Again, what can be more sublime or graceful than the personification of wisdom, so frequently introduced in the Proverbs of Solomon, particularly in chapter viii. verses 22—31. She is not only exhibited as the directress of human life and morals, as the inventress of arts, as the dispenser of honours and riches, as the source of true felicity, but also as the eternal daughter of the omnipotent Creator, and as the eternal associate in the divine counsels. Similar passages, exquisitely imagined, and from the boldness of the fiction, extremely forcible, occur in Job xviii. 13. xxviii. 22. Isa. v. 14. xlvii. 1. 5. Lam. i. 1. 6. 17. Jer. xlvii. 6, 7. Hos. xiii. 14. and 1 Cor. xv. 54.[1]

[ii.] The second kind of prosopopœia, by which a probable but fictitious speech is assigned to a real person—though less calculated to excite admiration and approbation by its novelty, boldness, and variety, than the former,—is nevertheless possessed of great force, evidence, and authority. It would, as Bishop Lowth remarks, be an infinite task to specify every instance in the sacred poems, which on this occasion might

[1] The late benevolent and learned Mr. Gilpin has pointed out many very striking personifications and other metaphorical allusions used by Saint Paul. See his Sermons, vol. iv. p. 405. et seq.

be referred to as worthy of notice; or to remark the easy, natural, bold, and sudden personifications; the dignity, importance, and impassioned severity of the characters. It would be difficult to describe the energy of that eloquence which is attributed to Jehovah himself, and which appears so suitable in all respects to the Divine Majesty; or to display the force and beauty of the language which is so admirably and peculiarly adapted to each character; the probability of the fiction; and the excellence of the imitation.

One example, therefore, must suffice for the present; one more perfect it is not possible to produce. It is expressive of the eager expectation of the mother of Sisera, from the inimitable ode of the prophetess Deborah. (Judg. v. 28—30.)

The first sentences exhibit a striking picture of maternal solicitude, both in words and actions; and of a mind suspended and agitated between hope and fear.

> Through the window she looked and cried out,
> The mother of Sisera, through the lattice:
> Wherefore is his chariot so long in coming?
> Wherefore linger the wheels of his chariot?

Immediately, impatient of his delay, she anticipates the consolations of her friends, and her mind being somewhat elevated, she boasts with all the levity of a fond female: —

> (Vast in her hopes, and giddy with success;)
>
> Her wise ladies answer her;
> Yea, she returns answer to herself:
> Have they not found? — Have they not divided the spoil?

Let us now observe how well adapted every sentiment, every word, is to the character of the speaker. She takes no account of the slaughter of the enemy, of the valour and conduct of the conqueror, of the multitude of the captives, but

> Burns with a female thirst of prey and spoils.

Nothing is omitted which is calculated to attract and engage the passions of a vain and trifling woman — slaves, gold, and rich apparel. Nor is she satisfied with the bare enumeration of them; she repeats, she amplifies, she heightens every circumstance; she seems to have the very plunder in her immediate possession; she pauses and contemplates every particular: —

> Have they not found? — Have they not divided the spoil?
> To every man a damsel, yea a damsel or two?
> To Sisera a spoil of divers colours?
> A spoil of needlework of divers colours,
> A spoil for the neck of divers colours of needlework on either side.

To add to the beauty of this passage, there is also an uncommon neatness in the versification, great force, accuracy, and perspicuity in the diction, the utmost elegance in the repetitions, which, notwithstanding their apparent redundancy, are conducted with the most perfect brevity. In the end, the fatal disappointment of female hope and credulity, tacitly insinuated by the sudden and unexpected apostrophe,

> So let all thine enemies perish, O JEHOVAH!

is expressed more forcibly by this very silence of the person who was just speaking, than it could possibly have been by all the powers of language.

But whoever wishes to understand the full force and excellence of this figure, as well as the elegant use of it in the Hebrew ode, must apply to Isaiah, whom we may justly pronounce to be the sublimest of poets. Bishop Lowth considers his fourteenth chapter, as the grandest specimen of that prophet's poetry, and as exemplifying almost every form of the prosopopœia, and indeed of all that constitutes the sublime in composition. An examination of this passage will be found in Vol. IV. Part I. Chap. V. Sect. IV. §IV.

II. *The Hebrews derived many of their figures from the ordinary occupations and customs of life, as well as from such arts as were practised at that time.*

This source, indeed, is common to all nations; and in proportion as they are more polished, and cultivate more numerous arts, they are supplied with a greater variety of images. The whole course and method of common and domestic life among the antient Hebrews was simple in the highest degree. There did not exist that variety of studies and pursuits, of arts, conditions, and employments, which afterwards obtained among other nations. The Hebrews were a nation of husbandmen and shepherds: the patriarchs were possessed of great flocks and herds which they tended, though their descendants afterwards applied themselves to agriculture. Every Israelite, on the conquest of Canaan, received his allotted portion of land, which he cultivated, and which, as it could not be alienated by sale, descended without diminution to his posterity, who enjoyed unmolested the produce of his land and labour. Hence, very numerous metaphors in the Sacred Writings are derived from pastoral and rural occupations. Thus, kings are said to feed their people, who again are compared to a flock of sheep, which the shepherd conducts to pasture, and guards from danger. It would extend the limits of this section too far, to instance particularly with what embellishments of diction, derived from one low and trivial object (as it may appear to some) —the barn or threshing-floor—the sacred writers have added a lustre to the most sublime, and a force to the most important subjects. Yet the following passages we cannot omit to notice, on account of their uncommon force and beauty: —

Thus, Jehovah threshes out the heathen, and tramples them beneath his feet. (Hab. iii. 12.) He delivers the nations to Israel to be beaten in pieces by an indented flail, or to be crushed by their brazen hoofs (Joel iii. 14. (Heb.) Jer. li. 33. Isa. xxi. 10. Mic. iv. 13.) He scatters his enemies like chaff upon the mountains, and disperses them with the whirlwind of his indignation. (Psal. lxxxiii. 13—15. Isa. xvii. 13.) But nothing can surpass the magnificent delineation of the Messiah coming to take vengeance on his adversaries expressed by imagery taken from the wine-press, which is of frequent occurrence with the sacred poets, and which no other poet has presumed to introduce. See Isa. lxiii. 1—3.

The pastoral and rural allusions in the New Testament are almost equally numerous with those of the Old Testament. Thus the world is compared to a *field*, the children of the kingdom to the *wheat*, and the children of the wicked to *tares*. (Matt. xiii. 38.) The end of the world is the *harvest*, and the angels are *reapers*. (Matt. xiii. 39.) A preacher of the word is the *sower*. (Matt. xiii. 3.) The word of God is the *seed*. The heart of man is the *ground*. (Luke viii. 15. Heb. vi. 7.) The cares, riches, and pleasures of life are the *thorns*. (Luke viii. 14. Heb. vi. 8.) The preparation of the heart by repentance is *ploughing and breaking up the fallow ground*. (Hos. x. 12.) Death, which cuts down the fairest flowers of the field, is a *mower*. (Psal. xc. 6.) The minister, who serves under God in his husbandry, is the *labourer*. (Matt. ix. 37, 38. 1 Cor. iii. 9.) The wicked are *stubble*. (Isa. xlvii. 14.) And the temptations and trials of the godly are the *sifting of the wheat*. (Luke xxii. 31.)[1]

III. *Sacred Topics, that is to say, Religion, and Things connected with it, furnished many images to the sacred writers.*

Numerous and diversified sacred rites were enjoined to the Israelites by Moses, and their religious worship was conducted with great pomp and splendour.

Thus, the images derived from the temple and its magnificent service chiefly serve to denote the glory of the Christian church, the excellency of its worship, God's favour towards it, and his constant presence with it: the prophets speaking to the Jews in terms accommodated to their own ideas, as in Ezek. xxxvi. 25, 26. compared with Heb. viii. 10. Further, much of the Jewish law is employed in discriminating between things clean and unclean; in removing and making atonement for things polluted or proscribed; and under these ceremonies, as under a veil or covering, a meaning the most important and

[1] A Key to the Language of Prophecy, by the Rev. W. Jones, (Works, vol. v. p. 282.) See also a Concise Dictionary of the Symbolical Language of Prophecy in the Appendix to Vol. IV.

sacred is concealed, as would appear from the nature of them, even if we had not other clear and explicit authority for this opinion. Among the rest are certain diseases and infirmities of the body, and some customs in themselves evidently indifferent; these, on a cursory view, seem light and trivial; but, when the reasons of them are properly investigated, they are found to be of considerable importance. We are not to wonder, then, if the sacred poets have recourse to these topics for imagery, even on the most momentous occasions; as when they display the universal depravity of the human heart, (Isa. lxiv. 6.) or upbraid their own people for the corruptness of their manners, (Isa. i. 5, 6. 16. Ezek. xxxvi. 17.) or when they deplore the abject state of the virgin, the daughter of Sion, polluted and exposed. (Lam. i. 8, 9. 17. and ii.) If we consider these metaphors, without any reference to the religion of their authors, they will doubtless appear in some degree disgusting and inelegant; but if we refer them to their genuine source, the peculiar rites of the Hebrews, they will not be found wanting either in force or dignity.

The pontifical vestments, which were extremely splendid, suggested a variety of images expressive of the glory both of the Jewish and Christian church. We have an instance of this in Ezek. xvi. 10. 13. 18. and particularly in the following passage of the evangelical prophet: —

> I will greatly rejoice in JEHOVAH:
> My soul shall exult in my God,
> For he hath clothed me with the garments of salvation,
> He hath covered me with the mantle of righteousness;
> As the bridegroom decketh himself with a priestly crown;
> And as the bride adorneth herself with her costly jewels.
>
> Isa. lxi. 10.

In this verse, the elegant Isaiah is describing, in his peculiar and magnificent manner, the exultation and glory of the church, after her triumphal restoration. Pursuing the allusion, he decorates her with the vestments of salvation, and clothes her in the robe of righteousness: he afterwards compares the church to a bridegroom dressed for the marriage, to which comparison incredible dignity is added by the word *Ikohen*, a metaphor plainly taken from the priests' apparel, the force of which, therefore, no modern language can express. No imagery, Bishop Lowth further remarks, which the Hebrew writers could employ, was equally adapted with this to the display (as far as human powers can conceive or depict the subject) of the infinite majesty of God. JEHOVAH is, therefore, introduced by the Psalmist as *clothed with glory and with strength*, (Psal. xciii. 1.) and he is *girded with power*, (Psal. lxv. 6.) which are the very terms appropriated to the description of the dress and ornaments of the priests. The epistle to the Hebrews is an admirable comment on many parts of the Mosaic ritual.

IV. *The Hebrews derived many of their Metaphors from Sacred History.*

Thus, as the devastation of the land of Israel is frequently represented by the restoration of antient chaos, (as in Jer. iv. 23—26. Isa. xxxiv. 4. 11. and Joel iii. 15, 16.) so the same event is sometimes expressed in metaphors suggested by the universal deluge (as in Isa. xxiv. 1. 18—20.), and also from the destruction of Sodom and Gomorrah. (Isa. xxxiv. 9.) See also Psal. xi. 6.

The departure of the Israelites from Egypt, while it affords materials for many magnificent descriptions, is commonly applied in a metaphorical manner, to represent other great deliverances: as in Isa. xi. 15, 16. xliii. 16—19. xlviii. 21. and li. 10. But the figurative application of the history of the Exodus is much plainer in the New Testament. There we see Zacharias, in his prophetical hymn, on occasion of the birth of John the Baptist, celebrating the blessings of the Christian redemption in terms borrowed from the past redemption of Israel out of Egypt.[1]

Lastly, when Jehovah is described as coming to execute judgment, to deliver the pious, and to destroy his enemies, or in any manner to display his divine power upon earth, the description is embellished from that tremendous scene which was exhibited on Mount Sinai[2] at the delivery

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[1] This interesting and important topic is well illustrated in the "Lectures on the Figurative Language of Scripture," Lect. vi. — Jones's Works, vol. iii. pp. 92—100.

[2] See Exod. xix. 16. 18. Deut. iv. 11, 12.

of the law. Two sublime examples of this sort, to mention no more, occur in Psal. xviii. 7—15. and Mic. i. 3, 4. [1]

SECTION IV.

ON THE INTERPRETATION OF SCRIPTURE ALLEGORIES.

I. *The Allegory defined. — Different Species of Allegory.* — II. *Rules for the Interpretation of Scripture Allegories.*

ANOTHER branch of the figurative language of Scripture is the Allegory; which, under the literal sense of the words, conceals a foreign or distant meaning. Of this species of figure Bishop Lowth [2] has three kinds, viz.

1. The ALLEGORY [3] properly so called, and which he terms a *continued metaphor*; —

2. The PARABLE, or similitude, which is discussed in the following section; — and,

3. The MYSTICAL ALLEGORY, in which a double meaning is couched under the same words, or when the same prediction, according as it is differently interpreted, relates to different events, distant in time, and distinct in their nature.

The *Mystical Allegory* differs from the two first-mentioned species in the nature of its materials; it being allowable in the former to make use of imagery from different objects, while the mystical allegory is exclusively derived from things sacred. There is likewise this further distinction, that in those other forms of allegory, the exterior or ostensible imagery is fiction only; the truth lies altogether in the interior or remote sense, which is veiled as it were under this thin and pellucid covering. But, in the mystical allegory, each idea is equally agreeable to truth. The exterior or ostensible image is not a shadowy colouring of the interior sense, but is in itself a reality; and, although it sustains another character, it does not wholly lay aside its own. As, however, the interpretation of the mystical and typical parts of Scripture is treated of in a subsequent part of this

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[1] The learned Professor Michaelis, in his additions to Bishop Lowth's ninth lecture, has endeavoured to prove that the sacred writers drew largely from poetic fable, which they derived from the Egyptians, in common with the Greeks and Romans. As it respects the latter, his argument is convincing and satisfactory; but with regard to the Hebrews, as it depends chiefly on his *own* Latin versions, which (the excellent English translator of the Bishop's lectures remarks) are by no means so faithful to the original as our common version, his point does not appear to be demonstrated. On this account the present brief notice of Michaelis's hypothesis may be deemed sufficient: it is, however, adopted by Bauer in his *Hermeneutica Sacra*, pp. 209, 210.

[2] Lectures on Hebrew Poetry, vol. i. lect. x. and xxi.

[3] Αλληγωρια or *Allegory* is derived from αλλο αγορευται: i. e. *a different thing is said* from that which is *meant*. It differs from a metaphor, in that it is not confined to a word, but extends to a whole thought, or, it may be, to several thoughts. An allegory may be expressed moreover by pictures, by actions, as in Ezek. iii. iv. v. and Luke xxii. 36. — or by any significant thing.

volume[1] we shall, in the present section, direct our attention to the allegory, properly and strictly so called.

As every such allegory is a representation of real matters of fact under feigned names and feigned characters, it must be subjected to a two-fold examination. "We must first examine the immediate representation, and then consider what other representation it was intended to excite. Now, in most allegories the immediate representation is made in the form of a narrative; and since it is the object of an allegory to convey a moral, not an historical truth, the narrative itself is commonly fictitious. The immediate representation is of no further value, than as it leads to the ultimate representation. It is the application or moral of the allegory which constitutes its worth."[2] In the investigation, then, of an allegory, the following rules may assist us to determine its ultimate meaning:—

I. *Allegorical Senses of Scripture are not to be sought for, where the literal sense is plain and obvious.*

This rule is of the greatest importance; from not attending to it, the antient Jews, as the Therapeutæ, the author of the book of Wisdom, Josephus, and Philo, and, in imitation of them, Origen[3] and many of the fathers, (whose example has also been followed by some modern expositors,) have respectively turned even historical passages of Scripture into allegories, together with such other passages as already had a proper and literal sense. Hence many ridiculous interpretations have been imposed on passages of Scripture, the proper moral sense of which has been either greatly enervated, or entirely frittered away, by such misnamed spiritual expositions.

II. *The proper or literal meaning of the Words must be ascertained, before we attempt to explain an Allegory.*

For this purpose, the primary word itself must first be ascertained, and its force expressed, by an appropriate literal word; and to this sense all the other figurative words of the passage should be referred, and explained agreeably to it. The *primary* word in an allegory is that, which contains the foundation and reason why the passage under consideration is expressed by that particular image: and such primary word is to be ascertained both from the *scope* as well as from the *explanation* which may be subjoined, and also from the *subject* or *thing* itself which is treated of. Thus in 1 Cor. v. 6—8. the Apostle speaks of leaven in such a manner, that the whole of that passage contains an earnest exhortation to a holy life; for the context shows that the design of the allegorical admonition was, that the Corinthians should not be tainted with wickedness and depravity of life. The occasion of the allegory was their admittance of an incestuous person into the church at Corinth. Now, as the Apostle says, *Know ye not that a little leaven leaveneth the whole lump?* and accommodates the remaining sentence of the passage to the same image, the consideration of the primary word will readily lead us to this sense: one man may be injurious to the whole congregation by his corrupt example. St. Paul further adds an explanation of his meaning, when he says, *Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness*, &c. Here the meaning of εορταζειν (keep the feast) is not to celebrate the festival of the passover as it literally means, but to serve and worship God in Christ; in other words, to be a sincere Christian, and in such a manner that, being cleansed from all former sins, we should serve and worship God in

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[1] See Chapter III. infra, on the Mystical and Typical Interpretations of Scripture; and Chapter IV. Section III. on the Double Sense of Prophecy.

[2] Bishop Marsh's Lectures, part iii. p. 80. The seventeenth and eighteenth lectures, in which the subject of figurative interpretation is ably discussed at considerable length, are particularly worthy of perusal.

[3] Dr. A. Clarke (note on Exod. i. 22.) has given a curious specimen of Origen's mode of allegorising, to which the reader is referred on account of its length.

true holiness.[1] In like manner we are to understand the expression, *destroy this temple, and in three days I will raise it up.* (John ii. 19.) The primary word *temple* must be changed into a proper or literal one, namely, the *body of Christ*, as the evangelical history suggests; and to this the rest of the passage must be referred.

III. *The Design of the whole Allegory must be investigated.*

The consideration of this rule will embrace a variety of particulars.

1. In investigating the Design of an Allegory, the CONTEXT *is first to be examined and considered*[2]*, by comparing the preceding and subsequent parts of the discourse.*

In 2 Tim. ii. 20. we read thus: *In a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour and some to dishonour.* Now, since the Apostle did not intend to say what these words literally mean of themselves, it is evident that he employed an allegory, the design of which is to be ascertained by the aid of the context. In the preceding verses, 15. and 16., he had exhorted Timothy to *study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*, and *to shun vain and profane babblings.* Hence it appears that Saint Paul was speaking of the qualifications of a teacher. The *great house* then, in which are vessels of several kinds, will signify the Christian church, in which are various teachers, and of different value. In the *following* verses, 21. and 22., Timothy is exhorted to avoid novel doctrines, to separate himself from false teachers, and to make himself a vessel fitted for the master's use, prepared for every good work. Here, again, the Apostle is not speaking literally of household goods, but of teachers. The design of the allegory, therefore, in the passage above cited, is to intimate, that, as in a great house there is a variety of utensils, some of a more precious and others of a coarser material, so in the church of God, which is the house of God, there are teachers of different characters and capacities. Some of them, being faithful, are employed in the honourable work of leading men in the paths of truth and piety; while others, being unfaithful, are permitted to follow the dishonourable occupation of seducing those who love error, that the approved may be made manifest.

2. The OCCASION *which gave rise to the Allegory, and which is indicated by the context, is also to be considered.*

Thus, in the Gospels, we meet with numerous instances of persons who asked questions of our Saviour, or who entertained erroneous notions: an allegory is delivered by way of reply, to correct the error, and at the same time to instruct the inquirer. In John vi. 25—65. many things are announced relative to the eating of bread: these are to be understood of spiritual food, the doctrines of Christ, which are to be received for the same purpose as we take food, namely, that we may be nourished and supported. The *occasion* of this allegorical mode of speaking is related in verse 31. *Our fathers*, said the Jews, *did eat manna in the desert, as it is written, He gave them bread from heaven to eat.* *I*, says Christ, *am the living bread, which cometh down from heaven.* The meaning of the whole evidently is, that by eating the flesh of Christ we are to understand the same idea as is implied in eating bread, namely to derive support from it. The argument of our Lord, then, may be thus expressed: — "The manna which our fathers did eat in the wilderness, could only preserve a mortal life. That is the true bread of life which qualifies every one who eats it for everlasting happiness. I call myself this bread, not only on account of my *doctrine*, which purifies the soul, and fits it for a state of happiness, but also because I shall give my own life to procure the life of the world."

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[1] Mr. Gilpin has given the following lucid exposition of this, in some respects, difficult passage: — "I hear," says the Apostle to the Corinthians, that there hath been practised among you a very enormous kind of wickedness, which is not heard of even among Gentiles — that one of you hath had connection with his father's wife; and that others, instead of making it a cause of general mourning, and separating themselves from so vile a person, seem rather to defend him in his wickedness. — Though absent, I take upon me, through the authority of the Holy Ghost, to decide in this matter. I command, therefore, that, on receipt of this epistle, you gather the congregation together, and in the name of Jesus Christ solemnly expel this person from your communion; that he may see the heinousness of his sin, and after a sincere repentance be restored to God's favour. — Your defending him in his wickedness is an immediate step towards being corrupted yourselves. You are under a necessity, therefore, on your own account, to remove this pernicious example. Consider your blessed Saviour's death, and preserve yourselves as free as possible from sin, which was the cause of it." See the New Testament, vol. ii. p. 165.

[2] On the investigation of the context, see pp. 318—324. *supra.*

3. *As the context frequently indicates the meaning of an Allegory, so likewise its* SCOPE *and* INTERPRETATION *are frequently pointed out by some explanation that is subjoined.*

In Luke v. 29. it is related that our Lord sat down to eat with publicans and sinners. When questioned by the Pharisees for this conduct, he replied, *They that are whole need not a physician, but they that are sick:* and added the following explanation — I am not come to call the *righteous*, those who arrogantly presume themselves to be such, *but sinners to repentance.* The scope, occasion, and explanation being severally known, the meaning of the allegory becomes evident. Sometimes, however, this explanation of an allegory is conveyed in a single word, as in 1 Thess. v. 8. Here we are commanded to put on a breast-plate and helmet; it is added, by way of exposition, the breast-plate of faith and love, and the helmet of hope. The sense of the figure is—Prepare yourself for your spiritual warfare with faith, love, and hope, lest you suffer loss.

4. *Sometimes the Allegory proposed is explained in its several parts by the person speaking.*

Thus, in Eph. vi. 11—19. many things are said of the Christian's armour; and the girdle, breast-plate, greaves, shield, and sword, are distinctly specified. That these terms are allegorical is evident. In the tenth verse the exhortation, *to be strong in the Lord, and in the power of his might*, precedes: in the eleventh and following verses the apostle explains what he intended to be understood, in its several parts: thus, the sword is the word of God, the girdle is integrity, the shield is faith, &c. In such passages as this, an explanation is desirable, otherwise the allegory it contains could not be interpreted upon any certain principle.

5. *Sometimes also the* CONTEXT *incidentally presents some proper word, by which the meaning of the whole allegory may be discerned.*

In John xii. 35. our Lord says — *Yet a little a while is the light with you.* A single proper word is almost immediately subjoined — *believe* in the light. (Verse 36.) Hence it appears that by light is meant himself, the divine teacher: it is equally plain that to continue in darkness means to continue in ignorance. Another instance occurs in Matt. v. 14. *Ye are the light of the world: a city that is set on an hill cannot be hid*, &c. It is afterwards subjoined, *that men may see your good works, and glorify your Father which is in heaven.* From this expression, *good works*, which is the key to the whole passage, we perceive that our Lord's discourse treats of that example of a holy life and conversation, which it is the duty of Christians to set before others.

IV. *In the Explanation of an Allegorical Passage, Historical Circumstances should be consulted.*

For it sometimes happens that history alone can throw any light on the passage.

1. Thus, in John xxi. 18. the evangelist evidently refers us to history for an explanation. Our Lord is there represented as saying to Peter — *When thou wast young thou girdedst thyself, and walkedst whither thou wouldest: but, when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This*, adds the historian, *spake he signifying by what death he should glorify God.* Now there is nothing related in the New Testament which can afford any clue to this passage: but, if we consult ecclesiastical history, we shall find that Peter suffered a violent death; and thus every sentence becomes clear.

2. So, in Matt. xiii. 31—34. the kingdom of God is likened unto a *grain of mustard seed* which gradually springs up and becomes a large plant; and also to *leaven*, which gradually ferments the whole mass, into which it is put. History shows that the church of Christ has arisen from small beginnings, and is spreading itself through the earth.

3. In Prov. v. 15—18. we have the following beautiful allegory: — *Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth.* That this passage is allegorical, is evident from the same figure being continued through several sentences and verses. Its sense is to be investigated both according to *the oriental mode of speaking*, (for the inhabitants of the East, who draw most of their metaphors from natural objects, are accustomed to compare their wives to a cistern or pool, whence rivers flow,) and also from the proper words subjoined towards the close, *rejoice with the wife of thy youth;* as likewise from the series of the discourse, since the author of the Book of Proverbs, in the beginning of this chapter, is dissuading from illicit intercourse. From these circumstances collectively considered, the sense of the allegory plainly is that no

man should follow strange women, but live content with the wife whom he hath espoused: lest, influenced by his example, she should deviate from the path of virtue.

V. *The Nature of the Thing spoken of is also to be considered in the Exposition of an Allegory.*

It is necessary that the nature of the thing should be considered, in order that the *tendency* of every comparison may appear, and also the literal meaning which is concealed under the figurative expressions.

1. Thus in Matt. v. 13. we read, *Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.* Now, what is the meaning of this admonition? What is the primary word? *Salt.* But with what proper word can it be interpreted? Here the nature of the thing is to be consulted, which shows that it is the property of salt to render food savoury, as well as to correct the taste: hence it is clear in what sense the disciples are said to be the *salt of the earth;* for they were teachers by whom some were corrected and made better. The general meaning of the passage is; — Ye, who embrace my religion, like salt shall purify the world; but ye must first be pure yourselves.

2. In Luke v. 36. the following passage occurs: *No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.* Nothing is adduced by way of explanation: in a preceding verse the Pharisees had asked Christ why his disciples did not fast, but lived more cheerfully than those of John. Our Saviour replied in the words above cited; nothing, then, can lead us to understand the passage but the nature of the subject. Now, in common life we know that no one voluntarily and readily acts indiscreetly, or in an unbecoming manner. Therefore, says Christ, since no one in common life acts thus indiscreetly, neither do I require my disciples to do so, since there is no need for them to undergo such austerities. The time will come (verse 35.) when they will fare hardly enough; then they will have sufficient trials. At present neither circumstances, time, nor place require it; things must be accommodated to circumstances. The passage being thus considered, the meaning of the allegory becomes very evident.

VI. *Comparison is not to be extended to all the Circumstances of the Allegory.*

"Thus, in the parable of the good Samaritan, the point to be illustrated is, *the extent of the duty of beneficence.* Most of the circumstances in the parable go to make up merely the verisimilitude of the narration, so that it may give pleasure to him who hears or reads it. But how differently does the whole appear, when it comes to be interpreted by an allegoriser of the *mystic* schools! The man going down from Jerusalem to Jericho is Adam wandering in the wilderness of this world; the thieves, who robbed and wounded him, are evil spirits; the priest, who passed by without relieving him, is the Levitical Law; the Levite is good works; the good Samaritan is Christ; the oil and wine are grace, &c. What may not a parable be made to mean, if imagination is to supply the place of reason and philology? And what riddle or oracle of Delphos could be more equivocal, or of more multifarious significancy, than the Bible, if such exegesis be admissible? It is a miserable excuse, which interpreters make for themselves, that they render the Scriptures more edifying and significant by interpreting them in this manner. And are the Scriptures then to be made more significant than God has made them? Or to be mended by the skill of the interpreter so as to become *more edifying* than the Holy Spirit has made them? If there be a *semblance* of piety in such interpretations, a *semblance* is all. Real piety and humility appear to advantange in receiving the Scriptures as they are, and expounding them as simply and skilfully as the rules of language will render practicable, rather than by attempting to *amend and improve* the revelation which God has made." [1]

[1] Professor Stuart's Elements of Interpretation, translated from the Latin of Ernesti, p. 80. Andover (North America), 1822. 12mo.

VII. *We must not explain one Part literally, and another Part figuratively.*

Thus, the whole of 1 Cor. iii. 9—13. is allegorical: a comparison is there instituted between the office of a teacher of religion, and that of a builder. Hence a Christian congregation is termed a building; its ministers are the architects, some of whom lay the foundation on which others build; some erect a superstructure of gold and silver; others of wood, hay, and stubble. The sense concealed under the allegory is apparent: a Christian congregation is instructed by teachers, some of whom communicate the first principles, others impart further knowledge; some deliver good and useful things (*the truth*) while others deliver useless things (*erroneous doctrines*, such as at that time prevailed in the Corinthian church). That day (the great day of judgment) will declare what superstructure a man has raised; that is, whether what he has taught be good or bad. And as fire is the test of gold, silver, precious stones, wood, hay, stubble, so the great day will be the test of every man's work. Though the whole of this passage is obviously allegorical, yet it is understood literally by the church of Rome, who has erected upon it her doctrine of the fire of purgatory. How contrary this doctrine is to every rule of right interpretation, is too plain to require any exposition.[1]

It falls not within the plan of this work to enumerate all the allegories occurring in the Sacred Writings; some have been incidentally mentioned in the present section; yet, before we proceed to other topics, we cannot but notice the admirable allegorical delineation of old age by Solomon, Eccl. xii. 2—6. It is, perhaps, one of the finest allegories in the Old Testament; the inconveniences of increasing years, the debility of mind and body, the torpor of the senses, are expressed most learnedly and elegantly indeed, but with some degree of obscurity, by different images derived from nature and common life; for by this enigmatical composition, Solomon, after the manner of the oriental sages, intended to put to trial the acuteness of his readers. It has on this account afforded much exercise to the ingenuity of the learned; many of whom have differently, it is true, but with much learning and penetration, explained the passage.

There is also in Isaiah (xxviii. 23—29.) an allegory, which, with no less elegance of imagery, is perhaps more simple and regular, as well as more just and complete in the colouring, than any of those above cited. In the passage referred to, the prophet is examining the design and manner of the divine judgments, and is inculcating the principle, that God adopts different modes of acting in the chastisement of the wicked, but that the most perfect wisdom it conspicuous in all; that he will, as before urged, "exact judgment by the line, and righteousness by the plummet;" that he ponders, with the most minute attention, the distinctions of times, characters, and circumstances, as well as every motive to lenity or severity. All this is expressed in a continued allegory, the imagery of which is taken

[1] Bauer, Herm. Sacr. pp. 221—226. Ernesti, Inst. Interp. Nov. Test. pp. 110, 111. Mori Acroases in Ernesti, tom. i. pp. 301—313. Glassii Phil. Sac. lib. ii. pp. 1294—1304. Ramiresii de Prado, Pentecontarchus, c. 28. apud Fabricii Observationes Selectæ, pp. 173—179. J. E. Pfeiffer, Institutiones Herm. Sacr. pp. 740—753.

from the employments of agriculture and threshing, and is admirably adapted to the purpose.[1]

SECTION V.

ON THE INTERPRETATION OF SCRIPTURE PARABLES.

I. *Nature of a Parable.*—II. *Antiquity of this Mode of Instruction.*—III. *Rules for the Interpretation of Parables.*—IV. *Parables, why used by Jesus Christ.*—V. *Remarks on the distinguishing Excellencies of Christ's Parables, compared with the most celebrated Fables of Antiquity.*

I. A PARABLE (Παραβολη, from παραβαλλειν, to compare together[2],) is a similitude taken from natural things in order to instruct us in things spiritual. The word, however, is variously used in the Scriptures, to denote a *proverb* or short saying, (Luke iv. 23.) a *famous* or received *saying* (1 Sam. x. 12.[3] Ezek. xviii. 2.); a thing gravely spoken, and comprehending important matters in a few words (Job xxvii. 1. Numb. xxiii. 7. 18. xxiv. 3. 15. Psal. xlix. 4. and lxxviii. 2.); a *thing darkly* or figuratively *expressed* (Ezek. xx. 49. Matt. xv. 15.); a *visible type* or *emblem*, representing something different from and beyond itself (Heb. ix. 9. and xi. 19. Gr.) a *special instruction* (Luke xiv. 7.); and a *similitude* or *comparison*. (Matt. xxiv. 32. Mark iii. 23.[4])

According to Bishop Lowth, a parable is that kind of allegory which consists of a continued narration of a fictitious event, applied by way of simile to the illustration of some important truth. By the Greeks, allegories were called αινοι or *apologues*, and by the Romans *fabulæ* or *fables*[5]; and the writings of the Phrygian sage, or those composed in imitation of him, have acquired the greatest celebrity. Nor did our Saviour himself disdain to adopt the same method of instruction; of whose parables it is doubtful whether they excel most in wisdom and utility, or in sweetness, elegance, and perspicuity. As the appellation of PARABLE has been applied to his discourses of this kind, the term is now restricted from its former extensive signification to a more confined sense. This species of composition also

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[1] Lowth's Prælectiones, No. 10. or vol. i. p. 220. of Dr. Gregory's translation.

[2] A verbo παραβαλλειν, quod significat *conferre, comparare, assimilare* (cf. Marc. iv. 30.) ductum est nomen παραβολης; quod *similitudinem, collationem* Quinctilianus (Inst. Or. l. v. c. 11.; l. viii. c. 3. pp. 298. 302. 470.) interpretatur, Seneca (Ep. lix.) imaginem. Itaque *collatio*, sive, ut Ciceronis (l. i. de Invent. c. 30.) definitione utamur, *oratio, rem cum re ex similitudine conferens*, Græco nomine parabola appellatur. Eo sensu Christus (Marc. iii. 23.) εν παραβολαις locutus dicitur, quando per varias *similitudines* (v. 24—27.) probavit se non Satanæ ope, sed altiore virtute dæmonia ejicere. G. C. Storr, De Parabolis Christi, in Opusc. Academic. vol. i. p. 89. The whole disquisition, to which this section is largely indebted, is well worthy of perusal. See also Rambach, Institutiones Hermeneut. p. 187. et seq.; J. E. Pfeiffer's Instit. Hermeneut. Sacr. pp. 753—773.; and Chladenius's Institutiones Exegeticæ, p. 190. et seq.

[3] In this and the other references to the Old Testament in the above paragraph, the original is משל (Mashal), a parable.

[4] Glassii Phil. Sacr. lib. ii. pp. 1304—1306. ed Dathii. Parkhurst and Schleusner in voce παραβολη.

[5] Storr, Opusc. Acad. vol. i. p. 89. et seq.

occurs very frequently in the prophetic poetry, and particularly in that of Ezekiel.

II. The use of parables is of very great antiquity. In the early ages of the world, when the art of reasoning was little known, and the minds of men were not accustomed to nice and curious speculations, we find that the most antient mode of instruction was by parable and fable: its advantages, indeed, are many and obvious. It has been remarked by an acute observer of men and morals, that "little reaches the understanding of the mass but through the medium of the senses. Their minds are not fitted for the reception of abstract truth. Dry argumentative instruction, therefore, is not proportioned to their capacity; the faculty, by which a right conclusion is drawn, is in them the most defective; they rather feel strongly than judge accurately: and their feelings are awakened by the impression made on their senses." [1] Hence, instruction by way of parable is naturally adapted to engage attention; it is easily comprehended, and suited to the meanest capacity; and while it opens the doctrine which it professes to conceal, it gives no alarm to our prejudices and passions; it communicates unwelcome truths in the least disagreeable manner; points out mistakes, and insinuates reproof with less offence and with greater efficacy than undisguised contradiction and open rebuke. Of this description, we may remark, are the parables related by Nathan to David (2 Sam. xii. 1—9.), and by the woman of Tekoah to the same monarch. (2 Sam. xiv. 1—13.) The New Testament abounds with similar examples. "By laying hold on the imagination, parable insinuates itself into the affections; and by the intercommunication of the faculties, the understanding is made to apprehend the truth which was proposed to the fancy." [2] In a word, this kind of instruction seizes us by surprise, and carries with it a force and conviction which are almost irresistible. It is no wonder, therefore, that parables were made the vehicle of national instruction in the most early times; that the prophets, especially Ezekiel, availed themselves of the same impressive mode of conveying instruction or reproof; and that our Lord, following the same example, also adopted it for the same important purposes.

III. Although a parable has some things in common with an allegory, so that the same rules which apply to the latter are in some degree applicable to the former; yet, from its peculiar nature, it becomes necessary to consider the parable by itself, in order that we may understand and interpret it aright.

1. *The first excellence of a parable is, that it turns upon an image well known and applicable to the subject, the meaning of which is clear and definite: for this circumstance will give it that perspicuity which is essential to every species of allegory.*

How clearly this rule applies to the parables of our Lord, is obvious to every reader of the New Testament. It may suffice to mention his parable of the *Ten Virgins* (Matt. xxv. 1—13.), which is a plain allusion to those things which were common at the Jewish marriages in those days: the whole parable, indeed, is made up of the rites used by the Orientals, as well as by the Roman people, at their nuptials; and all the particulars related in it were such as were commonly known to the Jews, because they were every day practised by some of them. In like manner the parables of the *lamp* (Luke viii. 16.),

[1] Mrs. More's Christian Morals, vol. i. p. 106. [2] Ibid. p. 107.

of the *sower* and the seed, of the *tares*, of the *mustard seed*, of the *leaven*, of the *net cast into the sea*, all of which are related in Matt. xiii. as well as of the *householder* that planted a vineyard, and let it out to husbandmen (Matt. xxi. 33—41.) are all representations of usual and common occurrences, and such as the generality of our Saviour's hearers were daily conversant with, and they were, therefore, selected by him as being the most interesting and affecting.

If the parables of the sacred prophets be examined by this rule, they will not appear deficient; being in general founded upon such imagery as is frequently used; and similarly applied by way of metaphor and comparison in Hebrew poetry. Examples of this kind occur in the deceitful vineyard (Isa. v. 1—7.), and in the useless vine which is given to the fire (Ezek. xv. and xix. 10—14.); for, under this imagery, the ungrateful people of God are more than once described. Similar instances of opposite comparison present themselves in the parable of the lion's whelps falling into the pit (Ezek. xix. 1—9.) in which is displayed the captivity of the Jewish princes; and also in that of the fair, lofty, and flourishing cedar of Lebanon (Ezek. xxxi. 3—17.), which once raised its head to the clouds, at length cut down and neglected: — thus exhibiting, as in a picture, the prosperity and the fall of the king of Assyria. To these may be added one more example, namely, that in which the love of God towards his people, and their piety and fidelity to him, are expressed by an allusion to the solemn covenant of marriage. Ezekiel has pursued this image with uncommon freedom in two parables (Ezek. xvi. and xxiii.); and it has been alluded to by almost all the sacred poets.

2. *The image, however, must not only be apt and familiar, but must also be elegant and beautiful in itself, and all its parts must be perspicuous and pertinent; since it is the purpose of a parable, and especially of a poetic parable, not only to explain more perfectly some proposition, but frequently to give it animation and splendour.*

Of all these excellencies there cannot be more perfect examples than the parables which have just been specified: to which we may add the well-known parables of Jotham (Judges ix. 7—15.), of Nathan (2 Sam. xii. 1—14.), and of the woman of Tekoah. (2 Sam. xiv. 4—7.) The admirably devised parable of Nathan is perhaps one of the finest specimens of the genuine pathetic style that can be found in the Old Testament; and David's eager condemnation of the unsuspected offender at the same time displays a striking instance of the delusion of sin and the blindness of self-love. "He, who had lived a whole year in the unrepented commission of one of the blackest crimes in the decalogue — and who, to secure to himself the object for which he had committed it, perpetrated another almost more heinous, and that with an hypocrisy suited to his character — he could in an instant denounce death on the imaginary offender for a fault comparatively trifling." — "*Seeing he saw not, and hearing, he heard not;*" he immediately saw the iniquity and barbarity of the rich man's proceedings; his heart was in a moment fired with indignation at the thought of it; "the vehemence of his resentment even overstepped the limits of his natural justice, in decreeing a punishment disproportioned to the crime, while he remained dead to his own delinquency. A pointed parable instantly surprised him into the most bitter self-reproach. A direct accusation might have inflamed him before he was thus prepared; and in the one case he might have punished the accuser, by whom, in the other, he was brought into the deepest self-abasement. The prudent prophet did not rashly reproach the king with the crime, which he wished him to condemn; but placed the fault at such a distance, and in such a point of view, that he first procured his impartial judgment, and afterwards his self-condemnation: — an important lesson, not only to the offender, but also to the reprover."[1]

3. Every parable is composed of three parts; 1. The *sensible similitude*, which has variously been termed the *bark* and the *protasis*, and consists in its literal sense; — 2. The *explanation* or *mystical sense*, also termed the *apodosis* and the *sap* or fruit, or the thing signified by the similitude proposed. This is frequently not expressed: for though our Saviour sometimes condescended to unveil the hidden sense, by disclosing the moral meaning of his parables (as in Matt. xiii. 3—8. 18—23. compared with Luke viii. 4—15. and Matt. xiii. 24—30. 36—43.); yet he usually left the application to those whom he designed to instruct by his doctrine. Of this description are the parables of the grain of mustard seed, of leaven, of the hidden treasure, and the pearl of great price

[1] Mrs. More's Christian Morals, vol. i. p. 108.

(Matt. xiii. 31—33. 44—46.), between which and the kingdom of heaven a comparison is instituted, the mystical sense of which is to be sought in the similitudes themselves. 3. The third constituent part of a parable is the *root* or *scope* to which it tends.[1]

4. *For the right explanation and application of parables, their general scope and design must be ascertained.*

Where our Saviour has not himself interpreted a parable, its immediate scope and design are to be sought with great attention; this indeed will generally appear from the context, being either expressed at its commencement or at its conclusion; or it is sufficiently evident from the occasion on which it was delivered. More particularly, the scope of a parable may be ascertained,

(1.) *From the clear declaration* prefixed *to it;*

As in the parable of the rich glutton (Luke xii. 16—20.), which is prefaced by the following caution in verse 15. *Take heed and beware of covetousness, for a man's life consisteth not in the abundance of things which he possesseth.* Thus, in Luke xviii. 2—8. the parable of the unjust judge is preceded by this declaration, which plainly points out one of its senses: *He spake a parable unto them, that men ought always to pray, and not to faint.* And again, in verse 9. *He spake this parable* (of the Pharisee and publican, verse 10—14.) *unto certain which trusted in themselves that they were righteous, and despised others.*

(2.) *From the declaration* subjoined *to a parable;*

Thus our Saviour concludes the parable of the unmerciful creditor, who would not forgive his debtor the minutest portion of his debt, though much had been forgiven him (Matt. xviii. 23—35.), by the following explanation: — *So likewise shall my heavenly Father do also unto you, if ye forgive not every one his brother their trespasses.* Similar declarations are annexed to the parables of the wedding feast (Matt. xxv. 13. Luke xiv. 11.), of the rich glutton (Luke xii. 21.), and of the unjust steward. (Luke xvi. 9.) The prophetic writings will furnish similar instances: thus Isaiah (v. 1—7.) having delivered the parable of a vineyard — planted with the choicest vines, and cultivated with the utmost care, yet which produced only wild fruit — announces at its close, that by the vineyard were intended the Jews, and by the wild fruit their enormous wickedness, for which they deserved the severest judgments. Nathan, also, in the beautiful parable already cited, subjoined a declaration of its scope to the criminal sovereign. In the short parable, or apologue, communicated from Jehoash king of Israel to Amaziah king of Judah (2 Kings xiv. 9, 10.), the application of it to the latter is explicitly stated at its conclusion.

(3.) *Where no declaration is prefixed or subjoined to a parable, its scope must be collected from a consideration of the subject-matter, context, or the occasion on account of which the parable was delivered.*

Thus, in the parable of the barren fig-tree (Luke xiii. 6—9.), Jesus Christ has indicated nothing concerning its scope. But from the consideration of the context of his discourse, and of the occasion of the parable, we learn that it was designed to teach the Jews, that unless they repented within the space of time allotted to them by Infinite Mercy, severe punishments would await them, and their civil and religious polity be destroyed. The immediate occasion of the parable was, his disciples telling him of certain Galileans, who had come up to the temple at Jerusalem, to worship, and whose blood Pilate had mingled with their sacrifices. On hearing this circumstance, Christ said, *Suppose ye, that these Galileans were sinners above all the Galileans, because they suffered these things? I tell you, nay: But except ye repent, ye shall all likewise perish.* Having repeated the last sentence a second time, he delivered the parable of the barren fig-tree.

In like manner, to the parable of the prodigal son nothing is prefixed or subjoined; but the relation occurs immediately after two others, in which it was declared that the return of penitent sinners affords joy in heaven. This, however, is an important topic, and will require to be more particularly considered. From the observations already made on the general nature of parables, it will be easily perceived that the objects of our Lord's parables were various; such as the conveying either of instruction or reproof, the cor-

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[1] In parabolis, si integre accipiantur, tria sunt; *radix*, *cortex*, et *medulla* sive *fructus*. *Radix* est scopus, in quem tendit parabola. *Cortex* est similitudo sensibilis, quæ adhibetur, et *suo sensu literali* constat. *Medulla* seu fructus est *sensus parabolæ mysticus*, seu ipsa res ad quam parabolæ fit accommodatio, seu quæ per similitudinem propositam significatur. Glassii *Philologia Sacra*, lib. ii. pars i. tr. 2. sect. 5. canon 3. col. 488. (Lipsiæ, 1725.) It is not a little remarkable that the nine very useful canons for the interpretation of parables, by Glassius, should be altogether omitted in Professor Dathe's valuable edition of his work.

recting or preventing of errors; the instructing of men in the knowledge of some truths which could be viewed with advantage only at a distance, or of others, which would have startled them when plainly proposed. Further, there were truths which were necessary to be conveyed, respecting the establishment of his religion, and the conduct of his disciples on *occasion* of that event. These subjects required to be touched with a delicate hand; and a few instances will show that each of them was conducted with the highest grace and propriety.

Thus, the *worldly spirit* of the Pharisees is delicately yet strikingly reproved in the parables of the rich man whose grounds brought forth plentifully (Luke xii. 15—21.); which was spoken to show the folly of covetousness, — of the unjust steward (Luke xvi. 1.) to show the proper use of wealth, — and of the rich man and the beggar (Luke xvi. 19—31.), to show the danger of abusing it. — The *selfishness* and bigotry of the same sect, which characteristic in some degree applied to the whole Jewish nation, who "trusted in themselves that they were righteous, and despised others," are convicted in the parables of the Pharisee and the Publican praying in the temple, of the two sons commanded to work in the vineyard, of the guest who chose the highest seat at the table, of the lost sheep and money, of the prodigal son, and of the good Samaritan. In several of these parables the comparative merit of the Jew and Gentile world is justly though faintly stated, on purpose to abase the pride of the one and to exalt the humble hopes of the other.

Another class of parables is designed to deliver some general lessons of wisdom and piety: such are the parables of the ten virgins and the talents. The parables of the sower and of the tares, and many of the lesser parables, are designed to show the nature and progress of the Gospel dispensation, together with the opposition which would be made to it from the malice of Satan, and the folly and perverseness of mankind. With these are closely connected such parables as have for their object the rejection of the Jews, and the calling of the Gentiles: under this head are comprised the parables of the murmuring labourers, of the cruel and unjust husbandmen, the barren fig-tree, and the marriage-feast. By considering the occasions upon which these and other parables were delivered by the Redeemer of the world, we shall be enabled, not only to ascertain their scope and design, but also to perceive their wisdom, beauty, and propriety.

5. *Wherever the words of Jesus seem to be capable of different senses, we may with certainty conclude that to be the true one which lies most level to the apprehension of his auditors.*

Allowing for those figurative expressions which were so very frequent and familiar with them, and which, therefore, are no exceptions to this general rule, this necessary canon of interpretation, of all others, demands the most attention.

6. *As every parable has two senses, the* LITERAL *or external, and the* MYSTICAL *or internal sense, the literal sense must be first explained, in order that the correspondence between it and the mystical sense may be the more readily perceived.*

For instance, "the parable of the unforgiving servant represents, *literally*, that his lord forgave him a debt of ten thousand talents; — *mystically*, or spiritually, that God remits to the penitent the punishment of innumerable offences. *Literally*, it states that this servant, on his refusal to exercise forbearance towards his fellow-servant, was delivered over to the tormentors: *mystically*, that God will inflict the severest judgments on all who do not forgive others their trespasses. The unity of sense in both interpretations is easily perceptible[1]:" whence it follows that every parable must be consistent throughout, and that the literal sense must not be confounded with the mystical sense. Hence also it follows, that, since the scope and application of parables are the chief points to be regarded,

7. *It is not necessary, in the interpretation of parables, that we should anxiously insist upon every single word; nor ought we to expect too curious an adaptation or accommodation of it in every part to the spiritual meaning inculcated by it; for many circumstances are introduced into parables which are merely ornamental, and designed to make the similitude more pleasing and interesting.*

Inattention to this obvious rule has led many expositors into the most fanciful explanations: resemblances have been accumulated, which are for the most part futile, or at best of little use, and manifestly not included in the scope of the parable. Where, indeed, circumstantial resemblances (though merely ornamental) will admit of an easy and

[1] Bishop Vanmildert's Bampton Lectures, p. 236.

natural application, they are by no means to be overlooked: and it is worthy of remark, that in those parables which our Lord himself explained to his disciples, there are few, if any, of the circumstantial points left unapplied; but here great judgment is necessary neither to do too little, nor to attempt too much. [1] In the application, then, of this rule, there are two points to be considered:

(1.) *Persons are not to be compared with persons, but things with things; part is not to be compared with part, but the whole of the parable with itself.*

Thus, we read in Matt. xiii. 24. *The kingdom of heaven is likened unto a man which sowed good seed in his field:* and in verse 45. *The kingdom of heaven is likened unto a merchant man seeking goodly pearls.* The similitude here is not with the men, but with the *seed* and the *pearl;* and the construction is to be the same as in verses 31. and 33., where the progress of the Gospel is compared to the grain of mustard-seed, and to leaven.

(2.) *In parables it is not necessary that all the actions of men, mentioned in them, should be just actions, that is to say, morally just and honest.*

For instance, the unjust steward (Luke xvi. 1—8.) is not proposed either to justify his dishonesty, or as an example to us in cheating his lord (for that is merely ornamental, and introduced to fill up the story); but as an example of his care and prudence, in providing for the future. From the conduct of this man, our Lord took occasion to point out the management of worldly men, as an example of attention to his followers in their spiritual affairs; and at the same time added an impressive exhortation to make the things of this life subservient to their everlasting happiness; assuring them, that if they did not use temporal blessings as they ought, they could never be qualified to receive spiritual blessings. So again, in Luke xii. 39. and Rev. iii. 3. the coming of Christ is compared to the coming of a thief, not in respect of theft, but of the sudden surprise. "It is not necessary," says a great master of eloquence, "that there should be a perfect resemblance of one thing in all respects to another; but it is necessary that a thing should bear a likeness to that with which it is compared." [2]

8. *Attention to historical circumstances, as well as an acquaintance with the nature and properties of the things whence the similitudes are taken, will essentially contribute to the interpretation of parables.*

(1.) Some of the parables related in the New Testament are supposed to be true histories: in the incidental circumstances of others, our Saviour evidently had a regard to historical propriety. Thus, the scene of that most beautiful and instructive parable of the good Samaritan (Luke x. 30—37.) is very appositely placed in that dangerous road which lay between Jerusalem and Jericho; no way being more frequented than this, both on account of its leading to Peræa, and especially because the classes or stations of the Priests and Levites were fixed at Jericho as well as at Jerusalem: and hence it is that a Priest and a Levite are mentioned as travelling this way. [3] It further appears, that at this very time Judæa in general was overrun by robbers, and that the road between Jericho and Jerusalem (in which our Lord represents this robbery to have been committed) was particularly infested by banditti, whose depredations it favoured, as it lay through a dreary solitude. On account of these frequent robberies, we are informed by Jerome that it was called the *Bloody Way.* [4]

(2.) Again, in the parable of *a nobleman who went into a far country to receive for himself a kingdom, and to return* (Luke xix. 12.), our Lord alludes to a case, which, no long time before, had actually occurred in Judæa. Those who, by hereditary succession, or by interest, had pretensions to the Jewish throne, travelled to Rome, in order to have it confirmed to them. Herod the Great first went that long journey to obtain the kingdom of Judæa from Antony, in which he succeeded: and having *received the kingdom* [5], he afterwards travelled from Judæa to Rhodes, in order to obtain a confirmation of it from Cæsar, in which he was equally successful. [6] Archelaus, the son and successor of Herod, did the same; and to him our Lord most probably alluded. Every historical circumstance is beautifully interwoven by our Saviour in this instructive parable.

(3.) Of the further benefit to be derived from history in the interpretation of parables, the similes in Matt. xiii. 31, 32. will afford a striking illustration: in these parables the progress of the Gospel is compared to a grain of mustard-seed, and to leaven: nothing is subjoined to these verses, by way of explanation. What then is their scope? Jesus Christ was desirous of accustoming his disciples to parabolic instruction: from this design, how-

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[1] Bishop Vanmildert's Bampton Lectures, p. 236.

[2] Non enim res tota toti rei necesse est similis sit; sed ad ipsum, ad quod conferetur, similitudinem habeat, oportet. Cicero ad Herennium, lib. iv. c. 48. tom. i. p. 122. edit. Bipont.

[3] Lightfoot, Hor. Heb. in loc.

[4] Jerome, cited by Calmet, in loc.

[5] Josephus, Ant. Jud. lib. xiv. c. xiv. §§ 4, 5.

[6] Ibid. lib. xv. c. vi. §§ 6, 7.

ever, we cannot collect the sense of the parables; we have, therefore, no other resource but *history*. Since, then, Jesus Christ is speaking of the progress of the Christian church, we must consult ecclesiastical history, which informs us that, from small beginnings, the church of Christ has grown into a vast congregation, that is, spread over the whole world. In order, however, that we may enter fully into the meaning of this parable of our Lord, it may not be irrelevant to observe that in eastern countries the mustard-plant (or at least, a species of the σινατι, which the orientals comprehended under that name,) attains a greater size than with us. It appears that the orientals were accustomed to give the denomination of *trees* to plants growing to the height of ten or twelve feet, and having branches in proportion.[1] To such a height the mustard-plant grows in Judæa; and its branches are so strong and well covered with leaves, as to afford shelter to the feathered tribe. Such is the image by which Jesus Christ represents the progress of his Gospel. *The kingdom of heaven*, said he, *is like to a grain of mustard-seed* — small and contemptible in its beginning; *which is indeed the least of all seeds*, that is, of all those seeds, with which the Jews were then acquainted: for our Lord's words are to be interpreted by popular use; and we learn from Matt. xvii. 20. that, *like a grain of mustard-seed* was a proverbial expression to denote a small quantity:) *but when it is grown, it becometh a tree, so that the birds of the air come and lodge in the branches thereof.* Under this simple and beautiful figure does Jesus Christ describe the admirable developement of his Gospel from its origin to its final consummation.[2]

(4.) We have said that the understanding of parables is facilitated by an *acquaintance with the properties of the things whence the similitudes are derived.* Besides the diffusive effects of *leaven* already adverted to, which sufficiently indicate the certain spread of the Gospel, we may adduce an example from the prophet Jeremiah: who parabolically describing a furious invader (xlix. 19.) says, *He shall come up like a lion from the swelling of Jordan against the habitation of the strong.* The propriety of this will appear, when it is known that in antient times the river Jordan was particularly infested with lions, which concealed themselves among the thick reeds upon its banks.[3] Let us then imagine one of these monarchs of the desert asleep among the thickets upon the banks of that river: let us further suppose him to be suddenly awakened by the roaring, or dislodged by the overflowing of the rapid tumultuous torrent, and in his fury rushing into the upland country: and we shall perceive the admirable propriety and force of the prophet's allusion.

9. *Lastly, although in many of his parables Jesus Christ has delineated the future state of the church, yet he intended that they should convey some important moral precepts, of which we should never lose sight in interpreting parables.*

Thus, the parable of the sower (Matt. xiii. 3—24. Mark iv. 3—20. and Luke viii. 4—16.) has a moral doctrine, for our Lord himself soon after subjoins the following important caution: *Take heed how ye hear.* Again, the parable of the tares (Matt. xiii. 24. *et seq.*) refers to the mixture of the wicked with the good in this world: when, therefore,

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[1] See Lightfoot's and Schoettgenius's Horæ Hebraicæ et Talmudicæ, in Matt. xiii. 31, 32.

[2] As the common mustard (Sinapis nigra, L.) is an annual plant, which, in consequence of its herbaceous stem rarely attaining a greater height than three feet, cannot with propriety be termed δενδρον, a tree; commentators have been much perplexed in their attempts to explain our Lord's parable of the mustard tree. It has, however, been shown by an ingenious botanist, (Mr. John Frost, F. L. S.) that the plant intended by Jesus Christ is a species of Phytolacca, which grows abundantly in Palestine, and has the *smallest seed of any* TREE *in that country*, but attains as great an altitude as any tree that flourishes there; and which possesses properties analogous to those of the Sinapis nigra. Mr. Frost is of opinion that the plant in question is most probably the *Phytolacca dodecandra* of Linnæus, (Journal of Science and the Arts, vol. xx. pp. 57—59.) In 1827 Mr. F. enlarged his communication to that Journal, and published it as a pamphlet, in octavo, with an engraving of the plant.

[3] "After having descended," says Maundrell, "the outermost bank of Jordan, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c. that you can see no water, till you have made your way through them. In this thicket antiently, and the same is reported of it at this day, several sorts of wild beasts were wont to harbour themselves; whose being washed out of the covert by the overflowings of the river gave occasion to that allusion, *He shall come up like a lion from the swelling of Jordan*," &c. Maundrell's Journey from Aleppo to Jerusalem, p. 110. (London, 1810.) Agreeably to this account, Ammianus Marcellinus states, that "innumerable lions wander about among the reeds and copses on the borders of the rivers in Mesopotamia." Lib. xviii. c. 7. (tom. i. p. 177. edit. Bipont.)

our Lord intimated (in verses 27—29.) that it is not our province to judge those whom he has reserved for his own tribunal; and in the 30th verse added, *let both grow together*, he evidently implied that, since God tolerates incorrigible sinners, it is the duty of men to bear with them; the propagation of false doctrines is an offence against God, who alone is the judge and punisher of them; — man has no right to punish his brethren for their sentiments.[1] The parables which are delivered in the same chapter of Saint Matthew's Gospel, and also in Luke xiii. 19. 21. delineate the excellence of the religion of Jesus, and are admirably adapted to inspire us with love and admiration for its Divine Author. Further, the parable of the labourers in the vineyard (Matt. xx. 1—17. besides predicting the future reception of the Gospel, teaches us that no one should despair of the divine mercy so long as he lives, and that God will bestow upon the faithful a larger measure of blessedness than they can venture to expect, and also that we should not be moved with envy, if others enjoy a greater portion of gifts or talents than are bestowed upon ourselves. In fact, as an able expositor[2] has remarked, since our Saviour's parables frequently have a double view, this parable seems not only to illustrate the case of the Jews and Gentiles, but also the case of all individuals of every nation, whom God accepts according to their improvement of the opportunities they have enjoyed. In like manner, the parable of the royal nuptials, related in Matt. xxii. verses 1—15. was designed chiefly to show the Jews, that the offers of grace which they rejected would be made to the Gentiles. But the latter part of it also seems intended to check the presumption of such as pretend to the divine favour without complying with the conditions on which it is promised. It was customary for the bridegroom to prepare vestments for his guests; and the man mentioned in verses 11—13. is said to have intruded without the requisite garment.[3]

IV. From the preceding remarks it will have been seen that parables are of more frequent occurrence in the New than in the Old Testament: and although some hints have been already offered[4], to account for the adoption of this mode of instruction; yet as some persons have taken occasion, from the prophecy of Isaiah (vi. 9, 10.), as cited by Matthew (xiii. 13—15.), to insinuate that our Lord spake in parables in order that the perverse Jews might *not* understand, it may not be irrelevant if we conclude the present strictures on parabolic instruction, with a few remarks on the reasons why it was adopted by our Lord.

1. The practice was familiar to the Jews in common with the other inhabitants of the East, as already stated: and some of our Lord's parables were probably taken from Jewish customs, as the royal nuptials (Matt. xxii. 1—15.), the rich glutton (Luke xvi. 19—31.), and the wise and foolish virgins (Matt. xxv. 1—13.).[5] This method of teaching, therefore, was intelligible to an attentive and inquiring auditory. See Matt. xv. 10. and Mark iv. 13.

2. It was customary for the disciples of the Jewish doctors, when

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[1] It is with pleasure the author transcribes the following explicit declaration of the learned Roman Catholic writer, Viser. Having cited the passages above adduced, he says, *Facile apparet eos huic præcepto nequaquam satisfacere, qui* VI, METU, ac MINIS, HOMINES STUDENT A SUA RELIGIONE ABDUCERE. Hermeneutica Sacra Nov. Test. pars iii. p. 131.

[2] Gilpin's Exposition of the New Test. vol. i. p. 78. note †.

[3] The authorities consulted for this section, independently of those already cited incidentally, are Ernesti, Instit. Interp. Nov. Test. p. 112.; Morus, in Ernesti, tom. i. pp. 314. —320.; Bauer, Hermeneutica Sacra, pp. 226—229.; Glassii Philologia Sacra, lib. ii. part i. tract 2. sect. 5. canons 3—9. col. 473—492.; Turretin, de Interpret. Script. pp. 214, 215.; Pfeiffer, Herm. Sacr. c. iii. § 13. (Op. tom. ii. pp. 635, 636.); Chladenius, Inst. Exeget. pp. 190, 191.; J. E. Pfeiffer, Inst. Herm. Sacr. pp. 753—773.; Alber, Hermeneut. Sacr. Nov. Test, vol. i. pp. 50—56. Brouwer, de Parabolis Christi (Lug. Bat. 1825); and Scholten, Diatribe de Parabolis Christi (Lug. Bat. 1827).

[4] See, p. 400. *supra*.

[5] Sheringham, in Præf. ad Joma, cited by Whitby on Matt. xiii. 10. Lightfoot, in his Horæ Hebraicæ et Talmudicæ, has pointed out many Jewish sources whence it is probable that Jesus Christ took several of his parables.

they did not understand the meaning of their parables, to request an explanation from their teachers: in like manner, Christ's hearers might have applied to him, if they had not been *indisposed* to receive the doctrines he taught, and had they not preferred to be held in error by the Scribes and Pharisees, rather than to receive instruction from his lips.

3. Parabolic instruction was peculiarly well calculated to veil offensive truths or *hard sayings*, until, in due season, they should be disclosed with greater evidence and lustre, when they were able to hear and to bear them, lest they should revolt at the premature disclosure of the mystery. Compare Mark iv. 33. with John xvi. 12. 25.

4. It was a necessary screen from the malice of his inveterate enemies, the chief priests, Scribes and Pharisees; who would not have failed to take advantage of any *express* declaration which they might turn to his destruction (John x. 24.); but yet they could not lay hold of the most pointed parables, which, they were clear-sighted enough to perceive, were levelled against themselves. See Matt. xxi. 45. Mark xi. 12. and Luke xx. 19. [1]

5. The parables did not contain the fundamental precepts and doctrines of the Gospel, which were delivered in the audience of the people with sufficient perspicuity in Matt. v.—vii. and elsewhere, but only the mysteries relative to its progress among both Jews and Gentiles.

6. Lastly, the Jews were addressed in parables, because, as their wickedness and perverseness *indisposed* them to receive profit from his more plain discourses, Jesus Christ would not vouchsafe to them a clearer knowledge of these events. To "have ears and hear not," is a proverbial expression, to describe men who are so wicked and slothful, that they either do not attend to, or *will not* follow the clearest intimations and convictions of their duty. See instances of this expression in Jer. v. 21. and Ezek. xii. 2. [2] To this remark we may add, with reference to the quotations from Isaiah vi. 9, 10. that it is common for God to speak, by his prophets, of events that would happen, in a manner as if he had enjoined them. [3]

V. Whoever attentively considers the character of our Saviour, merely as a moral teacher and instructor of mankind, will clearly perceive his superiority to the most distinguished teachers of antiquity. Through the whole of his Gospel, he discovers a deep and thorough insight into human nature, and seems intimately acquainted with all the subtle malignities and latent corruptions of the human heart, as well as with all the allusions and refinements of self-idolatry, and the windings and intricacies of self-deceit. How admirably the manner, in which he conveyed his instructions, was adapted to answer the end and design of them, we have already seen; we might indeed almost venture to appeal to his parables alone for the authenticity of our Lord's mission as a divine teacher: all of them, indeed, are distin-

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[1] Dr. Hales's New Analysis of Chronology, vol. ii. p. 773.

[2] Grotius and Whitby on Matt. xiii. 10. Dr. Whitby has collected passages showing the proverbial use of *having ears and hearing not*, from Philo (Alleg. lib. ii. p. 72. D. and lib. iii. p. 850. E.), and from Demosthenes. (Orat. in Aristogeton, sect. 127.)

[3] See Bishop Lowth's Note on Isa. vi. 10.

guished by a dignity of sentiment, and a simplicity of expression perfectly becoming the purity and excellence of that religion which he came to establish. The whole system of heathen mythology was the invention of the poets; a mere farrago of childish and romantic stories, chiefly calculated to amuse the vulgar. As the far greater part of their fables and allegories are founded on this fictitious history of the gods, so they were plainly subservient to the support of that system of idolatry and polytheism which the Gospel was designed to overthrow. If any secret meaning was conveyed under these allegorical representations, (which seems, however, to be very doubtful,) it was at any rate too refined and philosophical to be understood by the common people, whose religious knowledge and belief extended no farther than the literal sense of the words. The moral instruction, if any was intended, must be dug out of the rubbish of poetical images and superstitious conceits. And, as these were founded on a false system of the universe, and on unworthy sentiments of God, and his moral government, they could never contribute to the religious improvement of mankind either in knowledge or in practice. Let any man of true taste and judgment compare the abstruse allegories of Plato, or the monstrous fables of the Jewish Talmuds, with the parables of our Saviour, he will be at no loss which to prefer; while, tired and disgusted with the one, he will be struck with admiration at the beauty, elegance, and propriety of the other.

Further, the parables of Jesus far excel the fables of antiquity in clearness and perspicuity, which made them remarkably fit for the instruction of the ignorant and prejudiced, for whom they were originally designed. Our Saviour's images and allusions are not only taken from nature, but especially from those objects and occurrences which are most familiar to our observation and experience. It requires no laborious search, no stretch of imagination, to discover his meaning, in all cases where he intended instruction or reproof, as appears evident from the impressions immediately produced on the minds of his hearers, according to their different tempers and dispositions. Such of his parables, indeed, as predicted the nature and progress of the Gospel dispensation, and the opposition which it should meet from the malice of Satan and the folly of mankind [1], were purposely left to be explained by the events to which they refer, and with which they so exactly correspond, that their meaning soon became plain and obvious to all. It is, moreover, particularly worthy of observation, that the moral instructions conveyed by the parables of the Gospel, are of the most important nature, and essential to our duty and best interests. They do not serve merely to amuse the imagination, but to enlighten the understanding, and to purify the heart. They aim at no less an object than the happiness of mankind in a future and eternal state. The doctrines of the soul's immortality and a future judgment, are the ground-work of our Lord's parables; and to illustrate and confirm these fundamental principles, is their

[1] Of this description, for instance, are the parables of the sower, of the tares, and of the labourers in the vineyard.

main and leading design. They all terminate in this point, and describe the awful scenes of eternity, and the interesting consequences of that decisive trial, in a language, though simple and unadorned, yet amazingly striking and impressive. But the fabulous representations of the heathen poets on this subject, were more fitted to amuse than to instruct: they served rather to extinguish than revive the genuine sentiments of nature, and, consequently, to weaken the influence of this doctrine as a principle of virtuous conduct.

There is, also, a pleasing variety in the parables of Jesus. Some of them comprehend no dialogue, and scarcely any action, and are little more than a simple comparison between the subject to be investigated and something very well known. In others may be traced the outlines of a complete drama. The obscurity which may be thought to lie in some of them, wholly arises from our not clearly understanding *his character*, or that of his audience, or the occasion on which he spoke; except where the subject itself rendered some obscurity unavoidable.

Conciseness is another excellence of the parables of Christ. Scarce a single circumstance or expression can be taken away from any of them, without injuring the whole. They also comprehend the most extensive and important meaning in the shortest compass of narration; and afford at the same time the largest scope to the judgment and reflection of the reader. An extraordinary candour and charity likewise pervade all the parables of Jesus. He gives the most favourable representations of things. In the parable of the lost sheep, he supposes but one of a hundred to go astray; yet the good shepherd leaves the rest, to go in quest of this. In the parable of the ten virgins, he supposes the number of the wise to be equal to that of the foolish. In that of the prodigal, for one son that takes a riotous course, there is another that continued in his duty. In that of the ten talents, two are supposed to improve what is committed to them, for one that does not improve it. In the parable of the rich man and Lazarus, Abraham uses the term *Son* to the former, though in the place of punishment; and he is represented as still retaining kind regards to his brethren. A name is delicately withheld from the character that is blameable, while one is given to the good.

An exact propriety and decorum is observed in all the parables of Christ, and every thing that is spoken is suited to the character of the person who speaks it. His parables surpass all others, in being so natural and probable that they have the air of truth rather than of fiction.[1] Generosity and decorum are so strongly manifested in the character of the compassionate Samaritan, that the Jewish lawyer, whose prejudices and passions would be all excited by the very name, could not withhold his approbation of it. There is also great candour and propriety in the selection and adjustment of the two characters. Had a Jew or a Samaritan been represented as assisting a fellow-countryman, or a Jew assisting a Samaritan, the story would have been less convincing and impressive. "In the

[1] Law's Life of Christ, p. 325. note.

parable of the murmuring labourers, the proprietor of the vineyard assembles the labourers in the evening *all together* to receive their wages, begins to pay those who were called at the latest hour, and proceeds gradually to the first invited. This circumstance with the greatest propriety introduces their complaint. It also discovers candour and integrity in the judge, in allowing them to be witnesses of his distribution, in attentively hearing their objections, and calmly pointing out how groundless and unreasonable they were. In the parable of the barren fig-tree, the keeper of the vineyard is with great propriety and candour introduced as interceding earnestly for a further respite and trial to the tree, and enforcing his plea from weighty considerations." In what an amiable and proper light is the generous creditor in the parable represented, and with what natural simplicity. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." What ingenuous sorrow appears in the character of the prodigal? What natural affection, generosity, and forwardness to forgive, in the parent?

Besides the regard paid by Jesus Christ to historical propriety in the incidental circumstances (which has been already noticed in pp. 404, 405.), it is a peculiar excellence of the parables of Christ, that the *actors* in them are not the inferior creatures, but *men*. He leads us sometimes to draw intruction from the inferior animals, and the process of things in the vegetable world, as well as nature in general. But men are the more proper *actors* in a scene, and *speakers* in a dialogue, formed for the instruction of mankind. Men add to the significance without diminishing the ease and familiarity of the narration. In the fables of Æsop, and of the Hindoos [1], as well as of the Jewish prophets, inferior creatures, and even vegetables are introduced as actors.

Another distinguishing character of our Lord's parables is, the frequent introduction of *his own character* into them, as the principal figure, and in views so various, important, and significant; for instance, the sower; the vine-dresser; the proprietor of an estate; the careful shepherd; the just master; the kind father; the splendid bridegroom; the potent nobleman; the heir of a kingdom; and the king upon his throne of glory judging the whole world of mankind. A striking contrast hence arises between the simplicity of the descriptions and the dignity of the speaker.

A further material circumstance which characterises the parables of Christ is, that he spake them just as occasions were offered; in the ordinary course of his conversation and instruction; privately as well as publicly; to his own disciples; to the multitude; and to the Pharisees and chief rulers. An accidental question or unexpected event, appears to have been the occasion of some of them. For instance, that of the good Samaritan, when he was asked, "Who is my neighbour?" that of the rich man, whose ground brought forth plentifully, when he was desired to determine a suit concerning an estate; that of the barren fig-tree, when he was told of the Galilæans

[1] See Wilkins's, or Sir W. Jones's Traslation of the Fables of Vesbnoo-Sarma.

whom Pilate had massacred; that of a certain man who made a great supper, when he was present at a splendid entertainment; and those of the careful shepherd, the prodigal son, the unjust steward, and the inhuman rich Jew, when a great number of publicans and sinners, and of Pharisees and Scribes, happened to be present, and the latter murmured against him, and insulted him. No man, except Jesus, ever did speak in parables, unpremeditated, and on various occasions. No man is now capable of conveying instruction in the like manner. No instructor can ever presume to be equal to him, nor so much as to imitate or resemble him.

Again; the parables of our Lord were admirably adapted to the time when, the place in which, and the persons to whom, they were delivered; while they were also fitted for the general instruction of mankind in all ages. These compositions of Christ were likewise all original. Dr. Lightfoot and others have shown that Jesus often borrowed proverbs and phrases from the Jews. But an inspired teacher would not surely propose *whole parables*, that were in common use, for his own. Nor does it appear that any body used the parables of Christ before his time; for those which are alleged out of the Talmudical or other Jewish writers, were all penned some ages after his birth. For instance, the parable of the householder and the labourers [1], which is extant in the Jerusalem Gemara, was written an age and a half at least after the destruction of the temple. It is more probable, therefore, that it was written in imitation of Christ, than borrowed from any antient tradition. The same may be said of many others; as Matt. xviii. 17. out of the book of Musar; and of another parable like that, Matt. xxv. 1. of the ten virgins.[2]

If Jesus had borrowed whole parables, or discourses, it would scarcely have been remarked so often, that he spake as one who had authority, and not as the Scribes; nor would the extraordinary wisdom of his instructions have so much astonished his auditors. Further; the Scribes and Pharisees would have been glad to have exposed him by proclaiming to the people, that he was indebted to the Rabbis for what gained him the reputation of superior sagacity. This, also, would have been a plausible argument to have retorted upon him, when he opposed their traditions.

To conclude, it is a singular excellency in the Gospel parables, that, though they were for the most part occasional, and wisely adapted by our Saviour to the characters and circumstances of the persons to whom they were originally addressed, yet they contain most wholesome instructions and admonitions for all ages of the world, and for every future period of his church. They are at once excellently accommodated to the comprehensions of the vulgar, and capable of instructing and delighting the most learned and judicious. In short, *all* the parables of Christ "are beautiful; the truest delineation of human manners, embellished with all those graces which an unaffected lovely simplicity of diction is able to bestow,—graces beyond the reach of the most elaborate artifice of composition. But

[1] Matt. xx. 1—16. [2] Le Clerc on Matt. xx. 15.

two of the number shine among the rest with unrivalled splendour; and we may safely challenge the genius of antiquity to produce, from all his stores of elegance and beauty, such specimens of pathetic unlaboured description, as the parables of the prodigal son and the good Samaritan." [1]

SECTION VI.

ON SCRIPTURE PROVERBS.

I. *Nature of Proverbs. — Prevalence of this mode of instruction.* — II. *Different kinds of Proverbs.* — III. *The Proverbs occurring in the New Testament, how to be interpreted.*

I. THE inhabitants of Palestine, in common with other oriental nations, were much in the use of PROVERBS, or detached aphorisms; that is, concise and sententious common sayings, founded on a close observance of men and manners.

This method of instruction is of very remote antiquity, and was adopted by those, who, by genius and reflection, exercised in the school of experience, had accumulated a stock of knowledge, which they were desirous of reducing into the most compendious form, and comprising, in a few maxims, such observations as they apprehended to be most essential to human happiness. Proverbial expressions were peculiarly adapted to a rude state of society, and more likely to produce effect than any other: for they professed not to dispute, but to command, — not to persuade, but to compel; they conducted men, not by circuitous argument, but led them immediately to the approbation and practice of integrity and virtue. That this kind of instruction, however, might not be altogether destitute of attraction, and lest it should disgust by an appearance of harshness and severity, the teachers of mankind added to their precepts the graces of harmony: and decorated them with metaphors, comparisons, allusions, and other embellishments of style.

Proverbial instruction was a favourite style of composition among the Jews, which continued to the latest ages of their literature; and obtained among them the appellation of *Mashalim* or parables, partly because it consisted of parables strictly so called (the nature of which has been discussed in the preceding section), and partly because it possessed uncommon force and authority over the minds of the auditors. The proverbs of the Old Testament are classed by Bishop Lowth among the didactic poetry of the Hebrews, of which many specimens are extant, particularly the book of Proverbs, composed by Solomon, of which an account is given in the subsequent part of this work.[2] The royal sage has, in one of his proverbs, himself ex-

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[1] Dr. Gray's Delineation of the Parables, pp. 19. 21. (Edinburgh, 1814, 8vo.) Monthly Review, O. S. vol. lvii. p. 196. Wakefield's Internal Evidences of Christianity, p. 36. Simpson's Internal and Presumptive Evidences of Christianity, pp. 403—422.

[2] See Vol. IV. Part I. Chap. III. Sect. III.

plained the principal excellencies of this form of composition; exhibiting at once a complete definition of a proverb, and a very happy specimen of what he describes:

> Apples of gold in a net-work of silver
> Is a word seasonably spoken.
> Prov. xxv. 11.

Thus intimating, that grave and profound sentiments should be set off by a smooth and well-turned phraseology; as the appearance of the most beautiful and exquisitely-coloured fruit, or the imitation of it, perhaps, in the most precious materials, is improved by the circumstance of its shining (as through a veil) through the reticulations of a silver vessel exquisitely carved. In the above-cited passage he further insinuates, that it is not merely a neat turn and polished diction by which proverbs must be recommended; but that truth itself acquires additional beauty when partially discovered through the veil of elegant fiction and imagery.

1. The first excellence of a proverb is *Brevity*[1], without which it can retain neither its name nor its nature. The discriminating sentiment should be expressed in a few words, not exceeding ten or at most twelve words, otherwise it is no longer a proverb, but a declamation; and it should force itself upon the mind by a single effort, not by a tedious process. Accordingly, the language must be strong and condensed, rather omitting some circumstances which may appear necessary, than admitting any thing superfluous. Horace himself insists on this as one of the express rules of didactic poetry, and has assigned the reason on which it is founded:

> Short be the precept, which with ease is gained
> By docile minds, and faithfully retained.[2]

Solomon expresses the same sentiment in his own parabolic manner:

> The words of the wise are like goads,
> And like nails that are firmly fixed. Eccles. xii. 11.

That is, they instantaneously stimulate or affect the mind; they penetrate deeply and are firmly retained. Even the obscurity, which is generally attendant on excessive brevity, has its use; as it sharpens the understanding, keeps alive the attention, and exercises the genius by the labour of investigation, while no small gratification results from the acquisition of knowledge by our own efforts.

2. Another excellence, essential to a proverb, is *Elegance*; which is neither inconsistent with brevity, nor with some degree of obscurity. Elegance in this connection respects the sentiment, the imagery, and the diction: and those proverbs, which are the plainest, most obvious, and simple, or which contain nothing remarkable either in sentiment or style, are not to be considered as destitute of their peculiar elegance, if they possess only brevity, and that neat, compact

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[1] "The brevity of this kind of composition," says an elegant critic of antient times, "and the condensing of much thought into a small compass, renders it more sententious, more sage, and expressive: as in a small seed, the whole power of vegetation, which is to produce a tree, is contained. And if any writer should amplify the sentence, it would no longer be a proverb, but a declamation." Demetrius Phalereus, Περι Ερμηνειας, sect. ix.

[2] Art of Poetry by Francis, verse 455.

form, and roundness of period, which alone are sufficient to constitute a proverb. Examples of this kind occur in the maxim of David, recorded in 1 Sam. xxiv. 13. and in that of Solomon, Prov. x. 12.[1]

II. Proverbs are divided into two classes, viz. 1. Entire SENTENCES; and, 2. Proverbial PHRASES, which by common usage are admitted into a sentence.

1. Examples of *Entire* PROVERBIAL SENTENCES occur in Gen. x. 9. and xxii. 14. 1 Sam. x. 12. and xxiv. 13. 2 Sam. v. 8. and xx. 18. Ezek. xvi. 44. and xviii. 2. Luke iv. 23. John iv. 37. and 2 Peter ii. 22.; in which passages the inspired writers expressly state the sentences to have passed into proverbs.

2. Examples of PROVERBIAL PHRASES, which indeed cannot be correctly termed proverbs, but which have acquired their form and use, are to be found in Deut. xxv. 4. 1 Kings xx. 11. 2 Chron. xxv. 9. Job vi. 5. xiv. 19. and xxviii. 18. Psal. xlii. 7. and lxii. 9. Of this description also is that beautiful and memorable sentence, THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM, Psal. cxi. 10., which is repeated in Prov. i. 7. ix. 10. and in Job xxviii. 28. The book of *Proverbs* likewise contains very many similar sentences; from among which it may suffice to refer to Prov. i. 17. 32. iii. 12. vi. 6. 27. x. 5. 13. 19. 25. xi. 15. 22. 27. xii. 11. 15. xv. 2. 33. xvii. 1. 10. 19. 28. xix. 2. 24. xx. 4. 11. 14. 21. 25. xxii. 6. 13. xxv. 11. 16. 27. xxvi. 4. 10, 11. 14. 17. 28. xxvii. 6, 7, 8. 10. 14. 17. 22. xxviii. 21. So in the book of *Ecclesiastes*, ch. i. 15. 18. iv. 5. 12. v. 2. 6. 8, 9, 10. vi. 9. vii. 17. ix. 4. 18. x. 1, 2. 8. 15. 19, 20. xi. 3, 4. 6, 7. xii. 12. And in the *Prophets*, Jer. xiii. 23. xxiii. 28. Ezek. vii. 5. Micah vii. 5, 6. Habak. ii. 6. Mal. ii. 10, &c. And likewise in the *New Testament*, as in Matt. v. 13—15. vi. 3. 21. 34. vii. 2. 5. 16. ix. 12. 16. x. 10. 22. 24. 26. xii. 34. xiii. 12. 57. xv. 14. xxiii. 24. xxiv. 28. Mark ix. 50. Luke ix. 62. xii. 48. xxiii. 31. Acts ix. 5. xx. 35. 1 Cor. v. 6. x. 12. xv. 33. 2 Cor. ix. 6, 7. 2 Thess. iii. 10. Tit. i. 15.

III. The Proverbs occurring in the New Testament are to be explained, partly by the aid of similar passages from the Old Testament, and partly from the antient writings of the Jews, especially from the Talmud; whence it appears how much they were in use among that people, and that they were applied by Christ and his apostles, agreeably to common usage. The proverbs, contained in the Old and New Testaments, are collected and illustrated by Drusius, and Andreas Schottus; whose works are comprised in the ninth volume of the Critici Sacri, and also by Joachim Zehner, who has elucidated them by parallel passages from the fathers as well as from the heathen writers, in a treatise published at Leipsic in 1601. The proverbs which are found in the New Testament have been illustrated by Vorstius[2] and Viser[3], as well as by Lightfoot and Schoettgenius in their *Horæ Hebraicæ et Talmudicæ*, and by Buxtorf in his *Lexicon Chaldaicum Talmudicum et Rabbinicum*; from which last-

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[1] Lowth, Prælect. xxiv. pp. 312—318. (edit. 1763), or vol. ii. pp. 162—173. of Dr. Gregory's translation.

[2] Vorstius's Diatriba de Adagiis Novi Testamenti is printed in Crenius's Fasciculus Tertius Opusculorum quæ ad Historiam et Philologiam Sacram spectant. 18mo. Rotterdam, pp. 475—576.; and also in Fischer's second edition of Leusden, De Dilectis N. T. (8vo. Lipsiæ), pp. 168—252.

[3] Viser, Hermeneutica Sacra Novi Testamenti, part ii. sect. ix. cap. 2. pp. 132—150.

mentioned works Rosenmüller, Kuinöel, Dr. Whitby, Dr. A. Clarke, and other commentators, both British and foreign, have derived their illustrations of the Jewish parables and proverbs.

SECTION VII.

CONCLUDING OBSERVATIONS ON THE FIGURATIVE LANGUAGE OF SCRIPTURE.

I. *Synecdoche.* — II. *Irony.* — III. *Hyperbole.* — IV. *Paronomasia.*

BESIDES the figures already discussed, and the right understanding of which is of the greatest importance for ascertaining the sense of Scripture, Glassius, and other writers, who have treated expressly on the tropes and figures of the Sacred Writings, have enumerated a great variety of other figures which are to be found in them. As, however, many of these are merely rhetorical; and though they are admirably calculated to show how vastly superior the inspired volume is to all the productions of the human mind, for the beauty and sublimity of its compositions; yet as it would lead us into too wide a field of discussion, were we to introduce such figures at length, our attention must be directed to a few of those *principal figures* which have not been mentioned in the preceding pages.

The most important of these figures, which remain to be noticed, are, 1. Synecdoche; 2. Irony; 3. the Hyperbole; and, 4. the Paronomasia.

I. *Synecdoche.*

A SYNECDOCHE is a trope in which, 1. The *whole* is put for a *part*; 2. A *part* is put for the whole; 3. A certain number for an uncertain one; 4. A *general* name for a *particular* one; and, 5. *Special* words for *general* ones. A very few examples will suffice to illustrate this figure.

1. *The whole is sometimes put for a part:*

As, the *world* for the *Roman empire*, which was but a small though very remarkable part of the world, in Acts xxiv. 5. and Rev. iii. 10. The *world* for the *earth*, which is a part of it, 2 Pet. iii. 6. Rom. i. 8. 1 John v. 19. Thus the whole person is put for a part, as *man* for the *soul*, Luke xvi. 23. where the rich man, Abraham, and Lazarus, are respectively put for their souls; *man*, for the *body*, John xix. 42. xx. 2. 13. with Luke xxiv. 3., in which passages Jesus is put for his dead body. *Time* for a *part* of time, as Dan. ii. 4. which simply means, we wish you a long life and reign. Gen. xvii. 19. where the words *everlasting covenant* denote while the Jewish polity subsists, that is, until Messiah come. (Gen. xlix. 10.) — See also Exod. xxi. 6. where the expression *for ever* means the year of jubilee.

To this class of Synecdoche may be referred those instances, in which the *plural* number is sometimes put for the *singular*: as the mountains of Ararat (Gen. viii. 4.), which term might refer to the bi-topped form of that mountainous range. The cities where Lot dwelt, Gen. xix. 29.; the sides of the house, Amos vi. 10.; the sides of the ship, Jonah i. 5.; the ass and foal, on which Jesus Christ was set, Matt. xxi. 7. compared with Zech. ix. 9.; the prophets, Mark i. 2. John vi. 45. Acts xiii. 40.; in all which places only one of those things or persons mentioned is to be understood. So, children is put for child, Gen. xxi. 7. so daughters and sons' daughters, Gen. xlvi. 7., when Jacob had but one daughter, (verse 15.) and one grand-daughter (verse 17.). So the sons of Dan, (verse 23.) when he had but one. So the cities of Gilead are mentioned in Judg. xii. 7., whereas Jephthah was buried in one city in that region. In like manner, by the sons of Jehoiada

is intended only Zechariah, 2 Chron. xxiv. 25. compared with verses 20. and 21.; and our Saviour speaks of himself in the plural number, John iii. 11.

2. *Sometimes the part for the whole.*

Thus in Gen. i. 5. 8. 13. 19. 23. 31. the *evening and morning*, being the principal parts of the day, are put for the entire day. So the *soul* comprehends the entire man, Acts xxvii. 37. See similar expressions in Gen. xii. 5. xvii. 14. Exod. xii. 19. Lev. iv. 2. Psal. iii. 2. xi. 1. xxv. 13. Isa. lviii. 5. Ezek. xviii. 4. Acts ii. 41, &c.

So, the *singular* number is sometimes put for the *plural.*

This chiefly takes place when the Scriptures speak of the multitude collectively, or of an entire species. Thus in Gen. iii. 8. *tree* in the Hebrew is put for *trees.* Exod. xiv. 17. (Heb.) *I will get me honour upon Pharaoh and upon all his host, upon his chariots, and upon his horsemen*, that is, the whole multitude of his chariots which are enumerated in verse 7. So in Exod. xv. 1. 21. *the horse and his rider* are put collectively for the horses and horsemen who were in the Egyptian army. So the *Hivite, Canaanite*, and *Hittite*, Exod. xxiii. 28., the *ox* and the *ass*, Isa. i. 3. the *stork*, the *turtle*, the *crane*, the *swallow*, Jer. viii. 7., the *palmer worm*, Joel i. 4., *street*, Rev. xxi. 21., are respectively put for the Hivites, oxen, storks, &c. &c. It is proper to remark, that in very many instances the learned and pious translators of our authorised version have justly rendered the singular words in the plural number where the sense evidently required it.

3. *Very frequently a certain or definite number is put for an uncertain and indefinite number.*

Thus we find *double* for *much* or sufficient, in Isa. xl. 2. lxi. 7. Jer. xvi. 18. Zech. ix. 12. Rev. xviii. 6. *Twice* for several times, in Psal. lxii. 11. *Five* for a few, 1 Cor. xiv. 19. in which verse ten thousand are put for many. *Ten* for many, Gen. xxi. 7. and 1 Sam. i. 8. But most frequently we have *seven* for an indefinite number. See Gen. iv. 15. Lev. xxvi. 18. 21. 24. 28. Ruth iv. 15. 1 Sam. ii. 5. Psal. cxix. 164. Prov. xxiv. 16. xxvi. 25. Isa. iv. 1. Jer. xv. 9. Ezek. xxxix. 9. 12. Zech. iii. 9. Matt. xii. 45. *One hundred* for many, indefinitely, in Eccl. vi. 3. viii. 12. Prov. xvii. 10. Matt. xix. 29. Luke viii. 8. A *thousand* for a great many, Exod. xx. 6. xxxiv. 7. Deut. i. 11. 1 Sam. xviii. 7. Psal. cxix. 72. *Ten thousand* for an immense number, 1 Sam. xviii. 7. Psal. iii. 6.; and *ten thousand thousand* for a countless host, in Numb. x. 36. (Heb.) Dan. vii. 10. Rev. v. 11, &c.

4. A *general name* is put for a *particular* one,

As in Mark xvi. 15. where *every creature* means *all mankind*; as *flesh* also does in Gen. vi. 12. Psal. cxlv. 21. Isa. xl. 5, 6. lxvi. 23. Matt. xxiv. 22. Luke iii. 6. and Rom. iii. 20.

5. *Sometimes special words or particular names are put for such as are general:*

Thus Jehovah is, in Psal. xlvi. 9. said to *break the bow, and cut the spear in sunder, and to burn the chariot in the fire:* that is, God destroys all the weapons of war, and blesses the world with peace. Again, in Dan. xii. 2. we read, *Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.* Here *many* is put for *all.* So *man*, generally, is put for all mankind, both male and female, Psal. i. 1. Mark xvi. 16. Numerous similar passages might be adduced. So, father is put for *any ancestor*, Psal. xxii. 4. xliv. 1. cvi. 6. *Father* for *grandfather*, 2 Sam. ix. 7. Dan. v. 11. *Mother* for *grandmother*, 1 Kings xv. 10. 13. compared with verses 2. 8. *Brother* for *kinsman*, Gen. xiii. 8. and xiv. 14. with Gen. xii. 5. Matt. xii. 46. John vii. 3. 5. In the same manner, *son* is put for any of the posterity; thus Laban is said to be Nahor's son, in Gen. xxix. 5. when he was the son of Bethuel, and grandson or nephew of Nahor. Compare Gen. xxii. 20. 23. with xxiv. 29. So Rebekah is called Abraham's brother's daughter, Gen. xxiv. 48. *Father* and *mother* intend all superiors, Exod. xx. 12. In like manner the Greeks, who are the most eminent of the heathen nations, are put for the whole Gentile world, in Rom. i. 16. Gal. iii. 28. and Col. iii. 11. So *bread* denotes all the necessaries of life, in Matt. vi. 11. and numerous other places. The *fatherless* and *widows* are put for any who are in distress or affliction, Isa. i. 17. 23. James i. 27, &c.

II. *Irony.*

An IRONY is a figure, in which we speak one thing and design another, in order to give the greater force and vehemence to our

meaning. An irony is distinguished from the real sentiments of the speaker or writer, by the accent, the air, the extravagance of the praise, the character of the person, or the nature of the discourse.

Very numerous instances of irony are to be found in the Scripture, which might be produced; but the following will suffice to show the nature of this figure.

Thus, the prophet Elijah speaks in irony to the priests of Baal — *Cry aloud, for he is a God; either he is talking, or he is pursuing, or he is on a journey, or, peradventure, he sleepeth, and must be awaked.* (1 Kings xviii. 27.) So the prophet Micah bids Ahab go to battle against Ramoth-Gilead *and prosper.* (1 Kings xxii. 15.) We meet with an irony in Job xii. 2. *No doubt but ye are the people, and wisdom shall die with you.* That well known passage in Eccles. xi. 9. may also be considered as an irony. *Rejoice, O young man, in thy youth; and let thine heart cheer thee in the days of thy youth, and walk in the way of thine heart and in the sight of thine eyes.* Nay, the Almighty himself appears to speak ironically in Gen. iii. 22. *And the* LORD *God said, Behold the man is become as one of us, to know good and evil;* and also in Judges x. 14. *Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.* And in the same manner we may apprehend Christ's rebuke to the Jewish doctors, when he says (Mark vii. 9.) *Full well ye reject the commandment of God, that ye may keep your own tradition;* where, by the word καλως, which our translators render *full well*, it is evident that our Saviour intends quite the contrary of what his language seems to import. Saint Paul also has a fine example of irony in 1 Cor. iv. 8. *Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you.*

Under this figure we may include the SARCASM, which may be defined to be an irony in its superlative keenness and asperity. As an instance of this kind, we may consider the soldier's speech to our Lord; when, after they had arrayed him in mock majesty, they bowed the knee before him, and said, *Hail, King of the Jews.* (Matt. xxvii. 29.) So again, while our Redeemer was suspended on the cross, there where some who thus derided him, *Let Christ, the King of Israel, descend now from the cross, that we may see and believe.* (Mark xv. 32.)

III. *Hyperbole.*

This figure, in its representation of things or objects, either magnifies or diminishes them beyond or below their proper limits: it is common in all languages, and is of frequent occurrence in the Scripture.

Thus, things, which are very lofty, are said to reach up to heaven. Deut. i. 28. ix. 1. Psal. cvii. 26. So, things which are beyond the reach or capacity of man, are said to be in *heaven*, in the *deep*, or *beyond the sea*, Deut. xxx. 12. Rom. x. 6, 7. So, a great quantity or number is commonly expressed by the *sand of the sea*, *the dust of the earth*, and *the stars of heaven*, Gen. xiii. 16. xli. 49. Judges vii. 12. 1 Sam. xiii. 5. 1 Kings iv. 29. 2 Chron. i. 9. Jer. xv. 8. Heb. xi. 12. In like manner we meet, in Numb. xiii. 33. with *smaller than grasshoppers*, to denote extreme diminutiveness: 2 Sam. i. 23. *swifter than eagles*, to intimate extreme celerity. Judges v. 4. the *earth trembled*, verse 5. the mountains *melted.* 1 Kings i. 40. the earth *rent.* Psal. vi. 6. *I make my bed to swim.* Psal. cxix. 136. *rivers* of tears run down mine eyes. So we read of *angels' food*, Psal. lxxviii. 25. The *face of an angel*, in Acts vi. 15.; *the tongue of an angel*, in 1 Cor. xiii. 1. See also Gal. i. 8. and iv. 14. In Ezek. xxi. 6. we read *sigh with the breaking of thy loins*, that is, most deeply. So in Luke xix. 40. we read that *the stones would cry out*, and in verse 44. they shall

not leave in thee *one stone upon another;* that is, there shall be a total desolation. [1]

IV. *Paronomasia.*

PARONOMASIA is the name given to an expression, which contains two words, that are purposely chosen, so that they may resemble each other in *sound*, while they may differ in sense. It is a very favourite figure of rhetoric among the Hebrews, and is common among the oriental languages in general. Paronomasia differs from our rhyme, in as much as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as in poetry. Professor Stuart [2] has given numerous examples of this figure in the Old Testament, which the limits of this work do not permit us to insert. The paronomasia also occurs very frequently in the New Testament, especially in the writings of Saint Paul, where it seems to be sometimes unpremeditated, and sometimes to be the result of design on the part of the writer. Professor Winer, to whom we are indebted for this paragraph, divides the paronomasia into two kinds, viz.

1. *Where words of a like sound are employed in the same sentence, without regard to their sense.*

In Rom. i. 29. we have πορνεια, πονηρια — φθονου, φονου: — 31. ασυνετους, ασυνθετους· — 1 Cor. ii. 13. εν διδακτοις πνευματος, πνευματικοις πνευματικα συγκρινοντες. — Luke xxi. 11. Και λιμοι και λοιμοι εσονται. These instances of paronomasia can not be equivalently expressed in English.

In order to form a paronomasia of this kind, unusual words or forms of words are sometimes employed: as in Gal. v. 7. πειθεσθαι — ἡ πεισμονη.

2. *Where the words are not only the same in sound, but there is also a resemblance or antithesis in the sense.* Thus:

Gal. iv. 17. Ζηλουσιν ὑμας, — ἱνα αυτους ζηλουτε. — *They* ZEALOUSLY AFFECT *you* ..... *that ye might* [ZEALOUSLY] *affect them;* that is, they earnestly desire to draw you over to their party, — that you may be devoted to their interests.

Rom. v. 19. Ὡσπερ δια της παρακοης του ἑνος ανθρωπου αμαρτωλοι κατεσταθησαν οι πολλοι, οὑτω και δια της υπακοης: — *As by one man's* DISOBEDIENCE *many* [or multitudes] *were made sinners, so by the* OBEDIENCE *of one shall many* [or multitudes] *be* made righteous.

Other instances of this kind of paronomasia occur in Phil. iii. 2, 3. 2 Cor. iv. 8. 2 Cor. v. 4. 2 Thess. iii. 11. Philem. 10. 20. Acts viii. 20. 1 Cor. iii. 17. vi. 2. xi. 29. 31. 2 Cor. x. 2. (Gr.)

In this manner a paronomasia is sometimes formed by repeating the same word in a different sense: as in Matt. viii. 22. *Let the* DEAD *bury* their dead. See the proper import of this passage explained in page 373. *supra.*

Similar instances of paronomasia occur in the Greek Apocryphal writings of the Old Testament. Compare particularly Dan. xiii. 54, 55. [3]

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[1] Glassii Phil. Sacr. tom. ii. pp. 55, 56. 897—916. 1243—1276. 1283—1294. Turretin. de Interp. S. S. p. 206.

[2] Stuart's Hebrew Grammar, pp. 336, 337. (first edit.)

[3] Winer's Greek Grammar of the New Testament, pp. 161, 162. (Andover, 1825.)

CHAPTER II.

ON THE INTERPRETATION OF THE POETICAL PARTS OF SCRIPTURE.

I. *A large portion of the Old Testament proved to be poetical; — Cultivation of Poetry by the Hebrews.*— II. *The Sententious Parallelism, the Grand Characteristic of Hebrew Poetry.— Its origin and varieties.* 1. *Parallel Lines gradational;* — 2. *Parallel Lines antithetic;* —3. *Parallel Lines constructive;* — 4. *Parallel Lines introverted.*— III. *The Poetical Dialect not confined to the Old Testament.— Reasons for expecting to find it in the New Testament.— Proofs of the existence of the Poetical Dialect there;* — 1. *From simple and direct quotations of single passages from the poetical parts of the Old Testament;* — 2. *From quotations of different passages, combined into one connected whole;* — 3. *And from quotations mingled with original matter.*— IV. *Original Parallelisms occurring in the New Testament,* — 1. *Parallel Couplets;* 2. *Parallel Triplets:* — 3. *Quatrains;* — 4, 5. *Stanzas of five and six lines;* —6. *Stanzas of more than six parallel lines.*—V. *Other examples of the Poetical Parallelism in the New Testament;* —1. *Parallel Lines gradational;* — 2. *The Epanodos.* — VI. *Different kinds of Hebrew Poetry.* — 1. *Prophetic Poetry;* — 2. *Elegiac Poetry;* — 3. *Didactic Poetry;* — 4. *Lyric Poetry;* — 5. *The Idyl;* — 6. *Dramatic Poetry;* 7. *Acrostic or Alphabetical Poetry.* — VII. *General Observations for better understanding the Compositions of the Sacred Poets.*

I. IT is obvious to the most cursory reader of the Holy Scriptures, that among the books of the Old Testament there is such an apparent diversity in style, as sufficiently discovers which of them are to be considered as poetical, and which are to be regarded as prose compositions. While the historical books and legislative writings of Moses are evidently prosaic in their composition, the book of Job, the Psalms of David, the Song of Solomon, the Lamentations of Jeremiah, a great part of the prophetic writings, and several passages occasionally scattered through the historical books, bear the most plain and distinguishing marks of poetical writing.[1] We can have no reason to doubt that these were originally written in verse, or in some kind of measured numbers; though, as the antient pronunciation of the Hebrew language is now lost, we can only very imperfectly ascertain the nature of the Hebrew verse.

From the manner, however, in which Josephus, Origen, and Jerome have spoken of the Hebrew poetry, it should seem that in their time its beauty and rules were well known. Josephus repeatedly affirms[2] that the songs composed by Moses are in heroic verse, and that David composed several sorts of verses and songs, odes and

[1] In illustration of this remark, we may mention the song of Moses, at the Red Sea (Exod. xv.); the prophecy of Balaam (Numb. xxiv. 18—24.); the song of Deborah, and Barak (Jud. v.). Nor is it improbable that the *Book of the Wars of the Lord,* (Numb. xxi. 14.) and the *Book of Jasher,* (Josh. x. 13. 2 Sam. i. 18.) were written in poetic measures.

[2] Antiq. Jud. lib. ii. c. 16. § 4. lib. iv. c. 8. § 44. and lib. vii. c. 12. § 3.

hymns, in honour of God: some of which were in trimeters or verses of three metrical feet, and others in pentameters or verses of five metrical feet. Origen and Eusebius are said to have espoused the same notion: and Jerome, probably influenced by the manner in which he found the poetical parts of the Old Testament exhibited in the manuscripts of the Septuagint version, fancied that he perceived iambic, alcaic, and sapphic verses in the Psalms, similar to those occurring in the works of Pindar and Horace: hexameters and pentameters in the Songs of Deuteronomy and Isaiah, the book of Job, and those of Solomon; and sapphic verses in the Lamentations of Jeremiah.[1] Among modern writers, the nature and genius of Hebrew poetry have been warmly contested[2]; but by no one have these subjects been illustrated with more elegance and ability than by the late eminently learned Bishop of London, Dr. Robert Lowth. In the third of his justly admired Lectures on Hebrew Poetry[3], he has collected much and very valuable information concerning the much litigated question, respecting the nature of Hebrew metre; but many of his arguments are successfully controverted by Bishop Jebb, in his Sacred Literature[4]; to which work, and to Bishop Lowth's Lectures, the reader is necessarily referred, as the discussion of this very difficult question would extend this chapter to an inordinate length. The construction, characteristics, and different kinds of Hebrew Poetry, including also the poetical

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[1] Hieronymi, Præfat. in Chronic. Epist. 135. ad Paul. Urb. et Epist. ad Paulin. Comment. in Ezek. c. 30.

[2] Carpzov (Introd. ad Libros Canonicos Vet. Test. pars ii. pp. 28, 29.) has given a list of antient and modern writers who have treated on Hebrew Poetry; and in pp. 2—27. he has noticed the various discordant opinions on this topic. The hypothesis of Bishop Hare on Hebrew metre was refuted by Bishop Lowth at the end of his lectures, and also in his "Larger Confutation," published in 1766, in 8vo. in answer to Dr. Edwards's Latin Letter in defence of Hare's system, published in the preceding year. The general opinion of the learned world has coincided with the arguments of Lowth.

[3] The first edition of these Lectures appeared in 1753, in 4to., under the title of "De Sacra Poësi Hebræorum Prælectiones Academicæ:" a second edition was printed by Bishop Lowth in 1763, in two volumes, octavo; the second volume, consisting of additions made by the celebrated Professor Michaelis, who had reprinted the Prælectiones at Göttingen. Several subsequent editions have issued from the Clarendon press; particularly a beautiful one in 1821, including (besides the additions of Michaelis) the further observations of Rosenmüller, (whose edition appeared at Leipsic in 1815,) Ritcher, and Weiss. In 1787, the late Dr. George Gregory printed his excellent English translation of Bishop Lowth's Lectures, in two octavo volumes, with some very important additional notes; which was reprinted in 1816. In 1787 M. Herder published at Leipsic two octavo volumes *On the Spirit of Hebrew Poetry*, from which a selection was translated and published in 1801, under the title of *Oriental Dialogues*. Both these publications are distinguished by that bold criticism, which for the last fifty or sixty years has characterised too many of those German divines, to whose researches in other respects biblical literature is so largely indebted. Sir William Jones has a few observations on Hebrew metres in his Poesos Asiaticæ Comment. cap. ii. (Works, vi. pp. 22—59.) See also "An Essay on Hebrew Poetry, Ancient and Modern. By Philip Sarchi, LL. D. London, 1824.;" the latter portion of the volume, which treats on modern Hebrew poetry, is both curious and interesting. Professor Pareau has also given an abstract of the most material observations on Hebrew Poetry, in his Institutio Interpretis Veteris Testamenti, pp. 426—457.

[4] pp. 4—22. The title at length of this beautifully and correctly printed work is as follows: — "Sacred Literature: comprising a Review of the Principles of Composition, laid down by the late Robert Lowth, D. D. Lord Bishop of London, in his Prælections and Isaiah, and an Application of the Principles so reviewed to the Illustration of the New Testament. By John Jebb, A. M. [now D. D. and Bishop of Limerick.] London, 1820." 8vo.

style of the New Testament, are the subjects now to be considered: and our account of them is chiefly abridged from the Lectures of Bishop Lowth, and from his preliminary dissertation prefixed to his version of the prophet Isaiah, together with Bishop Jebb's elegant and instructive volume above cited.

The peculiar excellence of the HEBREW POETRY will appear when we consider that its origin and earliest application have been clearly traced to the service of religion. To celebrate in hymns and songs the praises of Jehovah — to decorate the worship of the Most High with all the charms and graces of harmony — to give force and energy to the devout affections — was the sublime employment of the sacred muses: and it is more than probable, that the very early use of sacred music in the public worship of the Hebrews, contributed not a little to the peculiar chracter of their poetry, and might impart to it that appropriate form, which, though chiefly adapted to this particular purpose, it nevertheless preserves on every other occasion. In the Old Testament we have ample evidence that music and poetry were cultivated from the earliest ages among the Hebrews. In the days of the Judges, mention is made of the schools or colleges of the prophets; in which the candidates for the prophetic office, under the direction of some superior prophet, being altogether removed from intercourse with the world, devoted themselves entirely to the exercises and study of religion: and though the sacred history affords us but little information concerning their institutes and discipline, yet it is manifest from 1 Sam. x. 5—10. and xix. 20—24., that a principal part of their occupation consisted in celebrating the praises of Jehovah in hymns and poetry, with choral chants accompanied with various musical instruments. But it was during the reign of David that music and poetry were carried to the greatest perfection. For the service of the tabernacle he appointed four thousand Levites, divided into twenty-four courses, and marshalled under several leaders, whose sole business it was to sing hymns, and to perform instrumental music in the public worship. Asaph, Heman, and Jeduthun were the chief directors of the music, and, from the titles of some of the psalms, we may infer that they also were excellent composers of hymns or sacred poems. In the first book of Chronicles (ch. xxv.) we have an account of the institutions of David: which were more costly, splendid, and magnificent than any that ever obtained in the public service of other nations.

II. According to Bishop Lowth there are four principal CHARACTERISTICS OF HEBREW POETRY, viz. — 1. The acrostical or alphabetical commencement of lines or stanzas; — 2. The admission of foreign words and certain particles, which seldom occur in prose composition, and which thus form a distinct poetical dialect; — 3. Its sententious, figurative, and sublime expressions; and, 4. Parallelism, the nature of which is fully illustrated in a subsequent page. But the existence of the three first of these characteristics has been disproved by Bishop Jebb, who observes that the grand characteristic of Hebrew poetry does *not* appear to belong peculiarly to the original language of the Old Testament as contra-distinguished from that of the New.

"It is not the acrostical, or regularly alphabetical commencement of lines or stanzas; for this occurs but in twelve poems of the Old Testament: it is not the introduction of foreign words, and of what grammarians call the paragogic, or redundant particles; for these licences, though frequent, are by no means universal, in the poetical books of Scripture; and they are occasionally admitted in passages merely historical and prosaic: it is not the rhyming termination of lines; for no trace of this artifice is discoverable in the alphabetical poems, the lines or stanzas of which are defined with infallible precision; and every attempt to force it on the text, has been accompanied by the most licentious mutilation of Scripture: and, finally, this grand characteristic is not the adoption of metre, properly so called, and analogous to the metre of the heathen classics; for the efforts of the learned, to discover such metre in any one poem of the Hebrews, have universally failed; and while we are morally certain, that, even though it were known and employed by the Jews, while their language was a living one, it is quite beyond recovery in the dead and unpronounceable state of that language; there are also strong reasons for believing, that, even in the most flourishing state of their literature, the Hebrew poets never used this decoration.

"Again, it is most certain, that the proper characteristic of Hebrew poetry is not elation, grandeur, or sublimity, either of thought or diction. In these qualities, indeed, a large portion of the poetical Scriptures, is not only distinguished, but unrivalled: but there are also many compositions in the Old Testament, indisputably poetical, which, in thought and expression, do not rise above the ordinary tone of just and clear conceptions, calmly, yet pointedly delivered." [1]

The grand, and, indeed, the sole characteristic of Hebrew Poetry, is what Bishop Lowth intitles PARALLELISM, that is, a certain equality, resemblance, or relationship, between the members of each period; so that in two lines, or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. Such is the general strain of the Hebrew poetry; instances of which occcr in almost every part of the Old Testament, particularly in the ninety-sixth psalm.

It is in a great measure owing to this form of composition that our admirable authorised version, though executed in prose, retains so much of a poetical cast; for, that version being strictly word for word after the original, the form and order of the original sentences are preserved; which, by this artificial structure, this regular alternation and correspondence of parts, makes the ear sensible of a departure from the common style and tone of prose.

The origin of this form of poetical composition among the Hebrews, Bishop Lowth has satisfactorily deduced from the manner in which they were accustomed to sing or chant their sacred hymns. They were accompanied with music, and were alternately sung by opposite choirs: sometimes one choir performed the hymn itself, while the other sang a particular distich, which was regularly interposed at

[1] Bp. Jebb's Sacred Literature, pp. 4, 5.

stated intervals. In this manner we learn that Moses with the Israelites chanted the ode at the Red Sea (Exod. xv. 20, 21.); and the same order is observable in some of the psalms which are composed in this form. On some occasions, however, the musical performance was differently conducted, one of the choirs singing a single verse to the other, while the other constantly added a verse in some respect correspondent. Of this the following distich is an example: —

> Sing praises to Jehovah, for he is good,
> Because his mercy endureth for ever. (Psal. cxxxvi. 1.)

Which Ezra informs us (iii. 10, 11.) was sung by the priests and Levites in alternate choirs, "after the ordinance of David, king of Israel;" as indeed may be collected from the hundred and thirty-sixth psalm itself, in which the latter verse sung by the latter choir forms a perpetual epode. Of the same nature is the song of the women concerning Saul and David (1 Sam. xviii. 7.); and in the very same manner does Isaiah describe the seraphin as chanting the praises of Jehovah — "they cried one to another," that is, alternately,

> Holy, holy, holy, Jehovah, God of hosts!
> The whole earth is filled with his glory! (Isa. vi. 3.)

But the fullest example, perhaps, of this style of composition is to be found in the twenty-fourth psalm, composed on occasion of the induction of the ark to Mount Sion; the mode of performing which is particularly illustrated by Bishop Lowth [1], and must have had a most noble and impressive effect.

In determining the length of his lines, Bishop Lowth considers only that relation and proportion of one verse to another which arises from the correspondence of terms, and from the form of construction, whence results a rhythmus of propositions, and a harmony of sentences. From this correspondence of the verses one with another, arises a certain relation also between the composition of the verses, and the composition of the sentences, so that generally periods coincide with stanzas, members with verses, and pauses of the one with pauses of the other. This correspondence is called parallelism, the corresponding lines are called parallel lines, and the words or phrases answering one to another in the corresponding lines, parallel terms.

A single example will illustrate the above definition of parallelism: — In Luke i. 52, 53. we read, *He* (God) *hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away.* In this passage the same *thing* is expressed, viz. that God changes the conditions of men: and this same *thing* is also expressed, in corresponding members that represent it in various points of view. Thus the Almighty changes adversity into prosperity, and prosperity into adversity. The *words answer to each other*, the mighty — those of low degree; put down — exalted; the hungry (or poor) — the rich; filled with good things — sent empty away. Lastly, the *things or*

[1] Lecture xxvii. Bishop Horsley, in his translation of the book of Psalms, has divided them so as to exhibit the construction of those divine compositions to the best possible advantage.

subjects stated answer to each other by a constrast sufficiently obvious: the former (the powerful and rich) are depressed; the latter (the humble and poor) are exalted.

The nature of parallelism, thus defined and illustrated, is sometimes so evident as to strike even a careless reader, and sometimes so subtle and obscure as to require considerable practice, and some familiarity with the system, in order to distribute the pauses and develope the different members of the sentences in probable order and connection. Thus, much doubt has arisen not only as to what books, but as to what parts of books, are to be accounted poetical. Sometimes, according to Dr. Jebb, it is continuous and unmixed, as in the Psalms, Proverbs, and Canticles; sometimes it characterises the main body of a work with a prosaic introduction and conclusion, as in the book of Job, — sometimes it predominates throughout a whole book with an occasional mixture of prose, as in most of the prophets; sometimes the general texture is prose, with an occasional mixture of verses, as in the historical books, and the book of Ecclesiastes.

This parallelism has hitherto been confined principally to the poetical books of the Old Testament; and to them chiefly, in the first edition of this work, the author had restricted it. Bishop Jebb, however, has demonstrated that this grand characteristic of Hebrew poetry pervades the New Testament as well as the Old.

The poetical parallelism has much variety and many gradations, being sometimes more accurate and manifest, sometimes more vague and obscure: it may, however, on the whole, be said to consist of four species, viz. Parallel Lines *Gradational*[1], Parallel Lines *Antithetic*, Parallel Lines *Synthetic*, and Parallel Lines *Introverted*.

1. Parallel Lines Gradational are those, in which the second or responsive clause so diversifies the preceding clause, as generally to rise above it, sometimes by a descending scale in the value of the related terms and periods, but in all cases with a marked distinction of meaning. This species of parallelism is the most frequent of all: it prevails chiefly in the shorter poems, in many of the psalms, and very frequently in the prophecies of Isaiah. Three or four instances will suffice to show the nature of parallel lines gradational. The first example shall be taken from the first psalm.

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[1] Bishop Lowth has ranged the different kinds of parallelism under *three* classes only, viz. parallels synonymous, parallels antithetic, and parallels synthetic. The two last terms, it will be perceived, we have retained, and in lieu of parallels *synonymous* we have adopted the term *parallel lines gradational*. Bishop Jebb has assigned satisfactory reasons for changing the bishop's phraseology. According to Lowth, parallel lines synonymous are those which correspond one to another by expressing the same sentiment in different but nearly equivalent terms. But Bp. Jebb's proves, from an examination of the bishop's examples, that this definition does not hold good: he therefore proposes that of *cognate parallels*, as preferably applicable to this kind of parallels. (Sacred Literature, pp. 34. —50.) A learned critic, however, has suggested the term *gradational parallelism*, as being most expressive, and also most applicable to the examples adduced by these eminent prelates. (British Critic for 1820, vol. xiv. pp. 585, 586.) We have, therefore, adopted this term in the present chapter. Bp. Jebb had further considered the *introverted parallel* as a variety of the Hebrew parallelism; but as the same critic has assigned good reasons for constituting it a *distinct* class, we have availed ourselves of his authority, and have accordingly adopted it.

O the happiness of that man,
Who hath not walked in the counsel of the ungodly;
And hath not stood in the way of sinners;
And hath not sat in the seat of the scornful. (Psalm i. 1.)

"The exclamation with which the psalm opens, belongs equally to each line of the succeeding triplet. In the triplet itself, each line consists of three members; and the lines gradually rise, one above the other, not merely in their general sense, but specially, throughout their correspondent members. To *walk*, implies no more than casual intercourse; to *stand*, closer intimacy; to *sit*, fixed and permanent connection; the *counsel*, the ordinary place of meeting, or public resort; the *way*, the select and chosen footpath; the *seat*, the habitual and final resting-place; the *ungodly*, negatively wicked; *sinners*, positively wicked; the *scornful*, scoffers at the very name or notion of piety and goodness." [1]

The following passages will supply additional examples: —

Who shall ascend the mountain of Jehovah?
And who shall stand within his holy place?
The clean of hands, and the pure in heart. (Psalm xxiv. 3, 4.)

"To *ascend* marks progress; to *stand*, stability and confirmation: the *mountain of Jehovah*, the site of the divine sanctuary; *his holy place*, the sanctuary itself: and in correspondence with the advance of the two lines which form the first couplet, there is an advance in the members of the third line: *the clean of hands; and the pure in heart: the clean of hands, shall ascend the mountain of Jehovah: the pure in heart, shall stand within his holy place.*" [2]

O Jehovah, in thy strength the king shall rejoice;
And in thy salvation, how greatly shall he exult!
The desire of his heart, thou hast granted him;
And the request of his lips, thou hast not denied. (Psalm xxi. 1, 2.)

"The gradation of member above member, and line above line, in each couplet of this stanza, is undeniable: "salvation" is an advance upon "strength;" and "how greatly shall he exult," an advance upon "he shall rejoice:" again, "the request of the lips," is something beyond "the desire of the heart," — it is desire brought into act. The gradation in the last members of the last two lines may not be equally obvious; but it is by no means less certain: "thou hast granted: — thou hast not denied:" the negative form is here much stronger than the positive; for it is a received canon of biblical philology, that verbs of negation, or, what amounts to the same thing, adverbs of negation prefixed to verbs, have, in such cases, the force of expressing the opposite affirmative with peculiar emphasis: — for example, the Lord *will not hold him guiltless*, who taketh his name in vain: that is, WILL ASSUREDLY HOLD HIM GUILTY. Exod. xx. 7."

The prophetic muse is no less elegant and correct. Isaiah especially abounds in beautiful instances of this mode of gradation. Thus he says,

Seek ye Jehovah, while he may be found,
Call ye upon him, while he is near;
Let the wicked forsake his way;
And the unrighteous man his thoughts:
And let him return to Jehovah, and he will compassionate him;
And unto our God, for he aboundeth in forgiveness. (Isa. lv. 6, 7.)

"In the first line, men are invited to seek Jehovah, not knowing where he is, and on the bare intelligence that he *may* be *found*; in the second line, having found Jehovah, they are encouraged to call upon him, by the assurance that he IS NEAR. In the third line, the wicked, the positive, and presumptuous sinner, is warned to forsake *his way*, his habitual course of iniquity; in the fourth line, the unrighteous, the negatively wicked, is called to renounce *the very thought of sinning*. While in the last line, the appropriative and encouraging title OUR GOD, is substituted for the awful name of JEHOVAH; and simple *compassion* is heightened into *overflowing mercy and forgiveness*." [3]

In Isa. li. 1. 4. 7. there is another singularly fine example of moral gradation, which is admirably illustrated by Bishop Jebb[4], to whose "Sacred Literature" the reader is referred. But excellent as Isaiah confessedly is, he is not unrivalled in this kind of composition: the

[1] Bp. Jebb's Sacred Literature, p. 41.
[2] Ibid. p. 40.
[3] Ibid. pp. 37, 38.
[4] Ibid. pp. 46—49.

other prophets contain abundant examples; we shall, however, only adduce two instances. The first, which is from Hosea, is exquisitely pathetic, and will speak for itself: —

How shall I give thee up, O Ephraim?
Abandon thee, O Israel?
How shall I make thee as Admah,
Place thee in the condition of Zeboim?
My heart is turned upon me;
My bowels yearn all together.
I will not execute the fury of mine anger:
I will not return to make destruction of Ephraim;
For God I am, and not man;
The Holy One in the midst of thee, although I am no frequenter of cities.
Hosea xi. 8, 9. (Bp. Horsley's Translation.)

The other passage is from Joel, and is highly animated.

Like mighty men shall they rush on;
Like warriors shall they mount upon the wall;
And, every one in his way, shall they march;
And they shall not turn aside from their paths.
Joel ii. 7.

The prophet is denouncing a terrible judgment on the land of Judah, by the devastation of locusts: and all naturalists and travellers, who have witnessed the desolation caused by those destructive insects, attest and confirm the fidelity of Joel's description of their progress and ravages.

2. Parallel Lines Antithetic are those, in which two lines correspond one with another, by an opposition of terms and sentiments; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only. This is not confined to any particular form. Accordingly the degrees of antithesis are various, from an exact contraposition of word to word, sentiment to sentiment, singulars to singulars, plurals to plurals, down to a general disparity, with something of a contrariety in the two propositions.

This species of parallelism is of less frequent occurrence in the prophetical poems of the Old Testament, especially those which are elevated in the style, and more connected in the parts; but it is admirably adapted to adages, aphorisms, proverbs, and detached sentences. Much, indeed, of the elegance, acuteness, and force, of a great number of the proverbs of Solomon, arises from the antithetic form, the opposition of diction, and sentiment, as in the following examples:

A wise son rejoiceth his father:
But a foolish son is the grief of his mother.
Prov. x. 1.

Here every word has its opposite, the terms *father* and *mother* being relatively opposite;

The memory of the just is a blessing:
But the name of the wicked shall rot.
Prov. x. 7.

In this instance there are only two antithetic terms, for *memory* and *name* are synonymous. See also Prov. xi. 24. xvi. 33. and xxix. 26.

But, though the antithetic parallel be of comparatively rare occurrence in the superior kinds of Hebrew poetry, it is not inconsistent with them. Thus, we have a beautiful instance of it in the thanksgiving ode of Hannah, 1 Sam. ii. 4—7., and in some of the Psalms, as in Psalm xx. 7, 8. xxx. 5. and xxxvii. 10, 11. Isaiah, also, by means of it, without departing from his usual dignity, greatly increases the beauty of his composition.

For the mountains shall be removed;
And the hills shall be overthrown;
But my kindness from thee shall not be removed;
And the covenant of my peace shall not be overthrown.
Isa. liv. 10.

See likewise Isa. liv. 7, 8. ix. 10. and lxv. 13, 14.

3. PARALLEL LINES CONSTRUCTIVE are those, in which the parallelism consists only in the similar form of construction; in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between the different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. This species of parallel includes all such as do not come within the two former classes. Accordingly, Bishop Lowth remarks, that the variety of this form is very great; the parallelism being sometimes more, sometimes less exact, and sometimes hardly at all apparent. The nineteenth psalm will furnish a beautiful instance of parallel lines constructive:

The law of JEHOVAH is perfect, restoring the soul;
The testimony of JEHOVAH is sure, making wise the simple;
The precepts of JEHOVAH are right, rejoicing the heart:
The commandment of JEHOVAH is clear, enlightening the eyes:
The fear of JEHOVAH is pure, enduring for ever;
The judgments of JEHOVAH are truth, they are just altogether;
More desirable than gold, or than much fine gold,
And sweeter than honey, or the dropping of honey-combs.
Psal. xix. 7—11.

Additional instances of the constructive parallelism occur in Psalm cxlviii. 7—13. Job xii. 13—16. Isa. xiv. 4—9. and lviii. 5—8.

Respecting the three preceding species of parallelism, Bishop Jebb remarks that, separately, "each kind admits many subordinate varieties, and that, in combinations of verses, the several kinds are perpetually intermingled; circumstances which at once enliven and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought." He has illustrated this observation by some instances of such subordinate varieties. The six following are taken partly from his volume, and partly from the nineteenth of Bishop Lowth's Lectures on Hebrew Poetry. Thus:

(1.) Sometimes the lines are *bi-membral;* that is, they consist each of double members, or two propositions (or sentiments, as Lowth terms them).—For example,

The nations raged; the kingdoms were moved;
He uttered a voice; the earth was dissolved:
Be still, and know that I am God:
I will be exalted in the nations; I will be exalted in the earth.
Psal. xlvi. 6. 10.

Bow thy heavens, O JEHOVAH, and descend;
Touch the mountains and they shall smoke:
Dart forth thy lightning, and scatter them;
Shoot out thine arrows and destroy them.
Psalm cxliv. 5, 6.

Isaiah has two striking instances of these bi-membral lines.

When thou passest through waters, I am with thee;
And through rivers, they shall not overwhelm thee:
When thou walkest in the fire, thou shall not be scorched;
And the flame shall not cleave to thee.
Isa. xliii. 2.

And they shall build houses, and shall inhabit them;
And they shall plant vineyards, and shall eat the fruit thereof:
They shall not build, and another inhabit;
They shall not plant, and another eat.
Isa. lxv. 21, 22.

(2.) "Parallels are sometimes formed by a repetition of part of the first sentence: —

My voice is unto God, and I cry aloud;
My voice unto God, and he will hearken unto me:
I will remember the works of Jehovah;
Yea, I will remember thy works of old: —
The waters saw thee, O God;
The waters saw thee; they were seized with anguish.
Psal. lxxviii. 1. 11. 16.

(3.) "Sometimes, in the latter line, a part is to be supplied from the former, to complete the sentence: —

The mighty dead tremble from beneath:
The waters, and they that dwell therein.
Job xxvi. 5.

(4.) "There are parallel triplets; where three lines correspond together, and form a kind of stanza; of which, however, only two lines are commonly synonymous: —

The wicked shall see it, and it shall grieve him;
He shall gnash with his teeth, and pine away;
The desire of the wicked shall perish.
Psal. cxii. 10."[1]

Another instance of parallel triplets occurs in Job iii. 4., and Micah vi. 15.

(5.) "There are parallels consisting of four lines; two distiches being so connected together by sound and construction, as to make one stanza:

The ox knoweth his owner;
And the ass the crib of his lord:
But Israel does not know;
My people doth not consider.
Isa. i. 3. See also Psal. xxvii. 1, 2.

In stanzas of four lines, sometimes the parallel lines answer to one another, alternately; the first to the third, and the second to the fourth: —

As the heavens are high above the earth;
So high is his goodness over them that fear him:
As remote as the east is from the west;
So far hath he removed from us our transgressions.
Psal. ciii. 11, 12."[2]

Sometimes, however, in the alternate quatrain, by a peculiar artifice in the distribution of the sentences, the third line forms a continuous sense with the first, and the fourth with the second: —

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[1] Bp. Jebb's Sacred Literature, pp. 27, 28.

[2] Ibid. p. 29.

From the heavens JEHOVAH looketh down;
He seeth all the children of men;
From the seat of his rest he contemplateth
All the inhabitants of the earth.
Psal. xxxiii. 13, 14.

Isaiah with great elegance uses this form of composition: —

For thy husband is thy Maker;
JEHOVAH God of hosts is his name:
And thy Redeemer is the Holy One of Israel;
The God of the whole earth shall he be called.
Isa. liv. 5.

(6.) Some periods also may be considered as forming stanzas of five lines; in which the odd line or member usually either comes in between two distiches; or the line that is not parallel is generally placed between the two distiches; or, after two distiches, makes a full close:

Who is wise, and will understand these things?
Prudent, and will know them?
For right are the ways of JEHOVAH:
And the just shall walk in them:
And the disobedient shall fall therein.
Hos. xiv. 9.

Like as a lion growleth,
Even the young lion over his prey;
Though the whole company of shepherds be called together against him:
At their voice he will not be terrified,
Nor at their tumult will he be humbled.
Isa. xxxi. 4.

Who establisheth the word of his servant:
And accomplisheth the counsel of his messenger;
Who sayeth to Jerusalem, Thou shalt be inhabited,
And to the cities of Judah, Ye shall be built;
And her desolate places I will restore.
Isa. xliv. 26.

The preceding are the chief varieties of the parallel lines, gradational, antithetic, and constructive: a few others of less note are discussed both by Bishops Lowth and Jebb; for which the reader is necessarily referred to their respective works. We now proceed to notice,

4. PARALLEL LINES INTROVERTED. — These are stanzas so constructed, that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate or last but one; and so throughout, in an order that looks inward, or to borrow a military phrase, from flanks to centre. This may be called the *introverted parallelism.*

Bishop Jebb has illustrated this definition with several apposite examples, from which we have selected the three following.

"My son, if thy heart be wise;
My heart also shall rejoice;
Yea, my reins shall rejoice;
When thy lips speak right things.
Prov. xxiii. 15, 16.

"And it shall come to pass in that day;
JEHOVAH shall make a gathering of his fruit
From the flood of the river;
To the stream of Egypt:
And ye shall be gleaned up, one by one;
O ye sons of Israel.

" And it shall come to pass in that day;
The great trumpet shall be sounded:
And those shall come, who were perishing in the land of Assyria;
And who were dispersed in the land of Egypt;
And they shall bow themselves down before Jehovah;
In the holy mountain, in Jerusalem.
Isaiah xxvii. 13."

i " In these two stanzas of Isaiah, figuratively, in the first, and literally in the second, s predicted the return of the Jews from their several dispersions. The first line of each stanza is parallel with the sixth; the second with the fifth; and the third with the fourth; also on comparing the stanzas one with another, it is manifest, that they are constructed with the utmost precision of mutual correspondence; clause harmonising with clause, and line respectively with line; the first line of the first stanza with the first line of the second, and so throughout."

" The idols of the heathen are silver and gold:
The work of men's hand;
They have mouths but they speak not;
They have eyes but they see not;
They have ears but they hear not;
Neither is there any breath in their mouths;
They who make them are like unto them;
So are all they who put their trust in them.
Psal. cxxxv. 15—18."

The parallelisms here marked out are very accurate. In the first line of this example we have the idolatrous heathen; — in the eighth, those who put their trust in idols: — in the second line the fabrication; — in the seventh, the fabricators; — in the third line, mouths without articulation; — in the sixth, mouths without breath; — in the fourth line, eyes without vision; and, in the fifth line, ears without the sense of hearing.

The parallelism of the extreme members, Bishop Jebb proceeds to state, may be rendered yet more evident, by reducing the passage into two quatrains; thus:

The idols of the heathen are silver and gold;
The work of men's hand;
They who make them are like unto them;
So are all they who put their trust in them.

They have mouths, but they speak not:
They have eyes but they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths.[1]

III. Such is the nature, and such are the species of the parallelisms, which are variously distributed throughout the Old Testament. With the exception of a few partial failures, it is worthy of remark, that the character and complexion of Hebrew poetry have been very competently preserved in that body of Greek translations, composed at different times, by different persons, and known under the name of the Septuagint version. Nor should it be omitted, that the Hebraic parallelism occurs also, with much variety, in the Apocrypha: the book of Ecclesiasticus, for example, is composed of pure parallelisms: the book of Wisdom, too, affords fine specimens of this manner, though it is commonly overlaid by the exuberant and vicious rhetoric of the Alexandrine Platonists; while, not to mention other parts of the Apocryphal writings, in Tobit and the books of Maccabees there are examples both of lyric and didactic poetry, clothed in parallelisms which will hardly shrink from comparison with several in the genuine Hebrew Scriptures. One other fact

[1] Sacred Literature, pp. 53, 54. 57, 58.

remains: namely, that in the sententious *formulæ* of the Rabbinical writers, the manner of Hebrew poetry is frequently observed, with much accuracy, though with a manifest declension of spirit.[1]

Such being the fact, we are authorised by analogy to expect a similar parallelism in the New Testament, particularly when the nature of that portion of the Holy Scriptures is considered. It is a work supplementary to and perfective of the Old Testament; composed under the same guidance that superintended the composition of the latter; written by native Jews, Hebrews of the Hebrews, — by men whose minds were moulded in the form of their own Sacred Writings, and whose sole stock of literature (with the exception of Paul, and probably also of Luke and James) was comprised in those very writings. Now, it is improbable in the extreme, that such men, when they came to write such a work, should, without any assignable motive, and in direct opposition to all other religious teachers of their nation, have estranged themselves from a manner, so pervading the noblest parts of the Hebrew Scriptures, as the sententious parallelism. But we are not left to analogical reasoning. The Greek style of the New Testament leads us to expect a construction similar to that which we find in the Old. The New Testament, as we have already shown[2], is not written in what is termed strictly classical Greek, but in a style of the same degree of purity as the Greek which was spoken in Macedonia, and that in which Polybius wrote his Roman History. From the intermixture of Oriental idioms and expressions with those which are properly Greek, the language of the New Testament has been termed *Hellenistic* or *Hebraïc-Greek*. The difference in style and manner which subsists between the writers of the New Testament and the Greek classic authors is most strongly marked: and this difference is not confined to single words and combination of words, but pervades the whole structure of the composition: and in frequent instances, a poetical manner is observable, which not only is not known, but would not be tolerated in any modern production, purporting to be prose. This poetical style has been noticed briefly by Boecler, Ernesti, Michaelis, Schleusner, Dr. Campbell, and other critics, and also by the author of this work, in the first edition; but none of these writers were aware, to how great an extent it pervades the New Testament. It was reserved for Bishop Jebb, to whose "Sacred Literature" this chapter is so deeply indebted, to develope the existence of the poetical parallelism in the New Testament, and to place its numerous beauties in a point of view, equally novel and delightful to the biblical student.

The proofs of the existence of the poetical dialect in the New Testament, are disposed by this critic under the four following divisions; viz. 1. Simple and direct quotations, in the New Testament,

[1] Sacred Literature, p. 76. Bp. Jebb has illustrated the remarks in the text by numerous apposite examples from the apocryphal and rabbinical writings, for which the reader is referred to his work, pp. 84—90.

[2] See pp. 18—22. of this volume, for an account of the Greek style of the New Testament.

of single passages from the poetical parts of the Old Testament; — 2. Quotations of a more complex kind, when fragments are combined from different parts of the poetical Scriptures, and wrought up into one connected whole; and, 3. Quotations mingled with original matter. We shall give one or two examples of each of these proofs.

1. *Simple and direct Quotations of single passages from the poetical parts of the Old Testament, in which the parallelism has been preserved by the writers of the New Testament.*

και συ Βηθλεεμ, γη Ιουδα,
ουδαμως ελαχιστη ει εν τοις ηγεμοσιν Ιουδα.
εκ σου γαρ εξελευσεται ηγουμενος,
ὁστις ποιμανει τον λαον μου τον Ισραηλ.

And thou, Bethlehem, territory of Judah,
Art by no means least among the captains of Judah.
For from thee shall come forth a leader,
Who will guide my people Israel.
Matt. ii. 6.

υιε μου, μη ολιγωρει παιδειας Κυριου,
μηδε εκλυου, ὑπ' αυτου ελεγχομενος:
ὁν γαρ αγαπα Κυριος, παιδευει·
μαστιγοι δε παντα υιον, ὁν παραδεχεται.

My son, despise not thou the chastening of the Lord;
Nor faint when thou art rebuked by him:
For whom the Lord loveth he chasteneth,
But scourgeth every son whom he receiveth.
Heb. xii. 5, 6.

This passage is taken from Proverbs iii. 11, 12.: thus rendered in our authorised translation:

My son, despise not the chastening of the Lord;
Neither be weary of his correction:
For whom the Lord loveth, he correcteth;
Even as a father the son *in whom* he delighteth.

In this last line the parallelism is completely spoiled. But Bp. Jebb shows, that Saint Paul's reading is afforded without altering a letter in the Hebrew text, by a slight departure from the Masoretic punctuation. The original passage in Prov. iii. 11, 12., therefore, may be thus rendered in strict conformity with the Apostle.

The chastening of JEHOVAH, my son do not despise;
Neither be weary at his rebuking:
For, whom JEHOVAH loveth, he chasteneth,
But scourgeth the son in whom he delighteth.

In the corrected version of this quatrain, the parallelism is not only preserved, but there is also a beautiful climax in the sense, both of which are excellently illustrated by Bp. Jebb. [1]

2. *Quotations of a more complex kind, in which fragments are combined from different parts of the Poetical Scriptures, and wrought up into one connected or consistent whole.*

Of this class of quotations, the following is a short but satisfactory specimen:

ὁ οικος μου, οικος προσευχης κληθησεται πασι τοις εθνεσιν·
υμεις δε εποιησατε αυτον σπηλαιον ληστων.

My house shall be called the house of prayer for all the nations;
But ye have made it a den of thieves.
Mark xi. 17.

[1] Sacred Literature, pp. 98. 109—113. — In pp. 99—108. other examples are given, with suitable philological illustrations.

This antithetical couplet is composed of two independent passages, very remotely connected in their subject-matter; of which the first stands in the Septuagint version of Isaiah lvi. 57. exactly as it is given above from Saint Mark's Gospel. The substance of the second line occurs in the prophet Jeremiah. (vii. 11.)

μη σπηλαιον ληϛων ὁ οικος μου;
Is my house a den of thieves? [1]

ω βαθος πλουτου, και σοφιας, και γνωσεως Θεου·
ὡς ανεξερευνητα τα κριματα αυτου
και ανεξιχνιαϛοι αἱ ὁδοι αυτου·
τις γαρ εγνω νουν Κυριου;
η τις συμβουλος αυτου εγενετο,
η τις προεδωκεν αυτω;
και ανταποδοθησεται αυτω;

O the depth of the riches, and the wisdom and the knowledge of God!
How inscrutable are his judgments;
And untraceable his ways!
For who hath known the mind of the Lord?
Or who hath been his counsellor?
Or who hath first given unto him,
And it shall be repaid him again?
Rom. xi. 33—35.

On this passage Bishop Jebb remarks that, although the quotation is not always so uniformly direct as in the preceding example, yet the marks of imitation are unquestionable; the probable sources of imitation are numerous; the continuity of the parallelism is maintained unbroken: and the style, both of thought and of expression, is remarkable alike for elegance, animation, and profundity. He supposes the Apostle to have had the following texts (which are given at length by Dr. J.) present in his recollection, when composing this noble epiphonema; Psal. xxxvi. 6. Job xi. 7, 8. v. 9. xxxvi. 22, 23, Jer. xxiii. 18. Isa. xl. 13. 15. Job xxiii. 18. and xli. 2.

"The first line proposes the subject:

O the depth of the riches, and the wisdom and the knowledge of God!

"The notion of depth, as a quality attributed alike to God's riches, and wisdom, and knowledge, is first expanded in the next couplet:

How inscrutable are his judgments;
And untraceable his ways!

Riches, wisdom, and knowledge are then, in a fine epanodos, enlarged upon in the inverted order; first, knowledge:

For who hath known the mind of the Lord?

secondly, wisdom:

Or who hath been his counsellor?

thirdly, riches:

Or who hath first given unto him,
And it shall be repaid him again?

"Let, now, the most skilfully executed *cento* from the heathen classics, be compared with this finished scriptural Mosaic of St. Paul: the former, however, imposing at the first view, will, on closer inspection, infallibly betray its patch-work jointing, and incongruous materials; while the latter, like the beauties of creation, not only bears the microscopic glance, but, the more minutely it is examined the more fully its exquisite organization is disclosed. The Fathers, also, often quote and *combine* Scripture: let their complex quotations be contrasted with those of the Apostle; the result may be readily anticipated."[2]

3. *Quotations mingled with original matter, in which one or more passages derived from the Hebrew Scriptures, are so connected and blended with original writing, that the compound forms one homogeneous whole;*

[1] Sacred Literature, p. 114.

[2] Ibid. pp. 114. 117. 120. Other examples of complex quotations are given in pp. 121—123.

the sententious parallelism equally pervaded all the component members, whether original or derived.

πας γαρ ὃς αν επικαλεσηται το ονομα Κυριου σωθησεται;
πως ουν επικαλεσονται εις ὃν ουκ επιστευσαν;
πως δε πιστευσουσιν, ὃν ουκ ηκουσαν;
πως δε ακουσουσι χωρις κηρυσσοντος;
πως δε κηρυξουσιν εαν μη αποσταλωσι;
ὡς γεγραπται·
ὡς ὡραιοι οἱ πoδες των ευαγγελιζομενων ειρηνην;
των ευαγγελιζομενων τα αγαθα;

For whosoever shall call on the name of the Lord, shall be saved:
But how shall they call on him, in whom they have not believed?
And how shall they believe in him, of whom they have not heard?
And how shall they hear without a preacher?
And how shall they preach, if they be not sent?
As it is written;
How beautiful the feet of those who bring good tidings of peace!
Who bring good tidings, of good things! (Rom. x. 13—18.)

The first line of this passage is literally taken from the Septuagint version of Joel ii. 32., the next quotation is original, and affords an exact, though somewhat peculiar specimen of parallelism, its composition nearly resembling that of the logical *sorites*, in which the predicate of each preceding line becomes the subject of the line next in order. Similar instances of this logical construction occur in the prophetic writings, and abound in the epistles of St. Paul.[1] The last couplet is from Isa. lii. 7., the Septuagint rendering of which is both confused and inaccurate. St. Paul, however, has quoted so much as it answered his purpose to quote, but has carefully maintained the parallelism uninjured.

λιθον ὃν απεδοκιμασαν οἱ οικοδομουντες,
αὐτος εγενηθε εις κεφαλην γωνιας·
παρα Κυριου εγενετο αὐτη,
και εστι θαυμαστη εν οφθαλμοις ἡμων·
δια τουτο λεγω ὑμιν·
ὁτι αρθησεται αφ' ὑμων ἡ βασιλεια του Θεου,
και δοθησεται εθνει ποιουντι τους καρπους αυτης;
και ὁ πεσων επι τον λιθον τουτον, συνθλησεται,
εφ' ὃν δ' αν πεση, λικμησει αυτον.

The stone which the builders rejected;
The same has become the head of the corner;
From the Lord hath this proceeded;
And it is marvellous in our eyes;
Wherefore I say unto you:
That from you shall be taken away the kingdom of God;
And it shall be given to a nation producing the fruits thereof:
And he who falleth upon this stone, shall be sorely bruised;
But upon whomsoever it shall fall, it will grind him to powder.
Matt. xxi. 42—44.

The first four lines are literally taken from the Septuagint version of Psalm cxviii. 22, 23. The last four are original; and Bp. Jebb asks, with great reason, whether the parallelism is not more striking in the latter portion, than in the former.[2]

IV. The preceding examples will sufficiently exemplify the *manner* in which the inspired writers of the New Testament were accustomed to cite, abridge, amplify, and combine passages from the poetical parts of the Old Testament; and also to annex to, or inter-

[1] Sacred Literature, p. 121. In p. 125. and also in his nineteenth section, (pp. 388—390.) Bp. Jebb has given several of the instances above referred to.

[2] Ibid. p. 127. In pp. 128—142. Bp. Jebb has given additional examples of this class of mingled quotations; one of which (Acts iv. 24—30.) is particularly worthy of the reader's attention, on account of the very striking evidence which it affords (on the principles of sententious parallelism) of the supreme Deity of Jesus Christ.

mingle with, their citations, parallelisms by no means less perfect, of their own original composition. These examples further corroborate the argument from analogy for the existence of the grand characteristic of Hebrew poesy, — the sententious parallelism, — in the New Testament. We shall, therefore, now proceed to give a few examples of the *original parallelisms*, which pervade that portion of the Holy Scriptures. They are divided by Bishop Jebb into, 1. Parallel couplets; — 2. Parallel Triplets; — 3. Quatrains, of which the lines are either directly, alternately, or inversely parallel: — 4, 5. Stanzas of five and six lines; — 6. Stanzas of more than six parallel lines.

1. Of PARALLEL COUPLETS the two following examples will give the reader an adequate idea:

τω αιτουντι σε, διδου·
και τον θελοντα απο σου δανεισθαι, με αποστραφης.

To him that asketh thee, give;
And him that would borrow from thee, turn not away.
Matt. v. 42.

μεγαλυνει ἡ ψυχη μου τον Κυριον·
Και ηγαλλιασε το πνευμα μου επι τω Θεω τω σωτηρι μου·

My soul doth magnify the Lord;
And my spirit hath exulted in God my Saviour.
Luke i. 46, 47. [1]

"The second line of the latter couplet, it is well observed, clearly rises above the first in all its terms; μεγαλυνω is simply to *magnify*, to praise; αγαλλιαω denotes *exultation* or *ecstasy*; ψυχη is the *animal soul*; πνευμα the *immortal spirit*; τον Κυριον is the simplest and most general expression of the Godhead, the *Lord* of all men; τω Θεω τω σωτηρι μου is a considerable amplification in terms, and personally appropriative in meaning, *the God who is* MY Saviour." [2]

2. PARALLEL TRIPLETS consist of three connected and correspondent lines, which are constructivly parallel with each other, and form within themselves a distinct sentence or significant part of a sentence.

αἱ αλωπεκες φωλεους εχουσι·
και τα πετεινα του ουρανου κατασκηνωσεις·
ὁ δε υἱος του ανθρωπου ουκ εχει που την κεφαλην κλινη·

The foxes have dens;
And the birds of the air have nests;
But the Son of man hath not where to lay his head.
Matt. viii. 20.

ὁ πιστευων εις τον υἱον, εχει ζωην αιωνιον·
ὁ δε απειθων τω υἱω, ουκ οψεται ζωην·
αλλ' ἡ οργη του θεου μενει επ' αυτον.

He who believeth in the Son, hath life eternal;
But he who disobeyeth the Son, shall not see life;
But the wrath of God abideth on him.
John iii. 36.

In this passage, Bishop Jebb justly remarks, the translators of our authorised version "have not preserved the variation of the terms, ὁ πιστευων, ὁ απειθων: rendering the former, 'he that believeth;' the latter, 'he that believeth not.' The variation, however, is most significant; and should, on no account, be overlooked: as Dr. Doddridge well observes, 'the latter phrase explains the former; and shows, that the *faith* to which the

[1] Sacred Literature, p. 143. In pp. 144—148. are given numerous other instances of parallel couplets.

[2] Ibid. p. 310.

promise of eternal life is annexed, is an effectual *principle* of sincere and unreserved *obedience*.' The descending series is magnificently awful: he who, with his heart *believeth in the Son*, is *already* in possession of eternal life: he, whatever may be his outward profession, whatever his theoretic or historical belief, who *obeyeth not the Son*, not only does not possess *eternal* life, he does not possess any thing worthy to be called *life at all*; nor, so persisting, ever can *possess*, for he shall not even *see* it: but this is not the whole, for, as eternal life is the *present possession* of the faithful, so the wrath of God is the *present* and *permanent* lot of the disobedient; it *abideth on him*." [1]

3. In QUATRAINS, two parallel couplets are so connected as to form one continued and distinct sentence; the pairs of lines being either directly, alternatively, or inversely parallel:

εαν τας εντολας μου τηρησητε,
μενειτε εν τη αγαπη μου·
καθως εγω τας εντολας του πατρος μου τετηρηκα,
και μενω αυτου εν τη αγαπη.

If ye keep my commandments,
Ye shall abide in my love;
Even as I have kept my Father's commandments,
And abide in his love.

John xv. 10.

τις γαρ οιδεν ανθρωπων, τα του ανθρωπου,
ει μη το πνευμα του ανθρωπου το εν αυτω;
ουτω και τα του Θεου ουδεις οιδεν,
ει μη το πνευμα του Θεου.

For who of men, knoweth the depth of any man,
Save only the spirit of that man which is in him?
Even so, the depths of God knoweth no person;
Save only the spirit of God.[2] 1 Cor. ii. 11.

In this last cited passage, our authorised versions read *the things of a man; the things of the spirit of God;* an awkward mode of supplying the ellipsis, which ought to be filled up from the τα βαθη of the preceding verse. This ellipsis is supplied by Bishop Jebb from Dr. Macknight.

4. FIVE-LINED STANZAS admit of considerable varieties of structure, which it would exceed the limits of this work to specify. One or two instances must suffice to exemplify them.

ουχι δωδεκα εισιν ωραι της ημερας;
εαν τις περιπατη εν τη ημερα, ου προσκοπτει·
ότι το φως του κοσμου τουτου βλεπει:
εαν δε τις περιπατη εν τη νυκτι, προσκοπτει·
ότι το φως ουκ εστιν εν αυτω.

Are there not twelve hours in the day?
If a man walk in the day, he stumbleth not;
Because he seeth the light of this world:
But if a man walk in the night he stumbleth;
Because the light is not in him.

John xi. 9, 10.

In this instance, the odd line or member (which commences the stanza) lays down a truth which is illustrated in the remaining four lines. A similar disposition is observable in the *first* of the two following stanzas, in which the odd line lays down the proposition to be illustrated, viz. *By their fruits ye shall thoroughly know them.* In the *second* stanza, on the contrary, the odd lines make a full close, re-asserting with authority the same proposition, as undeniably established by the intermediate quatrains:— *By their fruits,* THEREFORE, *ye shall thoroughly know them.*

[1] Sacred Literature, pp. 149, 150. In pp. 151—167. are given numerous other examples, in which are interspersed some admirable quotations from the writings of the fathers.

[2] Ibid. p. 169. See also pp. 170—193. for further examples of the quatrain.

απο των καρπων αυτων επιγνωσεσθε αυτους·
μητι συλλεγουσιν απο ακανθων σταφυλην;
η απο τριβολων συκα;
ουτω παν δενδρον αγαθον καρπους καλους ποιει.
το δε σαπρον δενδρον καρπους πονηρους ποιει·
ου δυναται δενδρον αγαθον καρπους πονηρους ποιειν
ουδε δενδρον σαπρον καρπους καλους ποιειν·
παν δενδρον μη ποιουν καρπον καλον,
εκκοπτεται και εις πυρ βαλλεται·
αραγε απο των καρπων αυτων επιγνωσεσθε αυτους.

By their fruits ye shall thoroughly know them:
Do men gather from thorns the grape?
Or from thistles the fig?
Thus, every sound tree beareth good fruit;
But every corrupt tree beareth evil fruit:

A sound tree cannot bear evil fruit;
Nor a corrupt tree bear good fruit,
Every tree not bearing good fruit,
Is hewn down and cast into the fire:
By their fruits, therefore, ye shall thoroughly know them.[1]

Matt. vii. 16. 20.

5. The SIX-LINED STANZAS likewise admit of a great variety of structure. Sometimes they consist of a quatrain, with a distich annexed: sometimes of two parallel couplets, with a third pair of parallel lines so distributed, that one occupies the centre, and the other the close; and occasionally of three couplets alternately parallel; the first, third, and fifth lines corresponding with one another; and, in like manner, the second, fourth, and sixth. Of these six-lined stanzas, Bishop Jebb has adduced numerous examples. We subjoin two.

οψιας γενομενης, λεγετε, ευδια,
πυρραζει γαρ ὁ ουρανος·
και πρωι, σημερον χειμων,
πυρραζει γαρ συγναζων ὁ ουρανος·
ὑποκριται· το μεν προσωπον του ουρανου γινωσκετε διακρινειν·
τα δε σημεια των καιρων ου δυνασθε.

When it is evening, ye say, "A calm!
"For the sky is red:"
And in the morning, "To-day a tempest:
"For the sky is red and lowering:"
Hypocrites! the face of the sky ye know how to discern:
But ye cannot [discern] the signs of the times!

Matt. xvi. 2, 3.

This stanza consists of a quatrain with a distich annexed. In the following passage, the stanza begins and ends with parallel lines, a parallel triplet intervening.

εκεινος δε ὁ δουλος ὁ γνους το θελημα του κυριου εαυτου,
και μη ετοιμασας, μηδε ποιησας προς το θελημα αυτου,
δαρησεται πολλας·
ὁ δε μη γνους,
ποιησας δε αξια πληγων,
δαρησεται ολιγας.

And that servant who knew the will of his lord,
And who prepared not, neither did according to his will,
Shall be beaten with many stripes:

[1] Sacred Literature, p. 195.

And he who did not know,
And did things worthy of stripes,
Shall be beaten with few stripes.[1]
Luke xii. 47, 48.

6. STANZAS OF MORE THAN SIX PARALLEL LINES.—It frequently happens that more than six parallel lines are so connected by unity of subject or by mutual relationship, as to form a distinct stanza. Of the numerous examples of this kind of distribution, given by Bishop Jebb, one specimen must suffice.

πας ουν ὁστις ακουει μου τους λογους τουτους, και ποιει αυτους,
ὁμοιωσω αυτον ανδρι φρονιμω,
ὁστις ωκοδομησε την οικιαν αυτου επι την πετραν·
και κατεβη ἡ βροχη,
και ηλθον οἱ ποταμοι,
και επνευσαν οἱ ανεμοι,
και προσεπεσον τη οικια εκεινη,
και ουκ επεσε· τεθεμελιωτο γαρ επι την πετραν·
και πας ὁ ακουων μου τους λογους τουτους, και μη ποιων αυτους,
ὁμοιωθησεται ανδρι μωρω,
ὁστις ωκοδομησε την οικιαν αυτου επι την αμμον·
και κατεβη ἡ βροχη,
και ηλθον οἱ ποταμοι,
και επνευσαν οἱ ανεμοι,
και προσεκοψαν τη οικια εκεινη,
και επεσε· και ην ἡ πτωσις αυτης μεγαλη.

Whoever, therefore, heareth these my words, and doeth them,
I will liken him to a prudent man,
Who built his house upon the rock:
And the rain descended,
And the floods came,
And the winds blew,
And fell upon that house:
And it fell not; for it was founded upon the rock.

And every one hearing these my words, and doing them not,
Shall be likened to a foolish man,
Who built his house upon the sand:
And the rain descended,
And the floods came,
And the winds blew,
And struck upon that house;
And it fell; and the fall thereof was great.[2] Matt. vii. 24—27.

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[1] Sacred Literature, pp. 201. 204. We cannot withhold from our readers Bishop Jebb's beautiful remarks on the last cited passage. "The antithesis in this passage has prodigious moral depth: he who sins *against* knowledge, though his sins were only sins of *omission*, shall be beaten with *many stripes*; but he who sins *without* knowledge, though his sins were sins of *commission*, shall be beaten only with *few* stripes. Mere negligence, against the light of conscience, shall be severely punished: while an offence, in itself comparatively heinous, if committed ignorantly, and without light, shall be mildly dealt with. This merciful discrimination, however, is full of terror: for, whatever may be the case, respecting past, forsaken, and repented sins of ignorance, no man is intitled to take comfort to himself from this passage, respecting his present, or future course of life: the very thought of doing so, proves that the person entertaining that thought, has sufficient knowledge to place him beyond its favourable operation." Ibid. p. 205. Other examples of the six-lined stanza are given in pp. 204—211.

[2] Ibid. p. 211. In these two connected stanzas, the language may be justly termed *picturesque*. The marked transition in each of them from a long and measured movement, to short rapid lines, and the resumption, at the close, of a lengthened cadence, are peculiarly expressive. The continual return, too, in the shorter lines, of the copulative particle, (a return purely Hebraic, and foreign from classical usage,) has a fine effect:

V. Further, several stanzas are often so connected with each other as to form a paragraph or section. Luke xvi. 9—13. James iii. 1—12. iv. 6—10. and v. 1—6. and 1 John iv. 15—17. afford striking examples of this sort of distribution; for the detail and illustration of which we must refer our readers to Bishop Jebb's elegant and instructive volume, which has been so often cited. It only remains that we notice briefly the *gradational parallelism*, and the *epanodos*, in the New Testament, which he has discovered and elucidated.

1. PARALLEL LINES GRADATIONAL, (or, as Bishop Jebb terms them, COGNATE PARALLELISMS,) we have already remarked, are of most frequent occurrence in the poetical books of the Old Testament. The poetical parallelisms exhibited in the preceding pages, while they fully prove his position, that the poetical dialect pervades the New Testament, will prepare the reader to expect to find there similar instances of parallel lines gradational. The second example of parallel couplets, given in page 435. *supra*, affords a concise but beautiful specimen of the ascent or climax in the terms, clauses, or lines which constitute the parallelism. One or two additional instances, therefore, will suffice, to show the existence of the gradational parallelism in the New Testament.

ὁν ὁ Κυριος Ιησους αναλωσει, τω πνευματι ϛοματος αυτου·
και καταργησει τη επιφανειϰ της παρουσιας αυτου.

Whom the Lord Jesus will waste away, with the breath of his mouth;
And will utterly destroy, with the bright appearance of his coming.
2 Thess. ii. 8.

"The first words, ὁν ὁ Κυριος Ιησους are common to both lines; αναλωσει implies no more, in this place, than *gradual decay;* καταργησει denotes *total extermination;* while, in terror and magnificence, no less than in the effects assigned, *the breath of his mouth* must yield to *the bright appearance of his coming.* The first line seems to announce the ordinary diffusion, gradually to be effected, of Christian truth: the second, to foretell the extraordinary manifestation of the victorious Messiah, suddenly, and overwhelmingly, to take place in the last days." [1]

εις ὁδον εθνων μη απελθητε·
και εις πολιν Σαμαρειτων μη εισελθητε·
πορευεσθε δε μαλλον προς τα προβατα τα απολωλοτα οικου Ισραηλ.

To the way of the Gentiles go not off;
And to a city of the Samaritans, go not in;
But proceed rather to the lost sheep of the house of Israel.
Matt. x. 5, 6.

"This is a gradation in the scale of national and religious proximity; the *Gentiles*, the *Samaritans, Israel.* In the remaining terms, there is a correspondent progress: the *way*, or *road*, to foreign countries; a *city* of the Samaritans; the *house* of Israel, a phrase conveying the notion of HOME; *go not off*, — go not from Palestine, towards other nations; *go not in* to a city of the Samaritans; though in your progresses between Judæa and Galilee, you must pass by the walls of many Samaritan cities; but, however great your fatigue, and want of refreshment, *proceed rather* not merely to the house of Israel, but to *the lost sheep* of that house. Thus, by a beautiful gradation, the apostles are brought from the indefiniteness of a road leading to countries remote from their own, and people differing from themselves in habits, in language, and in faith, to the homefelt, individual, and endearing relationship of their own countrymen; children of the same covenant of promise, and additionally recommended to their tender compassion, as *morally lost.*

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it gives an idea of danger, sudden, accumulated, and overwhelming. These are beauties which can be only retained in a literal traslation; and which a literal translation may exhibit very competently. Ibid. p. 214. In pp. 215—248. the reader will find many other examples, intermingled with much just criticism and some fine quotations from the fathers.

[1] Sacred Literature, p. 312.

Bishop Jebb has given additional examples of the gradational parallelism from Matt. v. 45. vii. 1, 2. xx. 26, 27. xxiv. 17, 18. Mark iv. 24. Luke vi. 38. Rom. v. 7. James i. 17. iv. 8. and v. 5. Rev. ix. 6. and xxii. 14.

2. The nature of the INTROVERTED PARALLELISM, or *Parallel Lines Introverted*, has been stated in page 429., and confirmed by suitable examples. Closely allied to this is a peculiarity or artifice of construction, which Bishop Jebb terms an *Epanodos*, and which he defines to be literally "*a going back*, speaking first to the second of two subjects proposed: or if the subjects be more than two, resuming them precisely in the inverted order, speaking first to the last, and last to the first." The *rationale* of this artifice of composition he explains more particularly in the following words: — "Two pair of terms or propositions, containing two important, but not equally important notions, are to be so distributed, as to bring out the sense in the strongest and most impressive manner; now, this result will be best attained, by commencing, and concluding, with the notion to which prominence is to be given; and by placing in the centre the less important notion, or that which, from the scope of the argument, is to be kept subordinate."[1] Having established the justice of this explanation by examples of epanodos, derived from the Scriptures, as well as from the best classic authors, Bishop Jebb has accumulated many examples proving its existence in the New Testament, the doctrines and precepts of which derive new force and beauty from the application of this figure. The length to which this chapter has unavoidably extended, forbids the introduction of more than one or two instances of the epanodos.

μη δωτε το αγιον τοις κυσι·
μηδε βαλητε τους μαργαριτας υμων εμπροσθεν των χοιρων·
μηποτε καταπατησωσιν αυτους εν τοις ποσιν αυτων.
και ςραφεντες ῥηξωσιν υμας.

Give not that which is holy to the dogs;
Neither cast your pearls before the swine;
Lest they trample them under their feet;
And turn about and rend you.

Matt. vii. 6.

"The relation of the first line to the fourth, and that of the second to the third, have been noticed by almost all the commentators. A minor circumstance is not altogether undeserving of attention: the equal lengths, in the original, of each related pair of lines; the first and fourth lines being short, the second and third lines long. The sense of the passage becomes perfectly clear, on thus adjusting the parallelism:

Give not that which is holy to the dogs;
Lest they turn about and rend you:
Neither cast your pearls before the swine,
Lest they trample them under their feet.

"The more dangerous act of imprudence, with its fatal result, is placed first and last, so as to make and to leave, the deepest practical impression."[2]

Χριςου ευωδια εσμεν τω Θεω·
εν τοις σωζομενοις,
και εν τοις απολλυμενοις·
οις μεν οσμη θανατου, εις θανατον·
οις δε οσμη ζωης, εις ζωην.

We are a sweet odour of Christ;
To those who are saved;
And to those who perish;
To the one, indeed, an odour of death, unto death;
But to the other, an odour of life, unto life.[3]

2 Cor. ii. 15, 16.

[1] Sacred Literature, pp. 60. 335. [2] Ibid. p. 339. [3] Ibid. p. 344.

In this specimen of the epanodos, the painful part of the subject is kept subordinate ; the agreeable is placed first and last.

The preceding examples are sufficient to show the existence of the grand characteristic of Hebrew poesy, — the sententious parallelism, with all its varieties, in the New Testament. The reader, who is desirous of further investigating this interesting topic (and what student who has accompanied the author of the present work thus far, will not eagerly prosecute it?) is necessarily referred to Bishop Jebb's " Sacred Literature," to which this chapter stands so deeply indebted ; — a volume, of which it is but an act of bare justice in the writer of these pages to say, that, independently of the spirit of enlightened piety which pervades every part, it has the highest claims to the attention of EVERY biblical student for its numerous beautiful and philological criticisms and elucidations of the New Testament; for the interpretation of which this learned prelate has opened and developed a new and most important source, of which future commentators will, doubtless, gladly avail themselves.

VI. The sacred writers have left us DIFFERENT KINDS of poetical composition: they do not, however, appear to have cultivated either the *epic* or the *dramatic* species, unless we take these terms in a very wide sense, and refer to these classes those poems in which several interlocutors are introduced. Thus, M. Ilgen [1] and (after him) Dr. Good [2] conceive the book of Job to be a regular epic poem: while Messieurs Velthusen and Ammon think that the Song of Songs exhibits traces of a dramatic or melo-dramatic structure. Bishop Lowth, however, reduces the various productions of the Hebrew poets to the following classes; viz.

1. PROPHETIC POETRY. — Although some parts of the writings of the prophets are clearly in prose, of which instances occur in the prophecies of Isaiah, Jeremiah, Ezekiel, Jonah, and Daniel, yet the other books, constituting by far the larger portion of the prophetic writings, are classed by Bishop Lowth among the poetical productions of the Jews ; and (with the exception of certain passages in Isaiah, Habakkuk, and Ezekiel, which appear to constitute complete poems of different kinds, odes as well as elegies) form a particular species of poesy, which he distinguishes by the appellation of *Prophetic.*

The predictions of the Hebrew Prophets are pre-eminently characterised by the sententious parallelism, which has been discussed and exemplified in the preceding pages. The prophetic poesy, however, is more ornamented, more splendid, and more florid than any other. It abounds more in imagery, at least that species of imagery, which, in the parabolic style, is of common and established acceptation, and which, by means of a settled analogy always preserved, is transferred from certain and definite objects to express indefinite and general ideas. Of all the images peculiar to the parabolic style, it most frequently introduces those which are taken from natural ob-

[1] Jobi, antiquissimi carminis Hebraici, Natura atque Virtutes, cap. iii. pp. 40—89.
[2] Introductory Dissertation to his version of the book of Job, p. xx.

jects and sacred history: it abounds most in metaphors, allegories, comparisons, and even in copious and diffuse descriptions. It possesses all that genuine enthusiasm which is the natural attendant on inspiration; it excels in the brightness of imagination, and in clearness and energy of diction, and, consequently, rises to an uncommon pitch of sublimity; hence, also, it is often very happy in the expression and delineation of the passions, though more commonly employed in exciting them.[1]

The following passage from one of Balaam's prophecies (which Bishop Lowth ranks among the most exquisite specimens of Hebrew poetry), exhibits a prophetic poem complete in all its parts. It abounds in gay and splendid imagery, copied immediately from the tablet of nature; and is chiefly conspicuous for the glowing elegance of the style, and the form and diversity of the figures. The translation is that of the Rev. Dr. Hales.[2]

How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!
As streams do they spread forth,
As gardens by the river side;
As sandal-trees which THE LORD hath planted,
As cedar-trees beside the waters.

There shall come forth a man of his seed,
And shall rule over many nations:
And his kingdom shall be higher than Gog,
And his kingdom shall be exalted.[3]

(God brought him forth out of Egypt,
He is to him as the strength of a unicorn.)
He shall devour the nations, his enemies,
And shall break their bones,
And pierce them through with his arrows.

He lieth down as a lion,
He coucheth as a lioness,
Who shall rouse him?
Blesseth is he that blesseth thee,
And cursed is he that curseth thee.

The eighteenth chapter and the three first verses of the nineteenth chapter of the Apocalypse present a noble instance of prophetic poesy, in no respect inferior to the finest productions of any of the Hebrew bards.[4]

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1 Bp. Lowth's Lectures on Hebrew Poetry, Lect. xviii. xix. and xx.

2 Analysis of Chronology, vol. ii. book i. pp. 224—226.

3 In the rendering of this quatrain, Dr. Hales has followed the Septuagint version, which he vindicates in a long note. In our authorised translation, made from the Masoretic text, the seventh verse of Numb. xxiv. stands thus: —

He shall pour the water out of his buckets,
And his seed *shall be* in many waters;
And his king shall be higher than Agag,
And his kingdom shall be exalted.

This is confessedly obscure. — Dr. Boothroyd, in his New Version of the Old Testament, with a slight departure from the common rendering, translates the verse in the following manner: —

Water shall flow from the urn of Jacob,
And his seed shall become as many waters;
Their king shall be higher than Agag,
And his kingdom more highly exalted.

4 The passages above noticed are printed in Greek and English, divided so as to exhibit their poetical structure to the greatest advantage, in Dr. Jebb's Sacred Literature, pp. 452—459.

2. Elegiac Poetry. — Of this description are several passages in the prophetical books [1], as well as in the book of Job [2], and many of David's psalms that were composed on occasions of distress and mourning: the forty-second psalm in particular is in the highest degree tender and plaintive, and is one of the most beautiful specimens of the Hebrew elegy. The lamentation of David over his friend Jonathan (2 Sam. i. 17—27.) is another most beautiful elegy: but the most regular and perfect elegiac composition in the Scriptures, perhaps in the whole world, is the book intitled The Lamentations of Jeremiah, of which we have given a particular analysis, *infra*, Vol. IV. Part I. Chap. VI. Sect. II.

3. Didactic Poetry is defined by Bishop Lowth to be that which delivers moral precepts in elegant and pointed verses, often illustrated by a comparison expressed or implied, similar to the Γνωμαι, or moral sentences, and adages, of the antient sages. Of this species of poetry the book of Proverbs is the principal instance. To this class may also be referred the book of Ecclesiastes.

4. Of Lyric Poetry, or that which is intended to be accompanied with music, the Old Testament abounds with numerous examples. Besides a great number of hymns and songs which are dispersed through the historical and prophetical books, such as the ode of Moses at the Red Sea (Exod. xv.), his prophetic ode (Deut. xxxii.), the triumphal ode of Deborah (Judg. v.), the prayer of Habakkuk (iii.), and many similar pieces, the entire book of Psalms is to be considered as a collection of sacred odes, possessing every variety of form, and supported with the highest spirit of lyric poetry; — sometimes sprightly, cheerful, and triumphant; sometimes solemn and magnificent; and sometimes tender, soft, and pathetic.

5. Of the Idyl, or short pastoral poem [3], the historical psalms afford abundant instances. The seventy-eighth, hundred and fifth, hundred and sixth, hundred and thirty-sixth, and the hundred and thirty-ninth psalms, may be adduced as singularly beautiful specimens of the sacred idyl: to which may be added Isa. ix. 8.—x. 4.

6. Of Dramatic Poetry, Bishop Lowth [4] adduces examples in the book of Job and the Song of Solomon, understanding the term in a more extended sense than that in which it is usually received. Some critics, however, are of opinion, that the Song of Solomon is a collection of sacred idyls: and M. Bauer is disposed to consider the former book as approximating nearest to the *Mekâma*, that is, "the assemblies," moral discourses, or conversations of the celebrated Arabian poet Hariri. [5]

In another part of this work some reasons are offered in confirmation of this conjecture.

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[1] See Amos v. 1, 2. 16. Jer. ix. 17—22. Ezek. xxii. and xxxii.

[2] See Job iii. vi. vii. x. xiv. xvii. xix. xxix. xxx.

[3] Bishop Lowth defines an idyl to be a poem of moderate length, of a uniform middle style, chiefly distinguished for elegance and sweetness; regular and clear as to the plot, conduct, and arrangement.

[4] Lowth, Prelect. xviii.—xxxiv.

[5] Bauer, Hermeneut. Sacr. p. 386.

Many of the psalms (and, according to Bishop Horsley [1], by far the greater part,) are a kind of dramatic ode, consisting of dialogues between persons sustaining certain characters. "In these dialogue-psalms, the persons are frequently the psalmist himself, or the chorus of priests and Levites, or the leader of the Levitical band, opening the ode with a pröem declarative of the subject, and very often closing the whole with a solemn admonition, drawn from what the other persons say." [2] The dramatic or dialogue form, which thus pervades the book of Psalms, admits of considerable variety. Its leading characteristic, however, is an alternate succession of parts, adapted to the purpose of alternate recitation by two semi-choruses in the Jewish worship. Bishop Jebb considers the sublime hymn of Zacharias (Luke i. 67—79.) as a dramatic ode of this description; and, in confirmation of his opinion, he remarks that Zacharias must have been familiar with this character of composition, both as a pious and literate Jew, much conversant with the devotional and lyric poetry of his country, and also as an officiating priest, accustomed to bear his part in the choral service of the temple. Dr. J. has accordingly printed that hymn in Greek and English, in the form of a dramatic ode: and by this mode of distribution has satisfactorily elucidated its true meaning and grammatical construction in many passages, which have hitherto in vain exercised the acumen of critics. [3]

To the preceding species of Hebrew poetry, we may add

7. The Acrostic or Alphabetical Poems. Bishop Lowth considered this form of poetry as one of the leading characteristics of the productions of the Hebrew muse: but this, we have seen [4], is not the fact. It may rather be viewed as a subordinate species, the form of which the Bishop thus defines: —The acrostic or alphabetical poem consists of twenty-two lines, or of twenty-two systems of lines, or periods, or stanzas, according to the number of the letters of the Hebrew alphabet; and every line, or every stanza, begins with each letter in its order, as it stands in the alphabet; that is, the first line, or first stanza, begins with א (*aleph*), the second with ב (*beth*), and so on. This was certainly intended for the assistance of the memory, and was chiefly employed in subjects of common use, as maxims of morality, and forms of devotion; which, being expressed in detached sentences, or aphorisms (the form in which the sages of the most antient times delivered their instructions), the inconvenience arising from the subject, the want of connection in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. There are still extant in the books of the Old Testament twelve [5] of these poems: three of them perfectly alphabetical [6], in which every line is marked by its initial letter; the other nine less perfectly alphabetical, in which every stanza only is so distinguished. Of the three former

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1 Bishop Horsley's Book of Psalms translated from the Hebrew, Vol. I. Pref. p. xv.
2 See Vol. IV. Part I. Ch. III. Sect. II. § II.
3 Sacred Literature, pp. 404—417.
4 See pp. 421, 422. *supra.*
5 Psal. xxv. xxxiv. xxxvii. cxi. cxii. cxix. cxlv. Prov. xxxi. 10—31. Lam. i. ii. iii. iv.
6 Psal. cxi. cxii. Lament. iii.

it is to be remarked, that not only every single line is distinguished by its initial letter, but that the whole poem is laid out into stanzas; two [1] of these poems each into ten stanzas, all of two lines, except the two last stanzas in each, which are of three lines; in these the sense and the construction manifestly point out the division into stanzas, and mark the limit of every stanza. The third [2] of these perfectly alphabetical poems consists of twenty-two stanzas of three lines: but in this the initial letter of every stanza is also the initial letter of every line of that stanza: so that both the lines and the stanzas are infallibly limited. And in all the three poems the pauses of the sentences coincide with the pauses of the lines and stanzas. It is also further to be observed of these three poems, that the lines, so determined by the initial letters in the same poem, are remarkably equal to one another in length, in the number of words nearly, and, probably, in the number of syllables; and that the lines of the same stanza have a remarkable congruity one with another, in the matter and the form, in the sense and the construction.

Of the other nine poems less perfectly alphabetical, in which the stanzas only are marked with initial letters, six [3] consist of stanzas of two lines, two [4] of stanzas of three lines, and one [5] of stanzas of four lines: not taking into the account at present some irregularities which in all probability are to be imputed to the mistakes of transcribers. And these stanzas likewise naturally divide themselves into their distinct lines, the sense and the construction plainly pointing out their limits: and the lines have the same congruity one with another in matter and form, as was above observed, in regard to the poems more perfectly alphabetical.

Another thing to be observed of the three poems perfectly alphabetical is, that in two [6] of them the lines are shorter than those of the third [7] by about one third part, or almost half; and of the other nine poems the stanzas only of which are alphabetical, that three [8] consist of the longer lines, and the six others of the shorter.

VII. We have already had occasion to remark, that the poetry of the Hebrews derives its chief excellence from its being dedicated to religion. Nothing can be conceived more elevated, more beautiful, or more elegant, than the compositions of the Hebrew bards; in which the sublimity of the subject is fully equalled by the energy of the language and the dignity of the style. Compared with them, the most brilliant productions of the Greek and Roman muses, who often employed themselves on frivolous or very trifling themes, are infinitely inferior in the scale of excellence. The Hebrew poet, who worshipped Jehovah as the sovereign of his people — who believed all the laws, whether sacred or civil, which he was bound to obey, to be of divine enactment — and who was taught that man was dependent upon God for every thing — meditated upon nothing but Jehovah; to Him he devoutly referred all things, and placed his supreme delight in celebrating the divine attributes and perfections.

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[1] Psal. cxi. cxii. [2] Lament. iii.
[3] Psal. xxv. xxxiv. cxix. cxlv. Prov. xxxi. Lam. iv. [4] Lam. i. ii.
[5] Psal. xxxvii. [6] Psal. cxl. [illegible]ii. [7] Lament. iii. [8] Lam. i. ii. iv.

If, however, we would enter fully into the beauties of the sacred poets, there are two GENERAL OBSERVATIONS, which it will be necessary to keep in mind whenever we analyse or examine the Songs of Sion.

1. The first is, that *we carefully investigate their nature and genius.*

For, as the Hebrew poems, though various in their kinds, are each marked by a character peculiar to itself, and by which they are distinguished from each other, we shall be enabled to enter more fully into their elegance and beauty, if we have a correct view of their form and arrangement. For instance, if we wish critically to expound the Psalms, we ought to investigate the nature and properties of the Hebrew ode, as well as the form and structure of the Hebrew elegies, &c., and ascertain in what respects they differ from the odes, elegies, &c. of the Greek poets. In like manner, when studying the Proverbs of Solomon, we should recollect that the most antient kind of instruction was by means of moral sentences, in which the first principles of antient philosophy were contained; and, from a comparison of the Hebrew, Greek, and other gnomic sentences, we should investigate the principal characters of a proverb. In the book of Job are to be observed the unity of action, delineation of manners, the external form and construction of the poem, &c.

2. Further, in interpreting the compositions of the Hebrew bards, it ought not to be forgotten, that *the objects of our attention are the productions of poets, and of oriental poets in particular.*

It is therefore necessary that we should be acquainted with the country in which the poet lived, its situation and peculiarities, and also with the manners of the inhabitants, and the idiom of the language. Oriental poetry abounds with strong expressions, bold metaphors, glowing sentiments, and animated descriptions, pourtrayed in the most lively colours. Hence the words of the Hebrew poets are neither to be understood in too lax a sense, nor to be interpreted too literally. In the comparisons introduced by them, the point of resemblance between the object of comparison, and the thing with which it is compared, should be examined, but not strained too far: and the force of the personifications, allegories, or other figures that may be introduced, should be fully considered. Above all, it should be recollected, that as the sacred poets lived in the East, their ideas and manners were totally different from ours, and, consequently, are not to be considered according to *our* modes of thinking. From inattention to this circumstance the productions of the Hebrew muse have neither been correctly understood, nor their beauties duly felt and appreciated.

The reader will find some hints for the special study of the book of Psalms, in Vol. IV. Part. I. Chap. III. Sect. II. § IX., and also a copious analysis of the book of Job, with observations for the better understanding of it, in Part I. Chap. III. Sect. I. §§ VIII. IX. X. of the same volume.

CHAPTER III.

ON THE SPIRITUAL INTERPRETATION OF THE SCRIPTURES.[1]

SECTION I.

GENERAL OBSERVATIONS ON THE SPIRITUAL INTERPRETATION OF THE SCRIPTURES.

IT has been a favourite notion with some divines, that the mystical or spiritual interpretation of the Scriptures had its first origin in the

[1] The present chapter is abridged from Rambach's Institutiones Hermeneuticæ Sacræ, pp. 67—82. compared with his "Commentatio Hermeneutica de Sensu Mystici Criteriis ex genuinis principiis deducta, necessariisque cautelis circumscripta." 8vo. Jenæ, 1728.

synagogue, and was thence adopted by our Lord and his apostles, when arguing with the Jews; and that from them it was received by the fathers of the Christian church, from whom it has been transmitted to us. The inference deduced by many of these eminently learned men is, that no such interpretation is admissible: while other commentators and critics have exaggerated and carried it to the extreme. But, if the argument against a thing from the possibility of its being abused be inadmissible in questions of a secular nature, it is equally inadmissible in the exposition of the Sacred Writings. All our ideas are admitted through the medium of the senses, and consequently refer in the first place to external objects: but no sooner are we convinced that we possess an immaterial soul or spirit, than we find occasion for other terms, or, for want of these, another application of the same terms to a different class of objects; and hence arises the necessity of resorting to figurative and spiritual interpretation. Now, the object of revelation being to make known things which "eye hath not seen nor ear heard, nor have entered into the heart of man to conceive," it seems hardly possible that the human mind should be capable of apprehending them, but through the medium of figurative language or mystical representations.

"The foundation of religion and virtue being laid in the mind and heart, the secret dispositions and genuine acts of which are invisible, and known only to a man's self; therefore the powers and operations of the mind can only be expressed in figurative terms and external symbols. The motives also and inducements to practice are spiritual, such as affect men in a way of moral influence, and not of natural efficiency; the principal of which are drawn from the consideration of a future state; and, consequently, *these* likewise must be represented by allegories and similitudes, taken from things most known and familiar here. And thus we find in Scripture the state of religion illustrated by all the beautiful images we can conceive; in which natural unity, order, and harmony consist, as regulated by the strictest and most exact rules of discipline, taken from those observed in the best ordered temporal government. In the interpretation of places, in which any of these images are contained, the principal regard is to be had to the *figurative* or *spiritual*, and not to the literal sense of the words. From not attending to which, have arisen absurd doctrines and inferences, which weak men have endeavoured to establish as scripture truths; whereas, in the other method of explication, the things are plain and easy to every one's capacity, make the deepest and most lasting impressions upon their minds, and have the greatest influence upon their practice. Of this nature are all the rites and ceremonies prescribed to the Jews, with relation to the external form of religious worship; every one of which was intended to show the obligation or recommend the practice of some moral duty, and was esteemed of no further use than as it produced that effect. And the same may be applied to the rewards and punishments peculiar to the Christian dispensation, which regard a future state. The rewards are set forth by those things, in which the generality of men take their greatest delight, and place their highest satisfaction of this life; and

the punishments are such as are inflicted by human laws upon the worst of malefactors; but they can neither of them be understood in the *strictly literal* sense, but only by way of analogy, and corresponding in the general nature and intention of the thing, though very different in kind."[1]

But independently of the able argument *à priori*, here cited, in favour of the mediate, mystical, or spiritual interpretation of the Scriptures, unless such interpretation be admitted, we cannot avoid one of two great difficulties: for, either we must assert that the multitude of applications, made by Christ and his apostles, are fanciful and unauthorised, and wholly inadequate to prove the points for which they are quoted; or, on the other hand, we must believe that the obvious and natural sense of such passages was never intended, and that it was a mere illusion. The *Christian* will not assent to the former of these positions; the *philosopher* and the *critic* will not readily assent to the latter.[2] It has been erroneously supposed, that that this mediate, or mystical interpretation of Scripture is confined to the New Testament exclusively; we have, however, clear evidence of its adoption by some of the sacred writers of the Old Testament, and a few instances will suffice to prove its existence.

1. In Exod. xxviii. 38. Moses says, that the diadem or plate of gold, worn upon certain solemn festivals upon the high priest's forehead, signified that he bore in a vicarious and typical manner the sin of the holy things, and made an atonement for the imperfection of the Hebrew offerings and sacrifices.

2. In Lev. xxvi. 41. and Deut. x. 16. and xxx. 6., he mentions the circumcision of the heart, which was signified by the circumcision of the flesh. (Compare Jer. iv. 4. vi. 10. and ix. 25, 26. with Exod. vi. 12. 30.)

3. Further, the great lawgiver of the Jews explains the historical and typical import of all their great festivals.

Thus, in Exod. xiii. 13. and Numb. iii. 12, 13. 44—51. and xviii. 14—16., he shows the twofold meaning of the redemption of their first-born sons, viz. that the first-born of the Hebrews were preserved while Egypt groaned beneath the plague inflicted by divine vengeance, and that the first-born sons were formerly consecrated to the priesthood; which being afterwards transferred to the tribe of Levi, the first-born sons were exchanged for the Levites, and were thenceforth to be redeemed. The whole of the sacrificial law showed that the bloody sacrifices morally signified the punishment of the person for or by whom they were offered; and that the other sacred rites of the Hebrews should have a symbolical or spiritual import will be obvious to every one, who recollects the frequent use of symbols which obtained in Egypt, from which country Moses brought out the Hebrews.

The precepts delivered in the New Testament concerning the sacraments, plainly intimate that those very sacred rites were then about to receive their real accomplishment, and their symbolical or spiritual meaning is explained.

1. See, for instance, Rom. vi. 3—11. Col. ii. 12. 1 Cor. vi. 11. xi. 23—27. Eph. v. 26. and Tit. iii. 5. In which last passage baptism (by immersion in water probably) is said to signify not only the moral ablution of sin, but also the death and burial of guilty man, and (by his emersion from the water) his resurrection to a pious and virtuous life; in other words,

[1] Dr. John Clarke's Enquiry into the Origin of Evil, in the folio collection of Boyle's Lectures, vol. iii. p. 229.

[2] See Bishop Middleton on the Greek Article, p. 580. first edition.

our death unto sin and our obligation to walk in newness of life. The spiritual import of the Lord's supper is self-evident.

2. Lastly, Since we learn from the New Testament that some histories, which in themselves convey no peculiar meaning, must be interpreted allegorically or mystically (as Gal. iv. 22—24.), and that persons and things are there evidently types and emblems of the Christian dispensation, and its divine founder, as in Matt. xii. 40. John iii. 14, 15. 1 Cor. x. 4. and Heb. vii. 2, 3., it is plain that the mystical sense ought to be followed in the histories and prophecies[1] of the Old Testament, and especially in such passages as are referred to by the inspired writers of the New Testament; who having given us the key by which to unlock the mystical sense of Scripture, we not only may but ought *cautiously* and *diligently* to make use of it.

Where the inspired writers themselves direct us to such an interpretation, when otherwise we might not perceive its necessity, then we have an *absolute authority* for the exposition, which supersedes our own conjectures, and we are not only safe in abiding by that authority, but should be unwarranted in rejecting it.

SECTION II.

CANONS FOR THE SPIRITUAL INTERPRETATION OF SCRIPTURE.

THE Spiritual Interpretation of the Bible, "like all other good things, is liable to abuse; and that it hath been actually abused, both in antient and modern days, cannot be denied. He, who shall go about to apply, in this way, any passage, *before* he hath attained its literal meaning, may say in itself what is pious and true, but foreign to the text from which he endeavoureth to deduce it. St. Jerome, it is well known, when grown older and wiser, lamented that, in the fervours of a youthful fancy, he had spiritualised the prophecy of Obadiah, before he understood it. And it must be allowed that a due attention to the occasion and scope of the Psalms would have pared off many unseemly excrescences, which now deform the commentaries of St. Augustine and other fathers upon them. But these and other concessions of the same kind being made, as they are made very freely, men of sense will consider, that a principle is not therefore to be rejected, because it has been abused; *since human errors can never invalidate the truths of God.*"[2]

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[1] On the *Double Sense of Prophecy*, see pp. 469—471. *infra.*

[2] Bishop Horne's Commentary on the Psalms, vol. i. Preface. (Works, ii. p. x.) "The importance then, of figurative and mystical interpretation can hardly be called in question. The entire neglect of it must, in many cases, greatly vitiate expositions, however otherwise valuable for their erudition and judgment. In explaining the prophetical writings and the Mosaic ordinances, this defect will be most striking; since, in consequence of it, not only the spirit and force of many passages will almost wholly evaporate, but erroneous conceptions may be formed of their real purport and intention." Bp. Vanmildert's Bampton Lectures, p. 240. Rambach has adduced several instances, which strongly confirm these solid observations, Institut. Herm. Sacr. p. 81.

The literal sense, it has been well observed, is, undoubtedly, first in point of *nature*, as well as in order of signification; and consequently, when investigating the meaning of any passage, this must be ascertained before we proceed to search out its mystical import: but the true and genuine mystical or spiritual sense excels the literal *in dignity*, the latter being only the medium of conveying the former, which is more evidently designed by the Holy Spirit. For instance, in Numb. xxi. 8, 9. compared with John iii. 14. the brazen serpent is said to have been lifted up, in order to signify the lifting up of Jesus Christ, the Saviour of the world; and, consequently, that the type might serve to designate the antitype. [1]

Though the true spiritual sense of a text is undoubtedly to be most highly esteemed, it by no means follows that we are to look for it in every passage of Scripture; it is not, however, to be inferred that spiritual interpretations are to be rejected, although they should not be clearly expressed. It may be considered as an axiom in sacred hermeneutics, that the SPIRITUAL MEANING OF A PASSAGE IS *there only* TO BE SOUGHT, WHERE IT IS EVIDENT, FROM *certain* CRITERIA, THAT SUCH MEANING WAS DESIGNED BY THE HOLY SPIRIT.

The criteria, by which to ascertain whether there is a latent spiritual meaning in any passage of Scripture, are two-fold: either they are *seated in the text itself*, or they are to be *found in some other passages.*

I. *Where the criteria are seated in the text, vestiges of a spiritual meaning are discernible, when things, which are affirmed concerning the person or thing immediately treated of, are so august and illustrious that they cannot in any way be applied to it, in the fullest sense of the words.*

The word of God is the word of truth: there is nothing superfluous, nothing deficient in it. The writings of the prophets, especially those of Isaiah, abound with instances of this kind. Thus, in the 14th, 40th, 41st, and 49th chapters of that evangelical prophet, the return of the Jews from the Babylonish captivity is announced in the most lofty and magnificent terms. He describes their way as levelled before them, valleys filled up, mountains reduced to plains, cedars and other shady trees, and fragrant herbs, as springing up to refresh them on their journey, and declares that they shall suffer neither hunger nor thirst during their return. The Jews, thus restored to their native land, he represents as a holy people, chosen by Jehovah, cleansed from all iniquity, and taught by God himself, &c. &c. Now, when we compare this description with the accounts actually given of their return to Palestine by Ezra and Nehemiah, we do not find any thing corresponding with the events so long and so beautifully predicted by Isaiah: neither do they represent the manners of the people as reformed, agreeably to the prophet's statement. On the contrary, their profligacy is frequently reproved by Ezra and Nehemiah in the most pointed terms, as well as by the prophet Haggai. In this description, therefore, of their deliverance from captivity, we must look beyond it to that infinitely higher deliverance, which in the fulness of time was accomplished by Jesus Christ: "who by himself once offered, hath thereby made a full, perfect, and suf-

[1] Rambach, Institutiones Hermeneuticæ Sacræ, p. 72.

ficient sacrifice, oblation, and atonement for the sins of the whole world," and thus, "hath opened the kingdom of heaven to all believers."

We proceed to show in what cases it will be proper to have recourse to other passages of Scripture.

II. *Where the spiritual meaning of a text is latent, the Holy Spirit (under whose direction the sacred penmen wrote) sometimes clearly and expressly asserts that one thing or person was divinely constituted or appointed to be a figure or symbol of another thing or person; in which case the* INDISPUTABLE TESTIMONY OF ETERNAL TRUTH *removes and cuts off every ground of doubt and uncertainty.*

For instance, if we compare Psalm cx. 4. with Heb. vii. 1. we shall find that *Melchisedec* was a type of Messiah, the great high-priest and king. So *Hagar and Sarah* were types of the Jewish and Christian churches. (Gal. iv. 22—24.) *Jonah* was a type of Christ's resurrection (Matt. xii. 40.): the *manna*, of Christ himself, and of his heavenly doctrine. (John vi. 32.) The rock in the wilderness, whence water issued on being struck by Moses, represented Christ to the Israelites (1 Cor. x. 4.); and the entrance of the high-priest into the Holy of Holies, on the day of expiation, with the blood of the victim, is expressly stated by Saint Paul to have prefigured the entrance of Jesus Christ into the presence of God, with his own blood. (Heb. ix. 7—20.)

III. *Sometimes, however, the mystical sense is intimated by the Holy Spirit in a more* OBSCURE *manner: and without excluding the practice of sober and pious meditation, we are led by various intimations (which require very diligent observation and study) to the knowledge of the spiritual or mystical meaning. This chiefly occurs in the following cases.*

1. *When the antitype is proposed under figurative names taken from the Old Testament.*

Thus, in 1 Cor. v. 7. Christ is called the Paschal Lamb: — in 1 Cor. xv. 45. he is called the *last* Adam; the first Adam, therefore, was in some respect a type or figure of Christ, who in Ezekiel xxxiv. 23. is further called David. In like manner, the kingdom of Antichrist is mentioned under the appellations of Sodom, Egypt, and Babylon, in Rev. xi. 8. and xvi. 19.

2. *When, by a manifest allusion of words and phrases, the Scripture refers one thing to another; or, when the arguments of the inspired writers either plainly intimate it to have a spiritual meaning, or when such meaning is tacitly implied.*

(1.) Thus, from Isa. ix. 4., which alludes to the victory obtained by Gideon (Judges vii. 22.), we learn that this represents the victory which Christ should obtain by the preaching of the Gospel, as Vitringa has largely shown on this passage.

(2.) So, when St. Paul is arguing against the Jews from the types of Sarah, Hagar, Melchisedec, &c. he supposes that in these memorable Old Testament personages there were some things in which Christ and his mystical body the church were delineated, and that these things were admitted by his opponents: otherwise his argument would be inconclusive. Hence it follows, that Isaac, and other persons mentioned in the Old Testament, of whom there is no typical or spiritual signification given in the Scriptures, *in express terms*, were types of Christ in many things that happened to them, or were performed by them. In like manner, St. Paul shows (1 Cor. ix. 9, 10.) that the precept in Deut. xxv. 4. relative to the muzzling of oxen, has a higher spiritual meaning than is suggested by the mere letter of the command.

Such are the most important criteria, by which to ascertain whether a passage may require a spiritual interpretation, or not. But although these rules will afford essential assistance in enabling us to

determine this point, it is another and equally important question, in what manner that interpretation is to be regulated.

In the consideration of this topic, it will be sufficient to remark, that the general principles already laid down[1], with respect to the figurative and allegorical interpretation of the Scriptures, are applicable to the spiritual exposition of the Sacred Writings. It only remains to add, that all mystical or spiritual interpretations must be such as really illustrate, not obscure or perplex the subject. Agreeably to the sound maxim adopted by divines, they must not be made the foundation of articles of faith, but must be offered only to explain or confirm what is elsewhere more clearly revealed[2]; and above all, they must on no account or pretext whatever, be sought after in matters of little moment.

In the spiritual interpretation of Scripture, there are two extremes to be avoided, viz. on the one hand, that we do not restrict such interpretation within too narrow limits; and, on the other hand, that we do not seek for mystical meanings in every passage, to the exclusion of its literal and common sense, when that sense is sufficiently clear and intelligible. The latter of these two extremes is that to which men have in every age been most liable. Hence it is that we find instances of it in the more antient Jewish doctors, especially in Philo, and among many of the fathers, as Cyprian, Jerome, Augustine, and others, and particularly in Origen, who appears to have derived his system of allegorising the Sacred Writings from the school of Plato. Nor are modern expositors altogether free from these extravagances.[3]

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[1] See Chapter I. Sections I. III. and IV. pp. 371—378. and 386—398. *supra.*

[2] "Est regula theologorum, *sensum mysticum non esse argumentativum*, hoc est, non suppeditare firma ac solida argumenta, quibus dogmata fidei inædificentur." Rambach, Inst. Herm. Sacr. pp. 72, 73.

[3] Thus, Cocceius represented the *entire* history of the Old Testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the New Testament dispensation, to the end of the world. He further affirmed, that by far the greatest part of the antient prophecies foretold Christ's ministry and mediation, together with the rise, progress, and revolutions of the church, not only under the figure of persons and transactions, but in a literal manner, and by the sense of the words used in these predictions. And he laid it down as a fundamental rule of interpretation that the *words and phrases of Scripture are to be understood in* EVERY SENSE *of which they are susceptible*: or, in other words, that *they signify in effect every thing which they can signify*. (Mosheim's Ecclesiastical History, vol. v. p. 360. *et seq.* edit. 1808.) These opinions have not been without their advocates in this country; and if our limits permitted, we could adduce numerous instances of evident misinterpretations of the Scriptures which have been occasioned by the adoption of them: one or two, however, must suffice. Thus, the Ten Commandments, or *Moral Law*, as they are usually termed, which the most pious and learned men in every age of the Christian church, have considered to be rules or precepts for regulating the manners or conduct of men, both towards God and towards one another, have been referred to Jesus Christ, under the mistaken idea that they *may* be read with a new interest by believers! (See an exposition of the Ten Commandments on the above principle, if such a perversion of sense and reason may be so called, in the Bible Magazine, vol. iv. pp. 13, 14.) In like manner the first psalm, which, it is generally admitted, describes the respective happiness and misery of the pious and the wicked, according to the Cocceian hypothesis, has been applied to the Saviour of the world, in whom alone all the characters of goodness are made to centre, without any reference to its moral import! An ordinary reader, who peruses Isa. iv. 1., would naturally suppose that the prophet was predicting the calamities that should befall the impenitently wicked Jews, previously to the Babylonish captivity; which calamities he represents to be so great that *seven women shall take hold of one man*, that is, use importunity to be married, and

In these strictures, the author trusts he shall not be charged with improperly censuring "that fair and sober accommodation of the historical and parabolical parts to present times and circumstances, or to the elucidation of either the doctrines or precepts of Christianity, which is sanctioned by the word of God;" and which he has attempted to illustrate in the preceding criteria for ascertaining the mystical or spiritual meaning of the Scriptures. Such an accommodation, it is justly remarked, is perfectly allowable, and may be highly useful; and in some cases it is absolutely necessary. "Let every truly pious man, however, be aware of the danger of extending this principle beyond its natural and obvious application; lest he should wander himself, and lead others also astray from that clearly traced and well-beaten path in which we are assured that even 'a wayfaring man though a fool should not err.' Let no temptations, which vanity, a desire of popularity, or the more specious, but equally fallacious, plea of usefulness may present, seduce him from his tried way. *On the contrary, let him adhere with jealous care to the plain and unforced dictates of the word of God;* lest, by departing from the simplicity of the Gospel, he should inadvertently contribute to the adulteration of Christianity, and to the consequent injury which must thence arise to the spiritual interests of his fellow-creatures." [1]

IV. APPLICATION of the preceding principles to the spiritual interpretation of the Miracles recorded in the New Testament.

Although (as we have already observed) the design of miracles [2] is to mark the divine interposition, yet, when perusing the miracles recorded in the Sacred Writings, we are not to lose sight of the moral

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that upon the hard and unusual conditions of maintaining themselves. But this simple and literal meaning of the passage, agreeably to the rule that the words of Scripture signify every thing which they can signify, has been distorted beyond measure; and, because in the *subsequent* verses of this chapter the prophet makes a transition to evangelical times, this first verse has been made to mean the rapid conversion of mankind to the Christian faith; the *seven women* are the converted persons, and the *one man* is Jesus Christ! A simple reference to the *context* and *subject-matter* of the prophecy would have shown that this verse properly belonged to the third chapter, and had no reference whatever to Gospel times. On the absurdity of the exposition just noticed, it is needless to make any comment. It is surpassed only by the reveries of a modern writer on the Continent, who has pushed the Cocceian hypothesis to the utmost bounds. According to his scheme, the incest of Lot and his daughters was permitted, only to be a sign of the salvation which the world was afterwards to receive from Jesus Christ; and *Joshua the son of Nun* signifies the same thing as *Jesus the son of Man!!!* Kanne's Christus im Alten Testament, that is, Christ in the Old Testament, or inquiries concerning the Adumbrations and Delineations of the Messiah. Nürnberg, 1818, 2 vols. 8vo. Happily this tissue of absurdity is locked up in a language that is read by few comparatively in this country. The author's knowledge of its existence is derived from the valuable periodical journal intitled Mélanges de Religion, de Morale, et de Critique Sacrée, published at Nismes, tome i. pp. 159, 160.

[1] Christian Observer for 1805, vol. iv. p. 133. The two preceding pages of this journal contain some admirable remarks on the evils of spiritualising the Sacred Writings too much. The same topic is also further noticed in volume xvi. for 1817, p. 319. et seq. Many important observations on the history and abuses of spiritual interpretation will be found in the late Rev. J. J. Conybeare's Bampton Lectures for 1824. The whole of Bishop Horne's Preface to his Commentary on the Psalms is equally worthy of perusal for its excellent observations on the same question. The misapplication and abuse of spiritual interpretation are also pointed out by Bishop Vanmildert, Bampton Lectures, p. 241. et seq.

[2] The nature and evidence of miracles are discussed, in Vol. I. pp. 221—298.

and religious instruction concealed under them, and especially under the miracles performed by our Saviour. "All his miracles," indeed, "were undoubtedly so many testimonies that he was sent from God: but they were much more than this, for they were all of such a kind, and attended with such circumstances, as give us an insight into the spiritual state of man, and the great work of his salvation." They were significant emblems of his designs, and figures aptly representing the benefits to be conferred by him upon mankind, and had in them a spiritual sense.

Thus, he cast out evil spirits, who, by the Divine Providence, were permitted to exert themselves at that time, and to possess many persons. By this act he showed that he came to destroy the empire of Satan, and seemed to foretell that, wheresoever his doctrine should prevail, idolatry and vice should be put to flight. — He gave sight to the blind, a miracle well suiting him who brought immortality to light, and taught truth to an ignorant world. *Lucem caliganti reddidit mundo*, applied by Quintus Curtius to a Roman emperor, can be strictly applied to Christ, and to him alone. No prophet ever did this miracle before him, as none ever made the religious discoveries which he made. Our Saviour himself leads us to this observation, and sets his miracle in the same view, saying, upon that occasion, *I am the light of the world; I am come into this world, that they which see not might see.* He cured the deaf, and the dumb, and the lame, and the infirm, and cleansed the lepers, and healed all manner of sicknesses, to show at the same time that he was the physician of souls, which have their diseases corresponding in some manner to those of the body, and are deaf, and dumb, and impotent, and paralytic, and leprous in the spiritual sense. — He fed the hungry multitudes by a miracle, which aptly represented his heavenly doctrine, and the Gospel preached to the poor, and which he himself so explains, saying; *I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever.* — He raised the dead, a miracle peculiarly suiting him, who at the last day should call forth all mankind to appear before him; and, therefore, when he raised Lazarus he uttered those majestic words: *I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.* — He performed some miracles upon persons who were not of his own nation, and it was so ordered by Divine Providence, that these persons, as the centurion, the Syrophœnician woman, the Samaritan leper, should show a greater degree of faith and of gratitude than the Jews to whom the same favours were granted. This was an indication that the Gospel would be more readily received by the Gentiles than by the Jews, and this our Saviour intimates, saying, when he had commended the centurion's faith, *Many shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into utter darkness.*

It were easy to adduce other instances, but the preceding will suffice to establish the rule, especially as the spiritual import of the Christian miracles is particularly considered by every writer that has expressly illustrated them, but by no one with more sobriety than by Dr. Jortin, to whom we are indebted for most of the preceding illustrations. [1]

[1] See Dr. Jortin's Remarks on Ecclesiastical History, vol. i. pp. 267—275. (2d edit.) See also Dr. Dodd's Discourses on the Miracles of the New Testament, and Dr. Collyer's Lectures on Scripture Miracles.

SECTION III.

ON THE INTERPRETATION OF TYPES.

I. *Nature of a Type.* — II. *Different Species of Types.* — 1. *Legal Types.* — 2. *Prophetical Types.* — 3. *Historical Types.* — III. *Rules for the Interpretation of Types.* — IV. *Remarks on the Interpretation of Symbols.*

I. A TYPE, in its primary and literal meaning, simply denotes a rough draught, or less accurate model, from which a more perfect image is made; but, in the sacred or theological sense of the term, a type may be defined to be a symbol of something future and distant, or an example prepared and evidently designed by God to prefigure that future thing. What is thus prefigured is called the *antitype*. [1]

1. The first characteristic of a type is its ADUMBRATION OF THE THING TYPIFIED.

One thing may adumbrate another, — either in something which it has in common with the other: as the Jewish victims by their death represented Christ, who in the fulness of time was to die for mankind: — or in a symbol of some property possessed by the other; as the images of the cherubim, placed in the inner sanctuary of the temple, beautifully represented the celerity of the angels of heaven, not indeed by any celerity of their own, but by wings of curious contrivance, which exhibited an appropriate symbol of swiftness: — or in any other way, in which the thing representing can be compared with the thing represented; as Melchisedec the priest of the Most High God represented Jesus Christ our priest. For though Melchisedec was not an eternal priest, yet the sacred writers have attributed to him a slender and shadowy appearance of eternity, by not mentioning the genealogy of the parents, the birth or death of so illustrious a man, as they commonly do in the case of other eminent persons, but under the divine direction concealing all these particulars.

2. The next requisite to constitute a type is, THAT IT BE PREPARED AND DESIGNED BY GOD TO REPRESENT ITS ANTITYPE. [2]

This forms the distinction between a type and a simile: for many things are compared to others, which they were not made to resemble, for the purpose of representing them. For, though it is said that "all flesh is grass, and all the glory of man as the flower of grass" (1 Pet. i. 24.), no one can consider the tenuity of grass as a type of human weakness, or the flower of grass as a type of human glory. The same remark must be applied also to a metaphor, or that species of simile in which one thing is called by the name of another; for, though Herod from his cunning is called a *fox* (Luke xiii. 32.), and Judah for his cou-

[1] Outram de Sacrificiis, lib. i. c. 18. or p. 215. of Mr. Allen's accurate translation. This work is of singular value to the divinity student; as affording, in a comparatively small compass, one of the most masterly vindications of the vicarious atonement of Christ that ever was published.

[2] "It is essential," observes Bp. Vanmildert, "to a type, in the scriptural acceptation of the term, that there should be a competent evidence of the divine *intention* in the correspondence between it and the antitype, — a matter not left to the imagination of the expositor to discover, but resting on some solid proof from Scripture itself, that this was really the case." Bampton Lectures, p. 239.

rage a *lion's whelp* (Gen xlix. 9.), yet no one supposes foxes to be types of Herod, or young lions types of Judah.

3. Our definition of a type includes also, that the OBJECT REPRESENTED BY IT IS SOMETHING FUTURE.

Those institutions of Moses, which partook of the nature of types, are called "a shadow of things to come" (Col. ii. 17.); and those things which happened unto the fathers for types are said to have been written for our admonition, "upon whom the ends of the world are come." (1 Cor. x. 1. 11.) In the same sense the Mosaic law, which abounded with numerous types, is declared to have had "a shadow of good things to come." (Heb. x. 1.) And those things which by the command of God were formerly transacted in the tabernacle, are described as prefiguring what was afterwards to be done in the heavenly sanctuary. (Heb. ix. 11, 12. 23, 24.) Hence it appears, that a type and a symbol differ from each other as a *genus* and *species*. The term *symbol* is equally applicable to that which represents a thing, past, present, or future: whereas the object represented by a *type* is invariably future. So that all the rites which signified to the Jews any virtues that they were to practise, ought to be called symbols rather than types; and those rites, if there were any, which were divinely appointed to represent things both present and future, may be regarded as both symbols and types;—symbols, as denoting things present; and types, as indicating things future.

4. We may further remark, that a type differs from a parable, in being grounded on a matter of fact, not on a fictitious narrative, but is much of the same nature in actions, or things and persons, as an allegory is in words; though allegories are frequently so plain, that it is scarcely possible for any man to mistake them; and thus it is, in many cases, with respect to types.

Where, indeed, there is only one type or resemblance, it is in some instances not so easily discernible; but where several circumstances concur, it is scarcely possible not to perceive the agreement subsisting between the type and the antitype. Thus, the ark was a type of baptism; the land of Canaan, of heaven; the elevation of the brazen serpent, and the prophet Jonah, of our Saviour's crucifixion and resurrection.

II. In the examination of the Sacred Writings, three SPECIES of types present themselves to our consideration; viz. *Legal Types*, or those contained in the Mosaic law; *Prophetical Types*, and *Historical Types*.

1. LEGAL TYPES. — It evidently appears, from comparing the history and economy of Moses with the whole of the New Testament, that the ritual law was typical of the Messiah and of Gospel blessings: and this point has been so clearly established by the great apostle of the Gentiles in his Epistle to the Hebrews, that it will suffice to adduce a very few examples, to show the nature of *Legal Types*.

Thus, the entire constitution, and offerings of the Levitical priesthood, typically prefigured Christ the great high priest (Heb. v. vii. viii.): and especially the ceremonies observed on the great day of atonement. (Lev. xvi. with Heb. ix. throughout, and x. 1—22.) So, the passover and the paschal lamb typified the sacrifice of Jesus Christ (Exod. xii. 3. *et seq.* with John xix. 36. and 1 Cor. v. 7.): so, the feast of Pentecost, which commemorated the giving of the law on Mount Sinai, (Exod. xix. xx.) prefigured the effusion of the Holy Spirit on the apostles, who were thus enabled to promulgate the Gospel throughout the then known world. (Acts ii. 1—11.) And it has been conjec-

tured [1] that the feast of tabernacles typifies the final restoration of the Jews. In like manner, the privileges of the Jews were types of those enjoyed by all true Christians; "for their relation to God as his people, signified by the name *Israelite* (Rom. ix. 4.), prefigured the more honourable relation, in which believers, the *true Israel*, stand to God. — Their *adoption* as the sons of God, and the privileges they were intitled to by that adoption, were types of believers being made partakers of the *divine nature* by the renewing of the Holy Ghost, and of their title to the inheritance of heaven. — The residence of the *glory*, first in the tabernacle and then in the temple, was a figure of the residence of God by His Spirit in the Christian church, His temple on earth, and of His eternal residence in that church brought to perfection in Heaven. — The *covenant with Abraham* was the new or Gospel covenant, the blessings of which were typified by the temporal blessings promised to him and to his *natural seed:* and the *covenant at Sinai*, whereby the Israelites, as the worshippers of the true God, were separated from the idolatrous nations, was an emblem of the final separation of the righteous from the wicked. — In the *giving of the law*, and the formation of the Israelites into a nation or community, was represented the formation of the city of the living God, and of the general assembly of the church of the first-born. — Lastly, the heavenly country, the habitation of the righteous, was typified by *Canaan*, a country given to the Israelites by God's promise." [2]

2. PROPHETICAL TYPES are those, by which the divinely inspired prophets prefigured or signified things either present or future, by means of external symbols.

Of this description is the prophet Isaiah's going naked (that is, without his prophetic garment) and barefoot (Isa. xx. 2.), to prefigure the fatal destruction of the Egyptians and Ethiopians. — The hiding of a girdle in a rock on the banks of the Euphrates, which, on being subsequently taken thence, proved to be rotten, to denote the destruction which would speedily befall the abandoned and ungrateful Jewish people (Jer. xiii. 1—7. compared with the following verses): — the abstaining from marriage (Jer. xvi. 2.), mourning (ver. 5.), and feasting (ver. 8.), to indicate the woeful calamities denounced by Jehovah against his people for their sins. Similar calamities are prefigured by breaking a potter's vessel. (Jer. xviii. 2—10.) By making bonds and yokes (Jer. xxvii. 1—8.) is prefigured the subjugation of the kings of Edom, Moab, the Ammonites, Tyre, and Sidon, by Nebuchadnezzar: and in like manner, Agabus's binding his own hands with Paul's girdle intimated the apostle's captivity at Jerusalem. (Acts xxi. 10, 11.) [3]

To this class of types may be referred *prophetical and typical visions* of future events: some of these have their interpretation annexed: as Jeremiah's vision of the almond-tree and a seething pot (Jer. i. 11—16.), Ezekiel's vision of the resurrection of dry bones (Ezek. xxxvii.), with many similar instances recorded in the Sacred Writings. Other typical visions, however, will in all probability be explained only by their actual accomplishment; as Ezekiel's vision of the temple and holy city (*ch.* xl. to the end), and especially the Revelation of Saint John: which will then be most clear and intelligible when the whole is fulfilled; as we can now plainly read the calling of the Gentiles in many parts of the Old Testament, which seemed so strange a thing, before it was accomplished, even to those who were well acquainted with the writings of the prophets. See an instance of this in Acts xi. 1—18.

3. HISTORICAL TYPES are the characters, actions, and fortunes of some eminent persons recorded in the Old Testament, so ordered by Divine Providence as to be exact prefigurations of the characters, actions, and fortunes of future persons who should arise under the Gospel dispensation.

In some instances, the persons whose characters and actions prefigured future events, were declared by Jehovah himself to be typical, long before the events which they prefigured came to pass: these have been termed *innate*, or natural historical types; and these may be safely admitted. But *inferred* types, or those in which typical persons were not known to be such, until after the things which they typified had actually happened, (and which can only be consequentially ascertained to be such by probabilities supposed to be agreeable to the analogy of faith,) cannot be too carefully avoided, notwithstanding

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[1] By the Rev. Dr. Elrington, Provost of Trinity College, Dublin. See the grounds of this conjecture ably supported in Dr. Graves's Lectures on the Pentateuch, vol. ii. pp. 393—395. notes.

[2] Dr. Macknight on Rom. ix. 4. note 1.

[3] Other examples of, and observations on, prophetical types, may be seen in Dr. Nares's Warburtonian Lectures on the Prophecies concerning the Messiah, pp. 70—86. 117—125.

they have the sanction of some eminent expositors, because they are not supported by the authority of the inspired writers of the New Testament. [1]

III. From the preceding remarks and statements it will be obvious, that great caution is necessary in the INTERPRETATION OF TYPES; for unless we have the authority of the sacred writers themselves for it, we cannot conclude with certainty that this or that person or thing, which is mentioned in the Old Testament, is a type of Christ on account of the resemblance which we may perceive between them: but we may admit it as probable. "Whatever persons or things recorded in the *Old* Testament, were expressly declared by Christ, or by his apostles, to have been designed as prefigurations of persons or things relating to the *New* Testament, such persons or things so recorded in the *former*, are types of the persons or things with which they are compared in the *latter*. But if we assert, that a person or thing was designed to prefigure *another* person or thing, where no such prefiguration has been declared by *divine authority*, we make an assertion for which we neither *have*, nor can have, the slightest foundation. And even when comparisons *are* instituted in the New Testament between antecedent and subsequent persons or things, we must be careful to distinguish the examples, where a comparison is instituted merely for the sake of *illustration*, from the examples where such a *connection* is declared, as exists in the relation of *a type* to its antitype." [2] In the interpretation of types, therefore,

1. *There must be a fit application of the Type to the Antitype.*

"To constitute one thing the *type* of another, as the term is generally understood in reference to Scripture, something *more* is wanted than mere *resemblance*. The former must not only *resemble* the latter, but must have been *designed* to resemble the latter. It must have been so designed in its *original institution*. It must have been designed as something *preparatory* to the latter. The type, as well as the antitype, must have been pre-ordained; and they must have been pre-ordained as constituent parts of the same general scheme of Divine Providence. It is this *previous design* and this *pre-ordained connection*, which constitute the relation of type and antitype. Where *these* qualities fail, where the *previous design* and the *pre-ordained* connection are wanting, the relation between any two things, however similar in *themselves*, is not the relation of type to antitype." [3] In further explanation of this canon, it may be remarked, that in a type *every* circumstance is far from being typical, as in a parable there are several incidents, which are not to be considered as parts of the parable, nor to be insisted upon as such. From not considering the evident relation which ought to subsist between the type and the antitype, some fanciful expositors, under pretence that the tabernacle of Moses was a figure of the church or of heaven, have converted even the very *boards* and *nails* of it into *types*. Thus Cardinal Bellarmine [4] found the mass to be typified by Melchisedec's bringing forth *bread and wine*, he being a priest of the Most High God. The same great adversary of the Protestants (in his Treatise *de Laicis*) in like manner discovered that their secession under Luther "was typified by the secession of the ten tribes under Jeroboam; while the Lutherans, with equal reason, retorted that Jeroboam was a type of the Pope, and that the secession of Israel from Judah typified, not the secession of the Protestants under Luther, but the secession of the church of Rome from primitive Christianity. But, to whichever of the two events the

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[1] The subject of historical types is copiously (but in some respects fancifully) elucidated by Huet in his Demonstratio Evangelica, cap. 170. vol. ii. pp. 1056—1074. Amst. 1680; and by Dr. Macknight in his Essay on the right Interpretation of the Language of Scripture, in vol. iv. or vi. (4to. or 8vo.) of his translation of the Apostolical Epistles, Essay viii. sect. 1—5. The interpretation of types, generally, is vindicated by Alber, against the modern neologian divines on the Continent, in his Institutiones Hermeneuticæ Nov. Test. vol. i. pp. 63—85.

[2] Bishop Marsh's Lectures, part iii. p. 115.

[3] Ibid. part iii. p. 113.

[4] De Missa, lib. i. c. 9.

secession under Jeroboam may be supposed the most *similar* (if similarity exist there *at all* beyond the mere *act* of secession), we have no authority for pronouncing it a *type* of either. We have no *proof* of previous design and of pre-ordained connection between the subjects of comparison; we have no *proof* that the secession of the Israelites under Jeroboam was designed to prefigure any *other* secession whatever."[1] From the same inattention to considering the necessarily evident relation between the type and the antitype, the Hebrew monarch *Saul*, whose name is by interpretation *Death*, has been made a type of the moral law, which Saint Paul terms the "ministration of *death*." (2 Cor. iii. 7.) In like manner, the period, which elapsed between the anointing of David and the death of Saul, has been made to typify the time of Christ's ministry upon earth!! And the *long war between the house of Saul and the house of David*, (2 Sam. iii. 1.) in which *David waxed stronger and stronger, and the house of Saul weaker and weaker*, has been represented as strikingly pourtrayed in the lengthened contests between the righteousness of faith and that of works, so often alluded to in the epistles, especially in those addressed to the Romans and Galatians!!![2]

It were no difficult task to adduce numerous similar examples of abuse in the interpretation of types: but the preceding will suffice to show the danger of falling into it, and the necessity of confining our attention to the strict relation between the type and the antitype. In further illustration of this canon it may be remarked, that in expounding typical passages two points should be always kept in mind, viz.

(1.) The TYPE *must in the first instance be explained according to its literal sense; and if any part of it appear to be obscure, such obscurity must be removed: as in the history of Jonah, who was swallowed by a great fish, and cast ashore on the third day.*

(2.) The ANALOGY *between the thing prefiguring and the thing prefigured must be* soberly *shown in all its parts.*

The criteria for ascertaining this analogy are to be found solely in the *Sacred Writings themselves;* for whenever the Holy Spirit refers any thing to analogy, either expressly or by implication, there we may rest assured that such analogy was designed by God. But further than this we cannot safely go.

2. *There is often more in the Type than in the Antitype.*

God designed one person or thing in the Old Testament to be a type or shadow of things to come, not in all things, but only in respect to *some particular thing* or things: hence we find many things in the type, that are inapplicable to the antitype. The use of this canon is shown in the epistle to the Hebrews, in which the ritual and sacrifices of the Old Testament are fairly accommodated to Jesus Christ the antitype, although there are many things in that priesthood which do not accord. Thus the priest was to offer sacrifice for his own sins (Heb. v. 3.), which is in no respect applicable to Christ. (Heb. vii. 27.) Again, the Mosaic priesthood is (vii. 18.) *weak and unprofitable*, neither of which characters can be applied to the Redeemer, *who continueth ever*, and *hath an unchangeable priesthood.* (vii. 24, 25.)

3. *Frequently there is more in the Antitype than in the Type.*

The reason of this canon is the same as that of the preceding rule: for, as no single type can express the life and particular actions of Christ, there is necessarily more in the antitype than can be found in the type itself; so that one type must signify one thing, and another type another thing. Thus, *one* goat could not typify Christ both in his death and resurrection; therefore two were appointed (Lev. xvi. 7.), one of which was offered, and prefigured his "full, perfect, and sufficient atonement;" while the other, which was dismissed, typified his triumph over death and the grave. In like manner, Moses was a type of Christ as a Deliverer, or Saviour, in bringing the children of Israel out of Egypt, and Joshua, in bringing them into Canaan, which was a type of heaven, — the true country of all sincere Christians.

4. *The wicked, as such, are* NOT *to be made Types of Christ.*

For how can a thing, which is bad in itself, prefigure or typify a thing that is good? Yet, for want of attending to this obvious and almost self-evident proposition, some[3] ex-

[1] Bp. Marsh's Lectures, part iii. p. 117.

[2] The reader who may be desirous of seeing the above extravagant *typifications* treated at length, will find them minutely stated, with other similar particulars equally extravagant, in the "Bible Magazine," vol. iv. pp. 22—29.

[3] Azorius, the Spanish Jesuit, in his Institutiones Morales, lib. viii. c. 2.; and Cornelius à Lapide, in Præfat. ad Pentateuch, canon 40.

positors have interpreted the adultery of David, and the incest of Amnon, as typical of the Messiah! and the oak on which Absalom was suspended by the hair of the head, has been made a type of the cross of Christ![1] It is not, however, to be denied, that the punishments of some malefactors are *accommodated* to Christ as an antitype. Thus, Deut. xxi. 23. is by Saint Paul accommodated *typically* to him, Gal. iii. 13. Jonah, we have already observed, was a type of Christ, by his continuance three days and three nights in the belly of a great fish: but the point of resemblance is to be sought, not in his being there as the punishment of his disobedience to the divine command, but *in his coming forth, at the expiration of that time*, alive, and in perfect vigour; which coming forth prefigured the resurrection of Christ.

5. In Types and Antitypes, an enallage or change sometimes takes place; as when the thing prefigured assumes the name of the type or figure; and, on the contrary, when the type of the thing represented assumes the name of the antitype.

Of the first kind of enallage we have examples in Ezek. xxxiv. 23. xxxvii. 24, 25. and Hos. iii. 5.; in which descriptions of Messiah's kingdom he is styled David; because as he was prefigured by David in many respects, so he was to descend from him. In like manner Christ is called a *lamb*, (John i. 29. 36. and Rev. xix. 7. 9.) because the paschal lamb was an eminent type of him. So, the Christian church is sometimes called Mount Sion and Jerusalem (Gal. iv. 26. Heb. xii. 22. Rev. xxi. 2.), because these places were types of her.

Of the second kind of enallage we have instances: — 1. *In prophetical types*, in which the name of a person or thing, properly agreeing with the antitype, and for which the type was proposed, is given to any one: as in Isa. vii. 3. and viii. 1—3. So, the wife of the prophet Hosea, and his legitimate children, are by the command of Jehovah termed a *wife of whoredoms*, and *children of whoredoms*, (Hos. i. 2.) on account of the Israelites, who were the antitype, and were guilty of spiritual whoredom or adultery. See Hos. i. 4. 6. 9. 2. *In historical types*, as when hanging was called in the Old Testament the curse of the Lord, because it was made a type of Christ, who was made a curse for our sins, as the apostle Paul argues in Gal. iii. 13.

6. That we may not fall into extremes, in the interpretation of Types, we must, in every instance, proceed cautiously, "with fear and trembling," lest we imagine mysteries to exist where none were ever intended.

No mystical or typical sense, therefore, ought to be put upon a plain passage of Scripture, the meaning of which is obvious and natural; unless it be evident from some other part of Scripture that the place is to be understood in a double sense. When Paul says, (Gal. iii. 24. Col. ii. 17.) that the *law was a schoolmaster to bring men to Christ*, and a *shadow of things to come*, we must instantly acknowledge that the ceremonial law in general was a type of the mysteries of the Gospel. Nothing can be more contrary to that sober judgment which is so strenuously urged by the apostle (Rom. xii. 3.), than to seek for types where there are not the smallest marks or traces of any; and that, too, by contradicting the plain and literal meaning of Scripture, and not unfrequently in direct opposition to common sense. "Should not the prudence and moderation of Christ and his apostles in this respect be imitated? Is it not pretending to be wiser than they were, to look for mysteries where they designed none? How unreasonable is it to lay an useless weight on the consciences of Christians, and to bear down the *true* and *revealed*, under the unwieldy burthen of traditional mysteries."[2]

IV. Closely connected with the interpretation of types is the ex-

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[1] By Gretzer, De Cruce, lib. i. c. 6.

[2] Beausobre's Introduction to the New Testament. (Bishop Watson's Tracts, vol. iii. p. 140.) In the preceding observations on the interpretation of types, the author has chiefly been indebted to Glassii Philologia Sacra, lib. ii. part i. tract. ii. sect. iv. col. 442—472., which has been unaccountably *omitted* by Prof. Dathe in his otherwise truly valuable edition of that work; Langii Hermeneutica Sacra, pp. 97—119.; J. E. Pfeiffer, Inst. Herm. Sacr. pp. 775—795.; Viser, Hermeneutica Sacra Novi Testamenti, part ii. pp. 184—188. The subject of types is particularly considered and ably illustrated in Dr. Outram de Sacrificiis, particularly lib. i. cap. 18. and lib. ii. c. 7. (pp. 217—228. 361—384. of Mr. Allen's translation already noticed); Mr. Faber's Horæ Mosaicæ, vol. ii. pp. 40—173.; Bishop Chandler's Defence of Christianity from the Prophecies of the Old Testament, &c. chap. iii.; and Mr. Wilson's popular Inquiry into the Doctrine of Scripture Types. Edinburgh, 1823. 8vo. But the fullest view of this subject is stated by Dr. Graves to be found in the Rev. Samuel Mather's work on the Figures and Types of the Old Testament. Dublin, 1683. 4to.

pounding of SYMBOLS; which, though often confounded with them, are nevertheless widely different in their nature. By *symbols* [1] we mean "certain representative marks, rather than express pictures; or, if pictures, such as were at the time *characters*, and, besides presenting to the eye the resemblance of a particular object, suggested a general idea to the mind. As, when a *horn* was made to denote *strength*, an *eye* and *sceptre*, *majesty*, and in numberless such instances; where the picture was not drawn to express merely the thing itself, but something else, which was, or was conceived to be, analogous to it. This more complex and ingenious form of picture-writing was much practised by the Egyptians, and is that which we know by the name of *Hieroglyphics*." [2]

It has been doubted whether symbolical language should be referred to figurative or spiritual interpretation; in the former case, it would have occupied a place in the discussion respecting the figurative language of Scripture; but, on consideration, it will appear that it is most nearly allied to mystical interpretation. For a symbol differs from a type in this respect, that the former represents something *past* or *present*, while a *type* represents something future. The images of the cherubim over the propitiatory were symbols; the bread and wine in the last supper also were symbols. The commanded sacrifice of Isaac was given for a type; the sacrifices of the law were types. So far, Bishop Warburton has remarked, symbols and types agree in their *genus*, that they are equally representations, but in their *species* they differ widely. It is not required, he further observes, that the *symbol* should partake of the *nature* of the thing represented: the cherubim shadowed out the celerity of angels, but not by any physical celerity of their own; the bread and wine shadowed out the body and blood of Christ, but not by any change in the elements. But *types* being, on the contrary, representations of *things future*, and so partaking of the nature of *prophecy*, were to convey information concerning the *nature* of the antitypes, or of the things represented; which they could not do but by the exhibition of their own nature. And hence we collect, that the command to offer Isaac, being the command to offer a *real sacrifice*, the death and sufferings of Christ, thereby represented, were a *real sacrifice*. [3]

As the same rules, which regulate the general interpretation of the tropes and figures occurring in the Scriptures, are equally applicable to the interpretation of symbols, it will be sufficient to refer to a former part of this volume [4], in which that topic is particularly discussed.

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[1] Before an alphabet was invented, and what we call literary writing was formed into an art, men had no way to record their conceptions, or to convey them to others at a distance, but by setting down the figures and tropes of such things as were the objects of their contemplation. Hence, the way of writing in *picture* was as universal, and almost as early, as the way of speaking in *metaphor*; and from the same reason, the necessity of the thing. In process of time, and through many successive improvements, this rude and simple mode of picture-writing was succeeded by that of *symbols*, or was enlarged at least and enriched by it. Bishop Hurd's Introduction to the Study of the Prophecies, serm. ix. (Works, vol. v. p. 238.)

[2] Bishop Hurd's Introduction to the Study of the Prophecies, serm. ix. (Works, vol. v. p. 239.)

[3] Divine Legation of Moses, book ix. ch. ii. (Works, vol. vi. p. 289. 8vo. edit.)

[4] See pp. 371—378. *supra*.

Much light will also be thrown upon the symbolical language of Scripture, by a careful collation of the writings of the prophets with each other; for "the symbolical language of the prophets is almost a science in itself. None can fully comprehend the depth, sublimity, and force of their writings, who are not thoroughly acquainted with the peculiar and appropriate imagery they were accustomed to use. This is the main key to many of the prophecies; and, without knowing how to apply it, the interpreter will often in vain essay to discover their hidden treasures."[1] Lastly, the diligent comparison of the New Testament with the Old will essentially contribute to illustrate the symbolical phraseology of the prophets. For instance, we learn what is intended by the *water* promised to the Israelites in Isa. xliv. 3., and to which the thirsty are invited in ch. lv. 1., from John iv. 10. and vii. 37—39.; where it is explained of the Holy Spirit and his gifts which were afterwards to be dispensed.[2]

CHAPTER IV.

ON THE INTERPRETATION OF THE SCRIPTURE PROPHECIES.

SECTION I.

GENERAL RULES FOR ASCERTAINING THE SENSE OF THE PROPHETIC WRITINGS.

PROPHECY, or the prediction of future events, is justly considered as the highest evidence that can be given, of supernatural communion with the Deity. The force of the argument from prophecy, for proving the divine inspiration of the sacred records, has already been exhibited; and the cavils of objectors, from its alleged obscurity, has been obviated.[3] Difficulties, it is readily admitted, do exist in understanding the prophetic writings: but these are either owing to our ignorance of history and of the Scriptures, or because the prophecies themselves are yet unfulfilled. The latter can only be understood when the events foretold have actually been accomplished: but the former class of difficulties may be removed in many, if not in all, cases; and the knowledge, sense, and meaning of the prophets may, in a considerable degree, be attained by prayer, reading, and meditation, and by comparing Scripture with Scripture, especially with the writings of the New Testament, and

[1] Bp. Vanmildert's Lectures, p. 240.

[2] See a Concise Dictionary of the Symbolical Language of Prophecy, infra, Vol. IV. Index I.

[3] See Vol. I. pp. 299—363. For an account of the Prophets, see Vol. IV. Part I. Chap. IV. Sect. I., and for an analysis of their writings, with critical remarks thereon, see also Vol. IV. Part I. Chap. IV. Sections II.—IV.

particularly with the book of the Revelation.[1] With this view, the following general rules will be found useful in investigating the *sense and meaning* of the prophecies, as well as their *accomplishment.*

I. *As not any prophecy of Scripture is of self-interpretation,* (2 Pet. i. 20.) *or is its own interpreter, "the sense of the prophecy is to be sought in the events of the world, and in the harmony of the prophetic writings, rather than in the bare terms of any single prediction."*[2]

In the consideration of this canon, the following circumstances should be carefully attended to:

(1.) *Consider well the times when the several prophets flourished, in what place and under what kings they uttered their predictions, the duration of their prophetic ministry, and their personal rank and condition, and, lastly, whatever can be known respecting their life and transactions.*

These particulars, indeed, cannot in every instance be ascertained, the circumstances relating to many of the prophets being very obscure: but, where they can be known, it is necessary to attend to them, as this will materially contribute to the right understanding of the prophetic writings.[3] Thus, in order to understand correctly the prophecy of Isaiah, we should make ourselves acquainted with the state and condition of the people of Israel under the kings Amaziah, Uzziah, Jotham, Ahaz, and Hezekiah. With this view, the books of Kings (2. xiv.—xxi.) and 2 Chron. (xvi.—xxii.) ought to be repeatedly perused and studied; because they contain an accurate view of the state of those times.

(2.) *The situation of the particular places, of which the prophets speak, must also be kept in mind, as well as that of the neighbouring places; there being in the prophetic writings frequent allusions to the situation and antient names of places.*

When places are mentioned as lying north, south, east, or west, it is generally to be understood of their situation with respect to Judæa or Jerusalem; when the context does not plainly restrict the scene to some other place. For instance, Egypt and Arabia are every where called the land of the south, because they are situated to the south of Jerusalem: thus in Daniel (ch. xi.) the *king of the south* signifies the king of Egypt, and the *king of the north,* the monarch of Syria. The *sea* is often put for the west, the Mediterranean Sea being to the west of Judæa: by the *earth,* the prophets often mean the land of Judæa, and sometimes the great continent of all Asia and Africa, to which they had access by land: and by the *isles of the sea,* they understood the places to which they sailed, particularly all Europe, and probably the islands and sea-coasts of the Mediterranean. The appellation of *sea* is also given to the great rivers Nile and Euphrates, which, overflowing their banks, appear like small seas or great lakes. The *Egyptian Sea,* with its *seven streams,* mentioned in Isa. xi. 15. is the Nile with its seven mouths: the *sea,* mentioned in Isa. xxvii. 1. and Jer. li. 36. is the Euphrates; and the *desert of the sea,* in Isa. xxi. 1. is the country of Babylon, watered by that river. In like manner, the Jewish

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1. There is scarcely an expression in this book which is not taken out of Daniel or some other prophet; Sir Isaac Newton has observed, that it is written in the same style and language with the prophecies of Daniel, and has the same relation to them which they have to one another, so that all of them together make but one complete prophecy; and in like manner it consists of two parts, an introductory prophecy, and an interpretation thereof. (Observations on the Apocalypse, chap. ii. p. 254.) The style of the Revelations, says the profoundly learned Dr. Lightfoot, "is very prophetical as to the things spoken, and very hebraizing as to the speaking of them. Exceeding much of the old prophets' language and manner [is] adduced to intimate New Stories: and exceeding much of the Jews' language and allusion to their customs and opinions, thereby to speak the things more familiarly to be understood." Harmony of the New Testament, p. 154. (Lond. 1655.) See also Langii Hermeneutica Sacra, pp. 148—150.

2. Bishop Horsley. This learned prelate has shown in his sermon on 2 Pet. i. 20. that the clause — *No prophecy of the Scripture is of any private interpretation* — may be more precisely thus expressed: — "*Not any prophecy of Scripture is of self-interpretation,* or is its own interpreter: because the Scripture prophecies are not detached predictions of separate independent events, but are united in a regular and entire system, all terminating in one great object, — the promulgation of the Gospel, and the complete establishment of the Messiah's kingdom." Sermons, vol. ii. pp. 13—16.

3. On the chronological order, &c. of the prophets, see Vol. IV. Part I. Chap. IV. Sect. I.

people are described by several particular appellations, after the division of the kingdom in the reign of Jeroboam: thus, the ten tribes, being distinct from the other two, and subject to a different king, until the time of the Assyrian captivity, are respectively called *Samaria*, *Ephraim*, and *Joseph*; because the city of *Samaria*, which was situated in the allotment of the tribe of *Ephraim*, who was the son of Joseph, was the metropolis of the kings of Israel. Compare Isa. vii. 2. 5. 8, 9. Psal. lxxxi. 5. Hos. vii. 11. Amos v. 15. and vi. 6. They were also called Israel and Jacob, because they formed the greater part of Israel's, or Jacob's posterity. The other two tribes of Judah and Benjamin are called the *kingdom of Judah*, the *house of David*, *Jerusalem* or *Sion* (Isa. vii. 13. and xl. 2. Psal. cxxvi. 1. and Isa. lii. 8.), because those two tribes adhered to the family of David, from whose posterity their kings sprung, and the capital of their dominions was Jerusalem, within whose precincts was Mount Sion. After their return, however, from the Babylonish captivity, the names of Israel and Judah are promiscuously applied to all the descendants of the twelve tribes who were thus restored to their native country. This is the case in the writings of the prophets Haggai, Zechariah, and Malachi, who all flourished after that event. In addition to the situations and names of places, whatever relates to the history of those times must be ascertained, as far as is practicable, by consulting not only the historical books of Scripture, and the writings of Josephus, (whose statements must sometimes be taken with great caution, as he has not *always* related the sacred history with fidelity,) but also by comparing the narratives of Herodotus, Diodorus Siculus, and other profane historians, who have written on the affairs of the Chaldæans, Babylonians, Egyptians, Tyrians, Medes and Persians, and other Oriental nations, with whom the posterity of Jacob had any intercourse. Quotations from these writers may be seen in all the larger commentaries on the Bible. Dr. Prideaux's Connection of Sacred and Profane History, and Bishop Newton's Dissertations on the Prophecies, are both particularly valuable for the illustrations of the sacred predictions which they have respectively drawn from profane authors. In the Geographical Index, at the end of the third volume of this work, under the articles *Assyria*, *Babylon*, *Egypt*, *Media*, and *Persia*, we have given an Abstract of the Profane History of the East, from the time of Solomon until the Babylonish Captivity, to facilitate the better understanding of the history of the Hebrews, described in the writings of the prophets.

(3.) *As the prophets treat not only of past transactions and present occurrences, but also foretell future events, in order to understand them, we must diligently consult the histories of the following ages, both sacred and profane, and carefully see whether we can trace in them the fulfilment of any prophecy.*

The event is the best interpreter of a prediction: this inquiry into history, however, demands not only great labour, but also great industry and equal judgment, in order that the events may be referred to those prophecies with which they harmonise. These events must not be far-fetched; nor can they always be ascertained, because the circumstances alluded to by the prophets are often unknown to us, being yet future. Hence a considerable portion of the prophets, especially of the book of Revelation, is not only not understood, but *cannot* at present be comprehended. Some conjectures, perhaps, may be offered: but these should be advanced with caution as far as they throw light upon prophecy; and, where this is wanting, we must withhold our assent from such conjectures.

(4.) *The words and phrases of a prophecy must be explained, where they are obscure; if they be very intricate, every single word should be expounded; and, if the sense be involved in metaphorical and emblematical expressions (as very frequently is the case), these must be explained according to the principles already laid down.*

No strained or far-fetched interpretation, therefore, should be admitted; and that sense of any word or phrase is always to be preferred, which is the clearest and most precise.

(5.) *Similar prophecies of the same event must be carefully compared, in order to elucidate more clearly the sense of the sacred predictions.*

For instance, after having ascertained the subject of the prophet's discourse and the sense of the words, Isa. liii. 5. (*He was wounded*, literally *pierced through*, for our transgressions,) may be compared with Psal. xxii. 16. (*They pierced my hands and my feet*), and with Zech. xii. 10. (*They shall look on me whom they have pierced.*) In thus paralleling the prophecies, regard must be had to the predictions of *former* prophets, which are sometimes repeated with abridgment, or more distinctly explained by others; and also to the predictions of *subsequent* prophets, who sometimes repeat, with greater clearness and precision, former prophecies, which had been more obscurely announced.

II. *In order to understand the prophets, great attention should be paid to the prophetic style, which is highly figurative, and particularly abounds in metaphorical and hyperbolical expressions.*

By images borrowed from the natural world, the prophets often understand something in the world politic. Thus, as the sun, moon, stars, and heavenly bodies, denote kings, queens, rulers, and persons in great power; and the increase of splendour in those luminaries denotes increase of prosperity, as in Isa. xxx. 26. and lx. 19. On the other hand, their darkening, setting, or falling, signifies a reverse of fortune, or the entire destruction of the potentate or kingdom to which they refer. In this manner the prophet Isaiah denounced the divine judgments on Babylon, (Isa. xiii. 10. 13.) and on Idumæa (xxxiv. 4—6.); and Jeremiah, on the Jews and Jerusalem. (Jer. iv. 23, 24.) The destruction of Egypt is predicted in similar terms by Ezekiel (xxxii. 7, 8.); and also the terrible judgments that would befall the unbelieving Jews, by Joel. (ii. 28—31.) And Jesus Christ himself employed the same phraseology in foretelling the destruction of Jerusalem by the Romans. (Matt. xxiv. 29.)

In further illustration of this rule it may be observed, that the prophetical writings contain numerous figures and similitudes that appear strange to our habits and modes of thinking; but which in their times were perfectly familiar. These figures and similitudes, therefore, must not be interpreted according to our notions of things, but agreeably to the genius of Oriental writing: for instance, very numerous metaphors are taken from agriculture and the pastoral life, which were common pursuits among the Jews, some of the prophets themselves having been herdsmen or shepherds. However humble such employment may appear to us, they were not accounted servile at the time the prophets flourished. Other representations of events, that were to come to pass under the New Testament dispensation, are drawn from the sacred rites of the Jews. Thus, the conversion of Egypt to the Gospel is foretold (Isa. xix. 19. 21.) by *setting up an altar, and offering sacrifice to the Lord;* and the conversion of the Gentiles in general (Mal. i. 11.) by the offering up of incense. The service of God under the Gospel is set forth (Zech. xiv. 16.) *by going up to Jerusalem, and keeping the feast of tabernacles there;* and the abundant effusion of the Holy Spirit, in the miraculous gifts which attended the preaching of the Gospel, is represented (Joel ii. 28.) *by prophesying, and dreaming dreams, and seeing visions.* In this passage the prophet did not intend to say, that these things should literally and actually take place under the Christian dispensation: but, in order that his meaning might be the better understood by those whom he addressed, he expressed the abundant measure of gifts and Gospel light by images drawn from those privileges which were at that time most highly valued by the Jews.

Although the prophets thus frequently employ words in a figurative or metaphorical meaning, yet we ought not, *without necessity,* to depart from the primitive sense of their expressions: and that necessity exists, only when the plain and original sense is less proper, as well as less suitable to the subject and context, or contrary to other passages of Scripture. But, even in this case, we must carefully assign to each prophetical symbol its proper and definite meaning, and never vary from that meaning.

III. *As the greater part of the prophetic writings was first composed in verse, and still retains much of the air and cast of the original, an attention to the division of the lines, and to that peculiarity of Hebrew poetry by which the sense of one line or couplet so frequently corresponds with another, will frequently lead to the meaning of many passages; one line of a couplet, or member of a sentence, being generally a commentary on the other.*

Of this rule we have an example in Isa. xxxiv. 6.

> The Lord hath a sacrifice in Bozrah,
> And a great slaughter in the land of Idumæa.

Here the metaphor in the first verse is expressed in the same terms in the next: the sacrifice in Bozrah means the great slaughter in the land of Idumæa, of which Bozrah was the capital. Similar instances occur in Isa. xliv. 3. and lxi. 10. and in Micah vi. 6. in which the parallelism is more extended. Concerning the nature of Prophetic Poesy, see pp. 441, 442. of the present volume.

IV. *Particular names are often put by the prophets for more general ones, in order that they may place the thing represented, as it were, before the eyes of their hearers: but in such passages they are not to be understood literally.*

Thus, in Joel iii. 4., *Tyre and Sidon, and all the coasts of Palestine*, are put, by way of poetical description, for all the enemies of the Jews; and the Greeks and Sabæans for distant nations. In like manner the prophet Amos (ch. ix. 12.), when speaking of the enemies of the Jews, mentions *the remnant of Edom, or the Idumæans.*

V. *It is usual with the prophets to express the same thing in a great variety of expressions; whence they abound in amplifications, each rising above the other in strength and beauty.*

For instance, when describing drought or famine, they accumulate together numerous epithets, to represent the sorrow that would accompany those calamities; on the other hand, when delineating plenty, they pourtray, in a great variety of expressions, the joy of the people possessed of abundance of grain; and in like manner, the horrors of war and the blessings of peace, the misery of the wicked and the blessedness of the righteous, are contrasted with numerous illustrations. It were unnecessary to cite examples, as we can scarcely open a single page of the prophetic writings without seeing instances; but in reading such passages it is not to be supposed that each individual phrase possesses a distinct and peculiar sense.

VI. *The order of time is not always to be looked for in the prophetic writings: for they frequently resume topics of which they have formerly treated, after other subjects have intervened, and again discuss them.*

Jeremiah and Ezekiel may, in particular, be cited as instances of this abruptness of style, who spoke of various things as they were moved by the Holy Spirit, and as occasion required; and whose discourses, being first dispersed, were afterwards collected together without regard to the order of time. In the midst of the mention of particular mercies promised to, or of judgments denounced against, the people of God, the prophets sometimes break forth into sublime predictions concerning the Messiah: these digressions appear extremely abrupt and incoherent to those who do not consider how seasonable the mention of Christ may be, in conjunction with that of the mercies of God, (of which he is the foundation and pinnacle, the ground and consummation,) and with the threats of the judgments of God, in which he was his people's grand consolation. [1] A careful examination, however, of the plan and distribution of the different prophetical books will always enable the diligent reader to trace the arrangement and scope of the respective prophecies. Where, indeed, a new prediction or discourse is distinguished from a former one by a new title, as in Haggai i. 1. and ii. 10. 20., it is an easy task to trace such an arrangement and scope: but where the prophets do not introduce any new titles (Hosea for instance) it becomes very difficult. Vitringa has laid it down as a canon [2], that in *continued* predictions, which are not distinguished one from another by titles or inscriptions, we should carefully attend both to the *beginning* and *end* of the prophetic sermon, as well as to the period of time in which the scene of the prophetic vision is fixed, and to the period in which it ends. This will tend to illustrate the sermons or discourses of Isaiah, in the forty first and following chapters of his prophecy.

It is, however, probable that those prophecies — whose *terminus à quo* demonstrates the beginning of the time of Christ's kingdom, and the *terminus ad quem* the end of that time, — give a narration of the principal events that shall befall the church in a continued series, unless any thing intervene which may require us to go back to former times. Upon this foundation depends the interpretation of Isa. liv. 1. to lx. 22. The commencement of this prophecy unquestionably belongs to the beginning of Messiah's kingdom; the term or end falls upon the most flourishing state of that kingdom, which is to follow the conversion of the Jewish nation, and the vindication of the afflicted church; which deliverance, as well as the flourishing state of Christ's kingdom, are described in Isa. lix. 19—21. and lx. throughout.

VII. *The prophets often change both persons and tenses, sometimes speaking in their own persons, at other times representing God, his people, or their enemies, as respectively speaking, and without noticing the change of person; sometimes taking things past or present for things future, to denote the certainty of the events.*

Of this observation we have a signal instance in that very obscure prediction contained in Isa. xxi. 11, 12. which, according to Bishop Lowth's translation, is as follows:

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1 Boyle on the Style of the Holy Scriptures, Works, vol. ii. pp. 271.

2 Typus Doctrinæ Propheticæ, p. 179.

THE ORACLE CONCERNING DUMAH.

A voice crieth unto me from Seir:
Watchman, what from the night?
Watchman, what from the night?
The watchman replieth:
The morning cometh, and also the night.
If ye will inquire, inquire ye: come again.

This prophecy, from the uncertainty of the occasion on which it was uttered, as well as from the brevity of the expression, is very obscure; but, if we observe the *transitions*, and carefully distinguish between the person *speaking* and the person *spoken to*, we shall be able to apprehend its general import. It expresses the inquiries, made of a prophet of Jehovah by a people who were in a very distressed and hazardous condition, concerning the fates which awaited them. The Edomites as well as the Jews were subdued by the Babylonians. They anxiously inquire of the prophet, how long their subjection is to last. He intimates that the Jews should be delivered from captivity, but not the Edomites. The transition being thus observed, the obscurity disappears.

Isa. ix. 6., liii. throughout, lxiii. throughout, Zech. ix. 9. and Rev. xviii. 2. (to mention no other instances), may be adduced as examples of the *substitution of the past or present, in order to denote the certainty of things yet future*: attention to the scope and context of the prophetic discourse will here also, as in the preceding rule, enable the reader to distinguish the various transitions with sufficient accuracy. [1]

It may here be further observed, that, in the computation of time, a *day* is used by the prophet to denote a *year*: a *week*, seven years; and that, when they speak of the *latter*, or *last days*, they invariably mean the days of the Messiah, or the time of the Gospel dispensation. The expression *that day*, often means the same time, and always some period at a distance.

VIII. *When the prophets received a commission to declare any thing, the message is sometimes expressed as if they had been appointed to do it themselves.*

This remark has, in substance, been already made. It is introduced again, in order to illustrate the phraseology of the prophetic writings. One or two additional examples will show the necessity of attending to it in interpreting the predictions of the Sacred Writings.

Thus, when Isaiah was sent to tell the Jews, that their heart would become fat, and their ears heavy, and that they would be guilty of shutting their eyes, so as not to understand and believe the truth; the message is thus expressed: *Go and tell this people, hear ye indeed, but understand not, and see ye indeed, but perceive not.* This implies, that they would not employ the faculties which they possessed, so as to understand and believe the Gospel. The reason of this is assigned: *Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes and hear with their ears, and understand with their heart, and convert and be healed.* (Isa. vi. 9, 10.) This is merely a prediction of what they would do: for when this prophetic declaration was accomplished, the Saviour quoted the passage, and expressed its genuine sense: *In them is fulfilled the prophecy of Esaias, which saith: For this people's heart is waxed gross and their ears are dull of hearing, and their ears they have closed: lest at any time, they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* (Matt. xiii. 15.) This condition is still more explicitly stated in John iii. 19. *This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.* The Lord said to Jeremiah, *I have put my words in thy mouth; see, I have this day set thee over the nations, to root out*

[1] This change of tense, however, is not exclusively confined to predictions of future events: it is sometimes used by the prophets to represent duties as performed which ought to be done: thus, in Mal. i. 6. *A son honours* (ought to honour) *his father.* But it is more frequently employed by the writers of the New Testament to express both our Christian privileges, and the duties to which they oblige us. Thus, Matt. v. 13. *Ye are* (ought to be) *the salt of the earth.* Rom. ii. 4. *The goodness of God leadeth* (ought to lead) *thee to repentance.* 2 Cor. iii. 18. *We all with open face beholding* (enjoying the means of beholding) *as in a glass the glory of the Lord, are* (ought to be) *changed into the same image from glory to glory.* Similar instances may be seen in 1 Cor. v. 7. Col. iii. 3. Heb. xiii. 14. 1 Pet. i. 6. 1 John ii. 15. iii. 9. and v. 4. 18. Dr. Taylor's Key to the Apostolic Writings, § 274. (Bishop Watson's Tracts, vol. iii. p. 241.)

and to pull down, and to destroy, and to throw down, and to build, and to plant. (Jer. i. 10.) The meaning of this message is, that the prophet was appointed to declare to the nations, that they should be rooted out, pulled down, and destroyed, and that others would be planted in their place, and built up. When Ezekiel beheld the glory of the God of Israel, he observes, that *it was according to the appearance of the vision which I saw, when I came* TO DESTROY THE CITY. (Ezek. xliii. 3.) That is, when he came to prophesy that the city should be destroyed.

IX. *As symbolic actions and prophetic visions greatly resemble parables, and were employed for the same purpose, viz. more powerfully to instruct and engage the attention of the people, they must be interpreted in the same manner as parables.* [1]

We must therefore chiefly consider the scope and design of such symbolic actions and prophetic visions, without attempting too minute an explanation of all the poetical images and figures with which the sacred writers adorned their style. For instance, in Zech. i. 7—11., it is not necessary to inquire what is meant by the *man riding upon a red horse, and standing among the myrtle trees:* this vision represents so many angels returning probably from the kingdoms over which they presided, to give to Jehovah an account of their expedition and ministry. The horses, it has been conjectured, denote their power and celerity; and the different colours the difference of their ministries. The *scope* of the vision, however, is sufficiently plain: the angels tell that all the earth was *sitting still and at rest;* the Persian empire and other nations connected with Judæa, enjoying peace at that time, though the Jews continued in an unsettled state. [2]

SECTION II.

OBSERVATIONS ON THE ACCOMPLISHMENT OF PROPHECY IN GENERAL.

A PROPHECY is demonstrated to be fulfilled when we can prove that the event has actually taken place, precisely according to the manner in which it was foretold, either from sacred history, where that is practicable, or from profane authors of unimpeachable veracity; whose characters stand so high, that they cannot possibly be suspected of having forged any thing to favour the idea of its accomplishment. In order to ascertain whether a prediction has been fulfilled, we must first endeavour to find out the general scheme of the prophecy in question, by a careful comparison of the parts with the whole, and with corresponding prophecies both earlier and later; and to classify the various things spoken of, lest the judgment be perplexed with a multitude of references. And, secondly, in our deductions from the prophecies thus arranged, those predictions, and their respective accomplishments, are principally to be selected and urged, which chiefly tend to remove all suspicion of their taking place by accident, or being foretold by some happy conjecture. Now this may be done, by showing the vast *distance of time* between the prophecy and the event foretold; the *agreement* of very many, even of the minutest circumstances, so that, when completed, the description determinately applies to the subject; and, lastly, the *dependence of actions* upon the uncertain will of man, or upon opportunity presenting itself: for *all* these things are of such a nature, that no unassisted

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[1] On the construction of parabolic language, see pp. 400—406. of this volume.

[2] Archbishop Newcome on Zech. i. 7—11.

human intellect either can or could possibly foresee them. These two general observations being premised, we now proceed to offer a few canons by which to ascertain the accomplishment of prophecy.

I. *The same prophecies frequently have a double meaning, and refer to different events, the one near, the other remote; the one temporal, the other spiritual or perhaps eternal. The prophets thus having several events in view, their expressions may be partly applicable to one, and partly to another, and it is not always easy to mark the transitions. What has not been fulfilled in the first, we must apply to the second; and what has already been fulfilled, may often be considered as typical of what remains to be accomplished.*

The double sense of prophecy has been opposed with much ingenuity by Mr. Whiston, Dr. Sykes, and Dr. Benson, in this country, and by Father Balthus in France, as well as by most of the German theologians, who severally contend that the antient prophecies contain only one sense: but, that the rule above stated is correct, we apprehend will appear from the following remarks and illustrations.

1. "Throughout the whole of prophetical Scripture, a time of retribution and of vengeance on God's enemies is announced. It is called '*the day of the Lord*,' '*the day of wrath and slaughter; of the Lord's anger, visitation and judgment*;' '*the great day*;' and '*the last day*.' At the same time it is to be observed, that this kind of description, and the same expressions, which are used to represent this great day, are also employed by the prophets to describe the fall and punishment of particular states and empires; of Babylon, by Isaiah (ch. xiii.); of Egypt, by Ezekiel (ch. xxx. 2—4. and xxxii. 7, 8.); of Jerusalem by Jeremiah, Joel, and by our Lord (Matt. xxiv.): and in many of these prophecies, the description of the calamity, which is to fall on any *particular* state or nation, is so blended and intermixed with that *general* destruction, which, in the final days of vengeance, will invade *all* the inhabitants of the earth, that the industry and skill of our ablest interpreters have been scarcely equal to separate and assort them. Hence it has been concluded, by judicious divines, that these partial prophecies and particular instances of the divine vengeance, whose accomplishment we know to have taken place, are presented to us as types, certain tokens and forerunners, of some greater events which are also disclosed in them. To the dreadful time of universal vengeance, they all appear to look forward, beyond their first and more immediate object. Little, indeed, can we doubt that such is to be considered the use and application of these prophecies, since we see them thus applied by our Lord and his apostles." [1]

2. The second psalm is primarily an inauguration hymn, composed by David, the anointed of Jehovah, when crowned with victory, and placed triumphant on the sacred hill of Sion. But, in Acts iv. 25. the inspired apostles with one voice declare it to be descriptive of the exaltation of the Messiah, and of the opposition raised against the Gospel, both by Jews and Gentiles. — The latter part of the sixteenth psalm is spoken of David's person, and is, unquestionably, in its first and immediate sense, to be understood of him, and of his hope of rising after death to an endless life: but it is equally clear from Acts ii. 25—31. that it was spoken of Christ, the son of David, who was typified by that king and prophet. — The twenty-second psalm [2], though primarily intended of David

[1] Dr. Woodhouse on the Apocalypse, pp. 172, 173. One of the most remarkable of these prophecies, he observes, is that splendid one of Isaiah, ch. xxxiv.; the importance and universality of which is to be collected from the manner in which it is introduced: "*All nations and people, the world and all things in it*," are summoned to the audience. It represents "*the day of the Lord's vengeance*," and the year of the *recompenses* for the controversy of Sion (ver. 8.); it descends on *all nations* and *their armies*. (ver. 2.) The images of wrathful vengeance and utter dissolution are the same which are presented under the sixth seal in the Revelation of St. John. (vi. 12—17.) The hosts of heaven are dissolved; the heavens are rolled together as a scroll of parchment; the stars fall like a leaf from a vine, or a fig from its tree. And yet *Idumæa* is mentioned by the prophet as the *particular* object of vengeance: such seems to be the *typical* completion and *primary* application of this prophecy: but it has evidently a more sublime and future prospect, and in this sense the *whole world* is its object: and using the same symbols and figurative expressions with the prophecy of the sixth seal, with those of the fourteenth, fifteenth, and, above all, sixteenth chapters of the Apocalypse, and with others of the Old and New Testaments, it must, with them, be finally referred to the *great day* of the Lord's vengeance for its perfect completion." Ibid. p. 174.

[2] Dr. Randolph has a beautiful exposition of this psalm at the end of vol. i. of his View of Christ's Ministry, pp. 503—515.

when he was in great distress and forsaken by God, is yet, secondarily and mystically, to be understood of our blessed Saviour during his passion upon the cross; and so it is applied by himself. (Matt. xxvii. 46.) And it is further observable, that other passages of this psalm (v. 8. 16. 18.) are noticed by the Evangelist, as being fulfilled at that time (Matt. xxvii. 35. 43.); now it is certain that they could not be fulfilled unless they had been intended in this mysterious sense of Jesus Christ. The forty-fifth psalm is, in the original, a *song of loves*, an epithalamium on the nuptials of King Solomon and the King of Egypt's daughter; but from Heb. i. 8. we are assured that it is addressed to Christ; and, therefore, in a remote and spiritual sense, it celebrates the majesty and glory of his kingdom, his mystical union with his church, and the admirable benefits that would be conferred upon her in the times of the Gospel.

It would be no difficult task to adduce many other psalms in which the double sense is most clearly to be discerned [1]: but we shall proceed to cite a few instances from the writings of the prophets.

(1.) Isa. vii. 14. — In the *primary* but lower sense of this prophecy, the sign given was to assure Ahaz that the land of Judæa would speedily be delivered from the kings of Samaria and Damascus, by whom it was invaded. But the introduction of the prophecy, the singular stress laid upon it, and the exact sense of the terms in which it was expressed, make it in a high degree probable that it had another and more important purpose: and the event has clearly proved that the *sign given* had, secondarily and mystically, a respect to the miraculous birth of Christ, and to a deliverance much more momentous than that of Ahaz from his then present distressful situation. [2]

(2.) Isa. xi. 6. — What is here said of the wolf dwelling with the lamb, &c. is understood as having its first completion in the reign of Hezekiah, when profound peace was enjoyed after the troubles caused by Sennacherib; but its *second* and full completion is under the Gospel, whose power in changing the hearts, tempers, and lives of the worst of men, is here foretold and described by a singularly beautiful assemblage of images. Of this blessed power there has, in every age of Christianity, been a cloud of witnesses; although its most glorious æra predicted in this passage, may not yet be arrived. The latter part of the same chapter, in which there are many beautiful allusions to the Exodus from Egypt, seems to refer principally to the future restoration of the Jews from their several dispersions, and to that happy period when they and the Gentiles shall stand together under the banner of Jesus, and unite their zeal in extending the limits of his kingdom. This is a favourite theme with Isaiah, who is usually and justly designated the Evangelical Prophet, and who (ch. xl.) predicted the deliverance of the Jews from the Babylonish captivity, and their restoration to the land of Canaan; — events which were primarily and literally accomplished, but which by the evangelist Matthew (iii. 3.) and by our Lord himself (Matt. xi. 10. are said to have been fulfilled by John the Baptist's preaching in the wilderness of Judæa; and which, secondarily and spiritually, foretold the deliverance of mankind from the infinitely greater bondage of sin.

(3.) Once more. — Hos. xi. 1. *Out of Egypt have I called my son.* This passage, in its literal sense, was meant of God's delivering the children of Israel out of Egypt; but, in its secondary and mystical sense, there can be no doubt that an allusion was intended by the Holy Spirit to the call of the infant Christ out of the same country. (Matt. ii. 15.)

Thus it is evident that many prophecies *must be taken in a double sense*, in order to understand their full import; and this twofold application of them, by our Lord and his apostles, is a full authority for us to consider and apply them in a similar way. In order to ascertain

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[1] Bishop Horne, in the preface to his admirable commentary on the Psalms, has noticed a considerable number of those divine odes, which bear a double meaning, the propriety of which he has fully vindicated. Works, vol. ii. pp. x—xx. See also Dr. Apthorpe's Warburtonian "Discourses on Prophecy," vol. i. pp. 77—89.; and Dr. Nares's Warburtonian Lectures, intitled "A Connected and Chronological View of the Prophecies relating to the Christian Church," pp. 155—162. 176, 177. Almost the whole of the Psalms are applied by Bishop Horsley to the Messiah, in his "Book of Psalms translated from the Hebrew," 2 vols. 8vo. But Bishop Marsh has endeavoured to show that there are no double meanings, or, as he terms them, *secondary senses*, in prophecy. Lectures on Divinity, part iv. lect. 22.

[2] There is a good philological illustration of this prediction in Dr. Randolph's Prælectiones Theologicæ, in vol. ii. (pp. 446. et seq.) of his View of Christ's Ministry; and an elaborate vindication and explanation of it in the Abbé Hook's Religionis Naturalis et Revelatæ Principia, tom. ii. pp. 491—498.

whether a prophecy is to be taken in a double sense, the following rules have been laid down by the celebrated Vitringa.[1]

(1.) That we may attain an accurate and distinct knowledge of the *subject* of a prediction, we must carefully attend to all the *attributes* and *characters* which are applied to the subject of the prophecy: if the subject be not specifically mentioned by *name*, it must be discovered by its characteristics; of this description are many of the prophecies concerning Christ, particularly Psalms ii. xxii. xlv. lx. Isa. liii. Zech. iii. 8. If the subject be named, we must inquire whether it is to be taken properly or mystically, or partly properly and partly mystically; as in Psalm lxxii.

(2.) We must not, however, depart from the literal sense of the subject, when called by its own proper name, if all the attributes, or the principal and more remarkable ones, agree to the subject of the prophecy. This rule will be found of considerable use in interpreting the prophecies concerning Israel, Judah, Tyre, Babylon, Egypt, and other countries and places.

(3.) If the attributes by no means agree with the subject expressed in a prophecy by its own name, we must direct our thoughts to another subject which corresponds to it, and which assumes a mystic name, on account of the agreement between the type and antitype. Examples of this occur in the prophecies concerning Edom (Isa. lxiii. 1—6.), David (Ezek. xxxiv. 24—31.), and Elijah. (Mal. iv. 5.)

(4.) If, in prophecies, the subject be expressed by name, which may bear both a proper and a mystical interpretation, and the attributes of the prophetic discourse be of a mixed kind, so that some of them agree more strictly with the subject mystically taken, while others are more correctly predicated of it in a literal and grammatical sense: — in such cases, we must take the subject of the prophecy to be, not simple, but *complex:* and the prophet, actuated by divine illumination, expresses himself in such a manner as designedly to be understood of both senses, and to intimate to the reader that the mystical or allegorical sense is enveloped in the literal sense.

Thus, many of the prophecies concerning Babylon, Edom, Egypt, and Tyre, contain such august and magnificent expressions, as, if taken properly, will admit of a very poor and barren exposition: and, therefore, it must be presumed that the Holy Spirit designed something more, and to lead our minds to the mystical Babylon, &c. In like manner, such grand things are sometimes spoken concerning the return of the Jews from the Babylonish captivity, and mention is made of such distinguished blessings being bestowed upon them, as necessarily lead us to look for a further and more complete fulfilment in the redemption by Jesus Christ, and the spiritual blessings of grace bestowed upon the people of God, under the Gospel dispensation. Isa. liii. 1—3. and Jer. iii. 14—18., to cite no other examples, present very striking illustrations of this remark. Hence it follows, that,

(5.) Prophecies of a general nature are applicable by accommodation to individuals; most of the things, which are spoken of the church, being equally applicable to her individual members.

(6.) Prophecies of a particular nature, on the other hand, admit, and often require, an extended sense: for instance, Edom, Moab, or any of the enemies of God's people, are often put for the whole; what is said of one being generally applicable to the rest. And, in like manner, what is said either to or concerning God's people, on any particular occasion, is of general application; as all, who stand in the same relation to God, have an interest in the same prophecies.

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[1] In his Typus Doctrinæ Propheticæ, cap. ii. Dr. Apthorpe has translated eighteen of Vitringa's canons (which are admirably illustrated by numerous examples in his valuable commentary on Isaiah) in his Lectures on Prophecy, vol. i. pp. 90—106. Jahn has given several additional examples. Introd. ad Vet. Fœdus, pp. 332—334.

(7.) In continued prophecies, which are not distinguished one from another, we should carefully attend, *first*, to the beginning and end of each discourse, and, *secondly*, to the epoch of time which commences the scene of the prophetic vision, and the term in which it ends.

The *first* observation is of principal use in the discourses of Isaiah, from the fortieth chapter to the end of the book. This distinction, often difficult and somewhat obscure, is of great moment in the interpretation of the prophecies, that we may not consider as a continued discourse what ought to be divided into several distinct topics. The *last* part of this canon is indispensable in explaining the Psalms and Prophetic Visions. See Psal. xxiv. 1. Isa. vi. 1.

II. *Predictions, denouncing judgments to come, do not in themselves speak the absolute futurity of the event, but only declare what is to be expected by the persons to whom they are made, and what will certainly come to pass, unless God in his mercy interpose between the threatening and the event.*

"So that comminations do speak only the *debitum pœnæ*, and the necessary obligation to punishment: but therein God doth not bind up himself as he doth in absolute promises; the reason is, because comminations confer no right to any, which absolute promises do, and therefore God is not bound to necessary performance of what he threatens. Indeed the guilt or obligation to punishment is necessary, where the offence hath been committed, to which the threatening was annexed: but the execution of that punishment doth still depend upon God's arbitrarious will, and therefore he may suspend or remove it upon serious addresses made to himself in order to it. For, since God was pleased not to take the present forfeiture of the first grand transgression, but made such a relaxation of that penal law, that conditions of pardon were admittable, notwithstanding sentence passed upon the malefactors, there is strong ground of presumption in human nature, that God's forbearance of mankind, notwithstanding sin, doth suppose his readiness to pardon offenders upon their repentance, and, therefore, that all particular threatenings of judgment to come do suppose incorrigibleness in those against whom they are pronounced; upon which the foundation of hope is built, that if timely repentance do intervene, God will remove those judgments which are threatened against them [1]:" of these conditional comminatory predictions we have examples in Jonah's preaching to the Ninevites (Jonah iii. 4—10.), and in Isaiah's denunciation of death to Hezekiah. (Isa. xxxviii. 1.) See also a similar instance in Jer. xxxviii. 14—23.

III. *Predictions then express divine purposes, when many prophets in several ages concur in the same prediction.* —

"Because it is hardly seen but all those tacit conditions, which are supposed in general promises or comminations, may be altered in different ages: but, when the conditions alter, and the predictions continue the same, it is a stronger evidence that it is some immutable counsel of God, which is expressed in those predictions. And in this case one prediction confirms the foregoing, as the Jews say of prophets, '*one prophet that hath the testimony of another prophet, is supposed to be true:*' but it must be with this supposition, that the other prophet was before approved to be a true prophet. Now, both these meet in the prophecies concerning our Saviour; for to him bear all the prophets witness, and in their several ages they had several things revealed to them concerning him: and the uniformity and perfect harmony of all these several prophecies by persons at so great distance from each other, and being of several interests and employments, and in several places, yet all giving light to each other, and exactly meeting at last in the accomplishment, do give us yet a further and clearer evidence, that all those several beams came from the same sun, when all those scattered rays were at last gathered into one body again at the appearance of the Sun of Righteousness in the world." [2]

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[1] Stillingfleet's Origines Sacræ, book ii. chap. vi. § 10. pp. 120, 121. 8th edit. Jahn, Enchiridion Hermeneuticæ Sacræ, pp. 148, 149.

[2] Stillingfleet's Orig. Sac. p. 120.

SECTION III.

OBSERVATIONS ON THE ACCOMPLISHMENT OF PROPHECIES CONCERNING THE MESSIAH IN PARTICULAR.[1]

I. *JESUS CHRIST being the great subject and end of Scripture revelation, we ought every where to search for Prophecies concerning him.*

We are assured by Christ himself that the Scriptures testify of him (John v. 39.), and that in Moses, the Psalms, and Prophets, there are things concerning him (Luke xxiv. 25—27. 44.): further, we have the declaration of an inspired apostle, that to him give all the prophets witness (Acts x. 43.), and of an angel of God, that "*the testimony of Jesus is the spirit of prophecy.*" (Rev. xix. 10.) It may, therefore, be remarked generally, that whatsoever is emphatically and characteristically spoken of some certain person, not called by his own name, in the psalms or prophetical books, so that each predicate can be fully demonstrated in no single subject of that or any other time, must be taken as said and predicted of the Messiah. The twenty-second psalm, and the fifty-third chapter of Isaiah's prophecy, may be adduced as illustrations of this rule, which will not mislead any student or reader of the sacred volume. The four first remarks in p. 471. may be advantageously employed in the application of this rule.

II. *The interpretation of the word of prophecy, made by Jesus Christ himself, and by his inspired apostles, is a rule and key by which to interpret correctly the prophecies cited or alluded to by them.*

The propriety of this canon must be obvious: for as every one is the best interpreter of his own words, so the Holy Spirit (under whose influence the antient prophets wrote and spoke), in more recent prophecies, refers to former predictions, and often uses the same words, phrases, and images, thus leading us to understand the true sense of those oracles.[2] For instance, the prophecy (in Isa. viii. 14.) that the Messiah would prove a stone of stumbling and a rock of offence, is more plainly repeated by Simeon (Luke ii. 34.), and is shown to have been fulfilled by Paul (Rom. ix. 32, 33.), and by Peter (1 Pet. ii. 8.); and the sixteenth psalm is expressly applied to Jesus Christ by the latter of these apostles. (Acts ii. 25—31.)[3]

III. *Where the prophets describe a golden age of felicity, they clearly foretell Gospel times: and particularly in the Prophecies and Psalms, whatever is predicated of a person not named, in terms expressive of such excellence, glory, and other characteristics, as are suitable in their just emphases to no other subject, must be interpreted as spoken and predicted of the Messiah.*

1. It is thus that the writers of the New Testament interpret and allege the antient prophecies; instances may be given in Deut. xviii. 18. Psalms viii. xvi. xxii. xl. lxix. lxxviii. cxviii. 22, 23. Isa. iv. 2. vii. 14, 15. xlii. 1. liii. Zech. iii. 8. and xii. 10. It is worthy of remark that the writers of the New Testament directly apply to the SON OF GOD the most magnificent descriptions and attributes of the FATHER in the Old Testament; as in Psal. lxviii. 18. cii. 26, 27. Isa. xlv. 22—24.; which teach us to *acknowledge the mystery of God and the Father and of Christ, in whom are hid all the treasures of wisdom and knowledge.* (Col. ii. 2, 3.)

2. At the time the prophets respectively flourished, the Israelites and Jews were, in general, notoriously wicked, although, even in the worst of times, there was a considerable number who feared Jehovah. Hence, while the prophets denounce national judgments upon the wicked (in which temporal afflictions the righteous would necessarily be involved), they at the same time hold out to the latter, to strengthen their trust in God, predictions of future and better times; and, with promises of some great and temporal deliverance, they invariably connect a display of the yet greater though future deliverance of the Messiah;

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[1] Bishop Marsh (Divinity Lectures, part iv. lect. xx. and xxi.) has several admirable observations on the connection subsisting between the truth of Christianity and the prophecies relating to the Messiah: nearly the whole of Lecture xxi. is occupied with examples of predictions literally and strictly *foretelling the coming of Christ.*

[2] Bishop Lowth has some fine remarks on this topic towards the close of his eleventh Lecture.

[3] The petty cavils and evasions of Ruperti and other modern commentators, who deny (without being able to disprove) the above canon, are well exposed by Dr. J. P. Smith, on the Person of Christ, vol. i. pp. 222, 223.

the peace and happiness which are to prevail in consequence of that deliverance, are portrayed in such a beautiful assemblage of images, and delineate so high a state of felicity, that, as there is no period in the history of the world, prior to the Christian dispensation, to which they can in any way be applied, these predictions of future happiness and peace must necessarily be understood exclusively to refer to Gospel times. Many passages might be adduced from the prophetic writings in confirmation of this rule. It will, however, suffice to adduce two instances from Isaiah, ch. ix. 2—7. and xi. 1—9. In the former of these passages, the peaceful kingdom of the Messiah is set forth, its extent and duration; and in the latter, the singular peace and happiness which should then prevail, are delineated in imagery of unequalled beauty and energy. [1]

IV. *Things foretold as universally or indefinitely to come to pass under the Gospel, are to be understood, — as they respect the duty, — of all persons; but, — as they respect the event, — only of God's people.*

Thus, when the peace, that is foretold to prevail in Gospel times, is stated to be so great that men should then *beat their swords into plough-shares, and their spears into pruning hooks;* that nation should not *lift up sword against nation, neither learn war any more* (Isa. ii. 4.); and that *the wolf should lie down with the lamb, and the leopard with the kid* (Isa. xi. 6. and lxv. 25. with other passages that might be adduced); — all these highly figurative expressions are to be understood of the nature, design, and tendency of the Gospel, and what is the duty of all its professors, and what would actually take place in the Christian world, if all who profess the Christian doctrine did sincerely and cordially obey its dictates. And, so far as the Gospel does prevail upon any, it reclaims their wild and unruly natures; from being furious as wolves, they become meek as lambs; and from raging like lions, they become gentle and tender as kids: so far are they from hurting or injuring others, that they dare not entertain any the slightest thoughts of malevolence or revenge, towards their most inveterate enemies.

V. *As the antient prophecies concerning the Messiah are of two kinds, some of them relating to his first coming to suffer, while the rest of them concern his second coming to advance his kingdom, and restore the Jews; — in all these prophecies, we must carefully distinguish between his first coming in humiliation to accomplish his mediatorial work on the cross, and his second coming in glory to judgment.*

This distinction is sufficiently obvious in those passages which treat of either coming separately, as in Isa. vii. 14. ix. 6. liii. &c. which treat of his *first coming* in the flesh; and in Isa. ii. 10—21., which refers to his *second coming* to judgment. To the former must be referred all those passages which relate to his humiliation. But it is more difficult to distinguish each advent in those passages, in which the prophet makes an *immediate* transition from the one to the other. For instance, in Isa. xl. 1—9., the prediction relates to the first advent of Christ, but in v. 10. his second coming to judgment is noticed, express mention being made of the solemn work of retribution, which is peculiar to judgment. Again, in Jer. xxiii. 5—7. the promise of sending the Son of God into the world is in v. 8. joined with a prophecy concerning the conversion of the Jews, which is yet future. A similar instance of uniting the two advents of Christ occurs in Mal. iii. 1—5. By distinguishing, however, between them, we shall be better able to combat the objections of the Jews, who apply to the Messiah all those predictions which refer to a state of exaltation, while they overlook all those plain, though less numerous prophecies, in which is described Messiah's first coming in a state of humiliation.

Before we dismiss the important subject of prophecy, there are two cautions, which must uniformly be kept in view in studying the prophetic writings.

1. The first is, *that we do not apply passing events as actually fulfilling particular prophecies.*

It has justly been remarked, that "a commentator upon the predictions of Daniel and John can never be too much upon his guard against the fascinating idea, that he may expect to find *every passing event of his own day* there predicted. Before he ventures to introduce any exposition founded upon *present* circumstances, he ought to make it clearly appear that it both accords with the *chronological* order so carefully preserved in those prophecies,

[1] Rambach, Inst. Herm. pp. 175—177. J. P. Carpzov, Primæ Lineæ Hermeneuticæ, pp. 25, 26.

that it strictly harmonises with the *language of symbols*, and that it demonstrates every part of the prediction to tally *exactly* with its supposed accomplishments." [1]

2. The other caution is, that *we do not curiously pry beyond what is expressly written, or describe as fulfilled prophecies which are yet future.*

Such *secret things*, as unaccomplished prophecies, *belong unto the Lord* our God; and it is a vain waste of time to weary ourselves with conjectures respecting the *precise* mode of their accomplishment. Upon these points, when we go beyond what is written, we exceed our commission: and it has almost invariably been found, that a commentator, who attempted to show *how* a prophecy was about to be fulfilled, was by the event convicted of error. We may safely and positively declare what will come to pass, and we may even say *how* it will come to pass, so long as we resolutely confine ourselves to the *explicit declarations of Scripture;* but to point out the *manner* in which an event will be accomplished, *any further than the word of God* hath revealed the manner of it, is to pry too curiously into what he hath purposely concealed, and to aim at becoming prophets, instead of contenting ourselves with being humble and fallible expositors of prophecy. What *the Bible* hath declared, that *we* may without hesitation declare: beyond this, all is mere vague conjecture. [2]

On the subject of apparent contradictions between prophecies and their accomplishment, see Chap. VII. Sect. III. *infra*.[3]

CHAPTER V.

ON THE DOCTRINAL INTERPRETATION OF THE SCRIPTURES.

AS the Holy Scriptures contain the revealed will of God to man, they not only offer to our attention the most interesting histories and characters for our instruction by example, and the most sublime prophecies for the confirmation of our faith, but they likewise present to our serious study, *doctrinal truths* of the utmost importance. Some of these occur in the historical, poetical, and prophetical parts of the Bible: but they are chiefly to be found in the apostolic epistles which, though originally designed for the edification of particular

1 Faber's Dissertation on the Prophecies, vol. ii. pp. 277.

2 Ibid. vol. i. p. 77.

3 In addition to the writers cited in the course of this chapter, it may be stated that the fulfilment of prophecy is fully considered by Bishop Newton in his "Dissertations," 2 vols. 8vo. See also Sir Isaac Newton's Observations on Daniel, and the Apocalypse, 4to. A. H. Franckii Introductio ad Lectionem Prophetarum, (Halæ Magdeburgicæ, 1724. 8vo.) pp. 1—88. In pp. 91—247. he has applied his general principles to the interpretation of the prophet Jonah; Glassii Philologia Sacr. lib. i. tract. iv. col. 311—324. 4to. edit. Lipsiæ, 1725); Rambachii Observationes Selectæ de Parallelismo Sacro, pp. 219—235., and his Instit. Hermeneuticæ Sacræ, pp. 741—745. 779—791. J. E. Pfeifferi, Inst. Herm. Sacr. pp. 79—81.; Langii Hermeneutica Sacra, pp. 133—150.; Turretin de Sacræ Scripturæ Interpretatione, cap. iv. pp. 244—255.; in pp. 256—295. he has given an admirable illustration of the principles laid down by him in the preceding chapter by expounding chapters i. and ii. of the prophecy of Joel; Pareau, Institutio Interpretis Veteris Testamenti, pp. 468—519.; Principes Généraux pour l'Intelligence des Prophéties (Paris, 1763. 8vo.); Bishop Warburton's Divine Legation of Moses, book vi. (Works, vol. vi. p. 47. *et seq.*); Dr. Hey's Norrisian Lectures, vol. i. pp. 235—240.; Dr. Smith's View of the Prophets, 12mo.; Bishop Hurd's Introduction to the Study of the Prophets (Works, vol. v.; Dr. Macknight's Translation and Commentary on the Epistles, vol. iv. (4to. edit.) or vi. (8vo. edit. essay viii. sect. v.; Mr. Frere's Combined View of the Prophecies of Daniel, Esdras, and St. John, 8vo.; and the Rev. Wm. Jones's Lectures on the Figurative Language of Scripture. (Theol. and Miscel. Works, vol. iv.) These writers have all been consulted on the present occasion.

Christian churches or individuals, are nevertheless of *general application, and designed for the guidance of the universal church in every age.* For many of the fundamental doctrines of Christianity are more copiously treated in the epistles, which are not so particularly explained in the gospels: and as the authors of the several epistles wrote under the same divine inspiration as the evangelists, the epistles and gospels must be taken together, to complete the rule of Christian faith. The doctrinal interpretation, therefore, of the Sacred Writings is of paramount consequence; as by this means we are enabled to acquire a correct and saving knowledge of the will of God concerning us. In the prosecution of this important branch of sacred literature, the following observations are offered to the attention of the student.

I. *The meaning of the Sacred Writings is not to be determined according to modern notions and systems: but we must endeavour to carry ourselves back to the very times and places in which they were written, and realise the ideas and modes of thinking of the sacred writers.*

This rule is of the utmost importance for understanding the Scriptures; but is too commonly neglected by commentators and expositors, who, when applying themselves to the explanation of the Sacred Writings, have a preconceived system of doctrine which they seek in the Bible, and to which they refer every passage of Scripture. Thus they rather draw the Scriptures to *their* system of doctrine, than bring their doctrines to the standard of Scripture; a mode of interpretation which is altogether unjust, and utterly useless in the attainment of truth. The only way by which to understand the meaning of the sacred writers, and to distinguish between true and false doctrines, is, to lay aside all preconceived modern notions and systems, and to carry ourselves back to the very times and places in which the prophets and apostles wrote. In perusing the Bible, therefore, this rule must be most carefully attended to: — it is only an unbiassed mind that can attain the true and genuine sense of Scripture.[1]

II. *Regard must also be had to the peculiar state of the churches, cities, or persons, to whom particular epistles, especially those of Saint Paul, were addressed; as the knowledge of such state frequently leads to the particular occasion for which such epistle was written.*

"Although the general design of the whole of Scripture was the instruction of the world, and the edification of the church in every age, still there was an immediate and specific design with regard to every book. This appears particularly obvious in reference to the epistles. With the exception of those properly called catholic or general epistles, and of a few written to individuals, they were addressed to particular societies of Christians, and they were adapted to the exact state of those societies, whether consisting chiefly of Jewish or of Heathen converts; whether recently organised as churches, or in a state of flourishing maturity; whether closely cemented together by the strength of brotherly love, or distracted by the spirit of faction; whether steadfast in adherence to the truth, or inclining to the admission of error. Now, if these considerations were present to the mind of the inspired writer of an epistle,

[1] Turretin, de Interp. Sacr. Script. pp. 312. 314. See also some sensible remarks on these perversions of the Sacred Writings in the Christian Observer for 1818, vol. xvii. p. 317.

and served to regulate the strain and the topics of his address, it is evident that they must by no means be disregarded by us in our attempts to ascertain the genuine and intended sense."[1] A knowledge, therefore, of the state of the particular churches, to which they addressed their epistles, is of the greatest importance, not only to enable us to ascertain the scope of any particular epistle, but also for the purpose of reconciling doctrinal passages, which, to a *cursory* reader, may at first sight appear contradictory.

For instance, the Galatian churches, not long after their members had been converted to the faith of the Gospel, were persuaded by some Judaising teachers that it was absolutely necessary they should be circumcised, and observe the entire law of Moses: hence great dissensions arose among the Galatian Christians. These circumstances led Saint Paul to write his Epistle to them; the design of which was, to prove the Jewish ceremonial law to be no longer obligatory, to convince them of the moral and spiritual nature of the Gospel, and thus to restore mutual good-will among them.

Again, Rom. xiv. 5. and Gal. iv. 10, 11. are *apparently* contradictory to each other. In the former passage we read — "*One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.*" The latter passage runs thus: — "*Ye observe days, and months, and times, and years; I am afraid lest I have bestowed upon you labour in vain.*" Now, if we attend to the situation and character of the persons addressed, we shall easily be enabled to solve this seeming difficulty.

The Roman and Galatian churches were composed of both Jews and Gentiles; but they are not addressed promiscuously; neither are they the same description of people who are addressed in both passages. Those who "regarded days," among the Romans, were the *converted Jews*, who, having from their youth observed them as divine appointments, were with difficulty brought to lay them aside. And as their attachment had its origin in a tender regard to divine authority, they were considered as "keeping the day unto the Lord;" and great forbearance was enjoined upon the Gentile converts towards them in that matter. Those, on the other hand, who, among the Galatians, "observed days, and months, and times," were *converted Gentiles*, as is manifest from the context, which describes them as having, in their unconverted state, "done service to them which by nature were no gods." (ch. iv. 8.) These being perverted by certain Judaising teachers, were, contrary to the apostolic decision (Acts xv.), circumcised, and subjected themselves to the yoke of Jewish ceremonies. Nor was this all; they were led to consider these things as necessary to justification and salvation, which were subversive of the doctrine of justification by faith in Jesus Christ. (Acts xv. 1. Gal. v. 4.) These circumstances being considered, the different language of the Apostle is perfectly in character. Circumcision, and conformity to the law of Moses, *in Jewish converts*, was held to be lawful. Even the apostle of the Gentiles himself "to the Jews became a Jew;" frequently, if not constantly, conforming to the Jewish laws. And when writing to others, he expresses himself on this wise: "Is any man called, being circumcised? let him not become uncircumcised. Is any called, in uncircumcision? let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God." (1 Cor. vii. 18, 19.) But for *Gentiles*, who had no such things to allege in their favour, to go off from the liberty granted to them (Acts xv.), and entangle themselves under a yoke of bondage; and not only so, but to make it a term of justification, was sufficient to excite a fear lest the labour which he had bestowed upon them was in vain.[2]

Braunius[3], Vitringa[4], and Buddeus[5] have happily illustrated numerous passages in Saint Paul's Epistles by attending to the circumstances mentioned in the above canon. The state of the Apocalyptic churches has also been well described by our learned countryman Smith[6], by Witsius[7], and especially by Ferdinand Stosch.[8] Rambach, in his Introduction to the Epistle to the Romans, has elaborately investigated the state of the church at Rome, and applied it to the examination and scope of that epistle.[9]

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[1] Rev. H. F. Burder's Sermon on the Duty and Means of ascertaining the genuine Sense of the Scriptures, p. 19.

[2] Fuller's Harmony of Scripture, pp. 44. 46.

[3] Selecta Sacra, lib. i.

[4] Observationes Sacræ, lib. iv. cc. 7, 8.

[5] Jo. Francisci Buddei Ecclesia Apostolica, sive de Statu Ecclesiæ Christianæ sub Apostolis Commentatio Historica-Dogmatica. Jenæ, 1729. 8vo.

[6] In his "Remarks upon the Manners, Religion, and Government of the Turks, with a Survey of the Seven Churches of Asia," 8vo. 1678. The remarks had previously been printed in Latin in 1672, and again in an enlarged edition in 1674.

[7] Miscellanea Sacra, tom. i. p. 669.

[8] Ferdinandi Stosch Syntagma Dissertationum Septem de nominibus totidem Urbium Asiæ ad quos D. Johannes in Apocalypsi Epistolas direxit, 8vo. Guelpherbyti, 1757.

[9] Jo. Jac. Rambachii Introductio Historico-Theologica in Epistolam Pauli ad Romanos. 8vo. Halæ, 1727.

III. *In order to understand any doctrinal book or passage of Scripture, we must attend to the controversies which were agitated at that time, and to which the sacred writers allude: for a key to the apostolic epistles is not to be sought in the modern controversies that divide Christians, and which were not only unknown, but also were not in existence at that time.*

The controversies which were discussed in the age of the apostles, are to be ascertained, partly from their writings, partly from the existing monuments of the primitive Christians, and likewise from some passages in the writings of the Rabbins.

From these it appears that the following were the principal questions then agitated, viz. What is the true way by which to please God, and thus to obtain eternal life — the observance of the Mosaic law, or faith and obedience as held forth in the Gospel? To this question the following was closely allied — Whether the observance of the Mosaic ceremonies was so absolutely necessary, that they were to be imposed on the converted Gentiles? The former question is *particularly* discussed in St. Paul's Epistle to the Romans; the latter in the council held at Jerusalem (Acts xv. 1—31.), and *especially* in the Epistle to the Galatians.

Another question which was most warmly agitated, related to the calling of the Gentiles, which the Jews could by no means bear, as appears from numerous passages in the Gospels, Acts of the Apostles, and the Epistles. The apostles, therefore, found it necessary to assert that point, to confirm it by citing numerous prophecies from the Old Testament relative to the conversion of the Gentiles, and to vindicate it from the objections of the Jews: this has been done by Saint Paul in several chapters of his Epistle to the Romans, as well as in his Epistles to the Ephesians and Colossians, in which he proves that the Jewish ceremonies were superseded.

There were also some Jewish notions, which were refuted both by our Lord and by his apostles; for instance, that all Jews would certainly be saved. Turretin, to whom we are indebted for this observation, has adduced a passage from the Codex Sanhedrin, which affirmed that *every Jew had a portion in the future world*, and another from the Talmud, in which it is said that *Abraham is sitting near the gates of hell, and does not permit any Israelite, however wicked he may be, to descend into hell.*[1] In opposition to such traditions as these, Jesus Christ thus solemnly warned them: *Not every man that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.* (Matt. vii. 21.) This notion was also opposed at length by Saint Paul. (Rom. ii. 16. *et seq.*) Once more: it appears from very many passages of the Jewish writers, that the Jews divided the precepts of the law into great and little, and taught that if a man observed *one such grand precept*, that would suffice to conciliate the favour of God, and would outweigh all his other actions. In opposition to this our Lord solemnly declares, that "whosoever shall break one of *these least commandments*, and shall teach men so, he shall be called (*shall be*) least in the kingdom of heaven" (Matt. v. 19.): and Saint James also, "whosoever shall keep the whole law, and yet offend *in one point*, he is guilty of all." (Ja. ii. 10.)

Further, many erroneous tenets were held and promulgated, in the time of the apostles, by persons calling themselves Christians. To these "oppositions of science falsely so called" (1 Tim. vi. 20.) there are numerous allusions in the Epistles, where such errors are refuted: for instance, Col. ii. 18. the worshipping of angels; Col. ii. 20, 21. against the pretensions of extraordinary mortifications and abstinence; 1 Cor. viii. and 2 Cor. vi. 16, &c. against idols and eating things offered to them, &c. The beginning of Saint John's Gospel, it is well known, was written to refute the false notions of Cerinthus.

IV. *The doctrinal books of Scripture, for instance, the Epistles, are not to be perused in detached portions or sections; but they should be read through at once, with a close attention to the scope and tenor of the discourse, regardless of the divisions into chapters and verses, precisely in the same manner in which we would peruse the letters of Cicero, Pliny, or other antient writers.*

This reading should not be cursory or casual, but frequent and dili-

[1] De Sacr. Script. Interp. p. 316.

gent; and the Epistles should be repeatedly perused, until we become intimately acquainted with their contents.[1] Want of attention to the general scope and design of the doctrinal parts of Scripture, particularly of the Epistles, has been the source of many and great errors: "for, to pick out a verse or two, and criticise on a word or expression, and ground a doctrine thereon, without considering the main scope of the epistle and the occasion of writing it, is just as if a man should interpret antient statutes or records by two or three words or expressions in them, without regard to the true occasion upon which they were made, and without any manner of knowledge and insight into the history of the age in which they were written." The absurdity of such a conduct is too obvious to need further exposure.

Having already offered some hints for investigating the *scope* of a particular book or passage[2], it only remains to notice that there is this general difference observable between the scope of the *Gospels* and that of the *Epistles*, viz. The *former* represent the principles of Christianity *absolutely*, or as they are in themselves; while the *latter* represent them *relatively*, that is, as they respect the state of the world at that particular time.

V. *Where any doctrine is to be deduced from the Scriptures, it will be collected better, and with more precision, from those places in which it is professedly discussed, than from those in which it is noticed only incidentally or by way of inference.*

For instance, in the Epistles to the Romans and Galatians, the doctrine of justification by faith is fully treated: and in those to the Ephesians and Colossians, the calling of the Gentiles and the abrogation of the ceremonial law are particularly illustrated. These must, therefore, be diligently compared together, in order to deduce those doctrines correctly.

VI. *Doctrines peculiar to a certain age are better ascertained from*

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[1] Mr. Locke has forcibly illustrated this remark by relating his own practice in studying the Epistles of Saint Paul. After he had found by long experience that the ordinary way of reading a chapter, and then consulting commentators upon difficult passages, failed in leading him to the true sense of the Epistle, he says, "I saw plainly, after I began once to reflect on it, that if any one should now write me a letter as long as Saint Paul's to the Romans, concerning such a matter as that is, in a style as foreign, and expressions as dubious, as his seem to be, if I should divide it into fifteen or sixteen chapters, and read one of them to-day and another to-morrow, &c. it was ten to one that I should never come to a full and clear comprehension of it. The way to understand the mind of him that wrote it, every one would agree, was to read the whole letter through from one end to the other, all at once, to see what was the main subject and tendency of it; or, if it had several parts and purposes in it, not dependent one of another, nor in a subordination to one chief aim and end, to discover what those different matters were, and where the author concluded one and began another; and if there were any necessity of dividing the Epistles into parts, to mark the boundaries of them." In the prosecution of this thought, Mr. Locke concluded it necessary for the understanding of any one of Saint Paul's Epistles to read it all through at one sitting, and to observe as well as he could, the drift and design of the writer. Successive perusals in a similar way at length gave him a good general view of the Apostle's main purpose in writing the Epistle, the chief branches of his discourse, the arguments he used, and the disposition of the whole. This, however, is not to be attained by one or two hasty readings. "It must be repeated again and again, *with a close attention to the tenor of the discourse, and a perfect neglect of the divisions into chapters and verses.* On the contrary, the safest way is, to suppose that the epistle has but one business and but one aim; until, by a frequent perusal of it, you are forced to see there are distinct independent matters in it, which will forwardly enough show themselves." Locke on the Epistles of Saint Paul, Preface. (Works, vol. ii. pp. 281, 282. 4to.)

[2] See pp. 327—330. *supra.*

writings belonging to that age, or the times immediately following, than from memorials or writings of a later date.

Thus, the ideas entertained by the patriarchs are better collected from the writings immediately concerning them — the book of Genesis, for instance — than from books written long afterwards, as the Apostolic Epistles. — Not that these are unworthy of credit (of such an insinuation the author trusts he shall be fully acquitted), but because the Apostles deduce inferences from passages of Scripture, according to the manner practised *in their own time;* which inferences, though truly correct, and every way worthy the assent of Christians, were not known at the time when such passages were first committed to writing.[1]

VII. *Although the Scriptures sometimes speak of God after the manner of men, they are not to be understood literally, but must be taken in a sense worthy of God.*

This rule was not unknown to the Jews, with whom it was usual to say that the Scriptures speak of God *with the tongue of the sons of men.* When, therefore, *human members, faculties, senses, and affections, are attributed to the Deity,* they are to be understood in a sense worthy of Him: and the manner in which that sense is to be ascertained is twofold: 1. *From the light of nature,* which teaches us that all ideas of imperfection are to be removed from God, and, consequently, corporeity; and, 2. *From the comparison of other passages of Scripture,* in which it is written, that God is a spirit, that he cannot be represented by any figure, and that he is not a man that he should repent, &c. Numerous illustrations of this remark might be offered, were it necessary; but as this subject has already been discussed in a former chapter, it will be sufficient to give a reference to it.[2]

VIII. *No doctrine is admissible, or can be established from the Scriptures, that is either repugnant to them, or contrary to reason or to the analogy of faith.*

For instance, if the doctrine of transubstantiation were to be admitted, the evidence of our reason, as well as of our senses, could no longer be believed, and the consequence would be, that the arguments for the truth of the Christian religion, arising from the miracles and resurrection of Jesus Christ, would fall to the ground, and become of no effect whatever. Articles of revelation, indeed, may be above our reason; but no doctrine, which comes from God, can be irrational, or contrary to those moral truths, which are clearly perceived by the mind of man. We are sure, therefore, that any interpretation of revealed doctrines that is inconsistent with common sense, or with the established laws of morality, must be erroneous. The several parts of those doctrines, which are dispersed through the Scriptures, ought to be collected and explained so as to agree with one another, and form an intelligible and consistent scheme. The different parts of a revelation, which comes from God, must all be reconcileable with one another, and with sound reason. The prejudices of different denominations unfit them for understanding the passages, which are connected with the subjects of their disputations; but there are general principles that all parties adopt: and no text can be interpreted in a sense inconsistent with those articles which are universally received. This conformity, of every part to first principles, is commonly called the analogy of faith; the nature of which and the manner, in which it is to be applied to the interpretation of Scripture, are stated and explained in pp. 333—340.

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1 Turretin, p. 324.

2 See pp. 388, 389. *supra.*

IX. *It is of great importance to the understanding of the doctrinal books of the New Testament, to attend to and distinctly to note the transitions of person which frequently occur, especially in Saint Paul's Epistles.*

The pronouns *I*, *We*, and *You*, are used by the apostles in such a variety of applications, that the understanding of their true meaning is often a key to many difficult passages.

Thus, by the pronoun *I*, Saint Paul sometimes means himself: sometimes any Christian; sometimes a Jew; and sometimes any man, &c. If the speaking of himself in the first person singular have these various meanings, his use of the plural *We* is with far greater latitude; for sometimes *we* means himself alone, sometimes those who were with him whom he makes partners to the Epistles (as in the two Epistles to the Corinthians, and in those to the Philippians and Colossians); sometimes with himself comprehending the other apostles, or preachers of the Gospel, or Christians. Nay, he sometimes speaks in this way of the converted Jews, at others, of the converted Gentiles: sometimes he introduces the unregenerate as speaking in his own person; at other times he personifies false teachers or false Christians, whose names, however, he forbears to mention, lest he should give them offence. In all these instances, his application of the above-mentioned pronouns varies the meaning of the text, and causes it to be differently understood. Examples, illustrative of this remark, may be found in every page of Saint Paul's Epistles. Further, in the current of his discourse, he sometimes drops in the objections of others, and his answers to them, without any change in the scheme of his language, that might give notice of any other person speaking besides himself. To discover this, requires great attention to the Apostle's scope and argument: and yet, if it be neglected or overlooked, it will cause the reader greatly to mistake and misunderstand[1] his meaning, and will also render the sense very perplexed. Mr. Locke, and Dr. Macknight, in their elaborate works on the Epistles, are particularly useful in pointing out these various transitions of persons and subjects.

X. *In applying the Scriptures as a proof of any doctrine, it is necessary to ascertain, if all that is meant be expressed; or, if it be not expressed, what is necessarily implied, in order to complete the passage.*

Thus it is common (as we have already shown[2]) for the sacred writers to mention, only the principal part of any subject, for the whole.

In Rom. x. 9. Paul says; *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart* THAT GOD HATH RAISED HIM FROM THE DEAD, *thou shalt be saved.* The resurrection of Christ is the only article which is mentioned here, because, by that miracle, God established the Saviour's authority, as a lawgiver, and confirmed all the doctrines which he taught. But there are other essential articles, which are necessary to be believed, in order to be saved, though they are not stated in the text. It is added, (ver. 13.) *for whosoever shall call upon the name of the Lord shall be saved.* No *real* Christian can be so ignorant of the Gospel, as to suppose, that no more is necessary, in order to be saved, than to call upon the name of the Lord. In this text, it is evident, that the Apostle mentions only a principal part of what is meant. Now, from the context may be gathered the following particulars, as implied, though not expressed. *First*, in the ninth verse it is affirmed, that in order to be saved, a man must believe in his heart. Secondly, he must confess with his mouth; *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.* Confession implies more than profession. A true believer in Jesus Christ openly, and of his own accord, *professes* the articles of his belief; and when he is persecuted, and examined concerning his religion, he readily *confesses* the truth, as an evidence of his sincerity and faithfulness. Even this is not all that is necessary, in order to be saved; for it is added in the tenth verse, *with the heart man believeth* UNTO RIGHTEOUSNESS, *and with the mouth confession is made unto salvation.* Faith acting on the heart, is productive of a righteous life, and thus the believer becomes a sincere worshipper of the Lord; *for whosoever will call on the name of the Lord shall be saved.* (ver. 13.) In these different passages, it is evident, that a part is mentioned for the whole; and in order to understand all that is implied, the several parts must be collected and put together.

XI. *No article of faith can be established from metaphors, parables, or single obscure and figurative texts.*

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[1] Locke's Preface to the Epistles. (Works, vol. iii. p. 277.)

[2] See p. 415. *supra.*

The metaphorical language of the prophets, and figurative expressions which abound in the Scriptures, are calculated to promote the purposes of godliness by acting on the imagination, and by influencing a believer's conduct; but they never were intended to be a revelation of Gospel principles. Instead of deriving our knowledge of Christianity from parables and figurative passages; *an intimate acquaintance with the doctrines of the Gospel is necessary, in order to be capable of interpreting them.*

The beautiful parable of the man who fell among thieves (Luke x. 30—37. is evidently intended to influence the Jews to be benevolent and kind, like the good Samaritan. Some writers have considered that parable to be a representation of Adam's fall, and of man's recovery, through the interposition and love of Jesus Christ. But those, who embrace this opinion, did not learn these doctrines from the passage itself. No person, who is wholly ignorant of Adam, and of Jesus Christ, could ever learn any thing concerning them, from what is related in this parable. The same observation is equally applicable to every other parable, and typical subject; in which the doctrines of the Gospel cannot be discovered by any person, who has not first learned them from other texts.

CHAPTER VI.

MORAL INTERPRETATION OF SCRIPTURE.

SECTION I.

ON THE INTERPRETATION OF THE MORAL PARTS OF SCRIPTURE.

HAVING already discussed the interpretation of the figurative, spiritual, typical, prophetical, and doctrinal parts of the Sacred Writings, it now remains that we consider the Moral Parts of Scripture. These, indeed, are to be interpreted precisely in the same manner as all other moral writings; regard being had to the peculiar circumstances of the sacred writers, viz. the age in which they wrote, the nation to which they belonged, their style, genius, &c. For, being natives of the East, they treat moral topics, after the oriental manner, in a highly figurative style, and with similitudes and figures considerably more far-fetched than is usual among Greek and Latin authors, or even among the moderns. Again, being for the most part persons in the common walks of life, they generally deliver their precepts in a popular manner, adapted to the capacities of those to whom they were addressed. In the examination of the moral parts of Scripture, the following more particular rules will be found useful.

I. *Moral propositions or discourses are not to be urged too far, but must be understood with a certain degree of latitude, and with various limitations.*

For want of attending to this canon, how many moral truths have been pushed to an extent, which causes them altogether to fail of the effect they were designed to produce! It is not to be denied that universal propositions may be offered: such are frequent in the Scriptures as well as in profane writers, and also in common life; but it is in explaining the expressions by which they are conveyed, that just limits ought to be applied, to prevent them from being urged too far. The nature of the thing, and

various other circumstances will always afford a criterion by which to understand moral propositions with the requisite limitations. In order, however, that this subject may be better understood, and applied to the Scriptures, we will state a few of these limitations, and illustrate them by examples.

1. *Universal or indefinite moral propositions, often denote nothing more than the natural aptitude or tendency of a thing to produce a certain effect, even although that effect should not actually take place.*

Thus, when Solomon says that *a soft answer turneth away wrath*, (Prov. xv. 1.) the best method of mitigating anger is pointed out, although the obstinacy or wickedness of man may produce a different result. In like manner, when St. Peter says, *Who is he that will harm you, if ye be followers of that which is good?* (1 Pet. iii. 13.) this expression is not to be understood as implying that good men shall *never* be ill-treated: but it simply denotes the natural effect which a virtuous life will probably produce, viz. many occasions of irritating men will be avoided, and, on the other hand, their friendship and favour will be conciliated.

2. *Universal or indefinite propositions denote only what generally or often takes place.*

As in Prov. xxii. 6. *Train up a child in the way he should go: and when he is old he will not depart from it.* Here the wise monarch intimates not what always takes place, but what is the frequent consequence of judicious education. To this rule are to be referred all those propositions which treat of the manners, virtues, or vices of particular nations, conditions, or ages. Thus Saint Paul says, that the *Cretans are always liars.* (Tit. i. 12.) Again, when the same apostle, pourtraying the struggles of an enlightened but unregenerate person, says — *I know that in me (that is, in my flesh) dwelleth no good thing*, (Rom. vii. 18.) he does not mean to say that there is nothing morally good in man; but that no man is by nature *spiritually* good, or *good in the sight of God.*[1]

3. *Universal or indefinite propositions frequently denote* DUTY, *or what* OUGHT *to be done, not what always does actually take place.*

"It is the way of the Scriptures," says a late writer, "to speak to and of the visible members of the church of Christ, under such appellations and expressions as may seem, at first hearing, to imply that they are all of them truly righteous and holy persons. Thus the apostles style those to whom they write, in general, *saints*; they speak of them as "sanctified in Christ Jesus, chosen of God, buried with Christ in baptism, risen again with him from the dead, sitting with him in heavenly places;" and particularly Saint Paul (Tit. iii. 5.) says, that they were "saved by the washing of regeneration," &c. The reason of which is, that they were visibly, by *obligation*, and by profession all this; which was thus represented to them, the more effectually to stir them up, and engage them to live according to their profession and obligation."[2]

By this rule also we may explain Mal. ii. 7. "*The priest's lips should keep knowledge:*" which passage the advocates of the church of Rome urge, as asserting the infallibility of the priesthood. A simple inspection, however, of the following verse is sufficient to

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[1] Similar to this is the language of the Liturgy of the Anglican church: — "O God, ... because through the weakness of our mortal nature, we can do no *good* thing, without thou grant us the help of thy grace." (Collect for the first Sunday after Trinity.) On which Bishop Tomline remarks — "I have only to observe, that the good thing here mentioned, must mean *good in the sight of God:* such an action our weak and unassisted nature will, unquestionably, not allow us to perform." (Refutation of Calvinism, pp. 67, 68. 1st edit.) To the same purpose, in another place he observes: — "The human mind is so weakened and vitiated by the sin of our first parents, that we cannot by our own natural strength prepare it, or put it into a proper state, for the reception of a saving faith, or for the performance of the spiritual worship required in the Gospel: this mental purification cannot be effected without divine assistance." (Ibid. p. 54.) Again; "The grace of God pevents us Christians, that is, it goes before, it gives the first spring and rise to our endeavours, that we may have a good will; and when this good will is thus excited, the grace of God does not desert us, but it works with us when we have that good will." ..... "It is acknowledged that man has not the disposition, and, consequently, not the ability, to do what in the sight of God is good, till he is influenced by the Spirit of God." (Ibid. pp. 60, 61.)

[2] Bishop Bradford's Discourse concerning Baptismal and Spiritual Regeneration, p. 37. sixth edit. See also some excellent observations to the same effect in Dr. Macknight's Commentary on 1 John ii. 29.

refute this assertion, and to show that the prophet's words denote only the *duty* of the *Jewish* priesthood, not what the priests really did perform. The application of this rule will likewise explain Prov. xvi. 10. 12, 13.

4. *Many precepts are delivered generally and absolutely, concerning moral duties, which are only to be taken with certain limitations.*

For instance, when we are commanded *not to be angry*, we must understand, without a cause, and not beyond measure: when we are forbidden *to avenge* ourselves, it is to be be understood of *privately taking* revenge; for the magistrate *beareth not the sword in vain*, but *is the minister of God, a revenger to execute wrath upon him that doeth evil.* (Rom. xiii. 4.) Public vengeance, or punishment, therefore, is clearly not prohibited. Once more, though we are commanded in the Scriptures to *swear not all*, (as in Matt. v. 34.) and not to *forswear* ourselves, (Levit. xix. 12.) yet they do not forbid the use of oaths in cases where they can be made subservient to the support of truth and the interests of justice. Moses says, *Thou shalt fear the Lord thy God, and serve him, and shall swear by his name.* (Deut. vi. 13.) *Thou shalt swear*, says the prophet Jeremiah, *the Lord liveth in truth and and in judgment, and in righteousness.* (Jer. iv. 2.) Our Saviour himself, when adjured by the high priest, in the name of the living God, to declare whether he was the *Christ the Son of God*, (Matt. xxvi. 63, 64. Mark xiv. 61, 62.) did not refuse to answer the question thus judicially proposed to him: but he certainly would have remained silent if he had disapproved of all asseverations upon oath, or all such solemn invocations of, and appeals to, the name of God, in cases where the truth is doubtful or the testimony is suspected. The author of the epistle to the Hebrews says, that *an oath for confirmation is an end of all strife.* (Heb. vi. 16.) [1]

II. *Principals include their accessaries, that is, whatever approaches or comes near to them, or has any tendency to them.*

Thus, where any sin is forbidden, we must be careful not only to avoid it, but also every thing of a similar nature, and whatever may prove an occasion of it, or imply our consent to it in others: and we must endeavour to dissuade or restrain others from it.

Compare Matt. v. 21—31. 1 Thess. 5. 22. Jude 23. Ephes. v. 11. 1 Cor. viii. 13. Levit. xix. 17. James v. 19, 20. So, where any duty is enjoined, all means and facilities, enabling either ourselves or others to discharge it, according to our respective places, capacities, or opportunities, are likewise enjoined. See Gen. xviii. 19. Deut. vi. 7. Heb. x 23—25. Upon this ground our Lord makes the law and the prophets to depend upon a sincere affectionate love to God and man (Mark. xii. 30, 31. Luke x. 27.); because, where this prevails, we shall not *knowingly* be deficient in any duty or office which lies within our power; neither shall we willingly do any thing that may either directly or indirectly offend, or tend to the prejudice of mankind. See Rom. xii. 17, 18. This observation will leave little room for the "evangelical counsels," or "counsels of perfection," as they are called by the Papists, who ground upon them their erroneous doctrine of supererogation. [2] Again, in whatever commandment we are forbidden to do any thing in our persons, as sinful, it equally restrains us from being *partakers* of other men's guilt, who do commit what we know is thereby forbidden. We must not, therefore, be either

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[1] The reader will find some additional observations illustrative of the canon above given, in Archbp. Tillotson's Works, vol. ii. pp. 62. 158. (London, 1820.)

[2] "These '*counsels of perfection*,' are rules which do not bind under the penalty of sin, but are only useful in carrying men to a greater degree of perfection than is necessary to salvation. There is not the slightest authority in Scripture for these counsels of perfection: all the rules there prescribed for our conduct are given in the form of positive commands, as absolutely necessary, wherever they are applicable, to the attainment of eternal life; and the violation of every one of these commands is declared to be sin. We are commanded to be 'perfect even as our Father which is in heaven is perfect,' (Matt. v. 48.); and so far from being able to exceed what is required for our salvation, the Gospel assures us, that after our utmost care and endeavours we shall still fall short of our whole duty: and that our deficiencies must be supplied by the abundant merits of our blessed Redeemer. We are directed to trust to the mercy of God, and to the mediation of Christ; and to 'work out our salvation with fear and trembling,' (Phil. ii. 12.) that is, with anxiety, lest we should not fulfil the conditions upon which it is offered. Upon these grounds we may pronounce that works of supererogation are inconsistent with the nature of man, irreconcilable with the whole tenor and general principles of our religion, and *contrary to the express declarations of Scripture.*" Bishop Tomline's Elements of Christian Theology, vol. ii. pp. 281, 282. (8th edit.)

advising, assisting, encouraging, or in any shape a party with them in it: nay, we must not so much as give any countenance to the evil which they do, by excusing or making light of the crime, or by *hiding* their wickedness, lest by so doing *we* incur part of the blame and punishment, and thus deserve the character given by the psalmist — *When thou sawest a thief, then thou consentedst unto him, and hast been partaker with the adulterers.* (Psal. l. 18.)

III. *Negatives include affirmatives, and affirmatives include negatives: — in other words, where any duty is enjoined, the contrary sin is forbidden; and where any sin is forbidden, the contrary duty is enjoined.*

Thus, in Deut. vi. 13. where we are commanded to serve God, we are forbidden to serve any other. Therefore, in Matt. iv. 10. it is said, Him *only* shalt thou serve: and as honouring parents is required in the fifth commandment, (Exod. xx. 12.) so *cursing* them is forbidden. (Matt. xv. 4.) Stealing being prohibited in the eighth commandment, (Exod. xx. 15.) diligence in our calling is enjoined in Eph. iv. 28.

IV. *Negatives are binding at all times, but not affirmatives; that is, we must never do that which is forbidden, though good may ultimately come from it.* (Rom. iii. 8.) *We must not speak wickedly for God.* (Job xiii. 7.)

Such things, however, as are required of us, though they never cease to be our duty, are yet not to be done at *all* times: for instance, prayer, public worship, reproving others, visiting the sick, and other works of charity and mercy, will be our duty as long as we live; but, as we cannot perform these at *all* times, we must do sometimes one thing, sometimes another, as opportunity offers. Hence in the observance of negative precepts, Christian courage and Christian prudence are equally necessary; the *former*, that we may never, upon any occasion or pretence, do that which in positive precepts is pronounced to be evil; the *latter*, that we may discern the fittest times and seasons for doing every thing.

V. *When an action is either required or commended, or any promise is annexed to its performance: such action is supposed to be done from proper motives and in a proper manner.*

The giving of alms may be mentioned as an instance; which, if done from ostentatious motives, we are assured, is displeasing in the sight of God. Compare Matt. vi. 1—4.

VI. *When the favour of God or salvation is promised to any deed or duty, all the other duties of religion are supposed to be rightly performed.*

The giving of alms, as well as visiting the fatherless and widows in their affliction, (Jam. i. 27.) may be noticed as examples: such promise, therefore, is not to be so understood, as if one single Christian virtue were necessary to salvation; but that the particular virtue in question is one of several necessary and momentous virtues. The application of this rule will illustrate our Lord's declaration concerning a future judgment (Matt. xxv. 34—36.); where, though charitable actions only are mentioned, yet we know, from other passages of Scripture, that every idle word, as well as the secret thoughts of men, besides their actions, will be brought into judgment.

VII. *When a certain state or condition is pronounced blessed, or any promise is annexed to it, a suitable disposition of mind is supposed to prevail.*

Thus, when the poor or afflicted are pronounced to be blessed, it is because such persons, being poor and afflicted, are free from the sins usually attendant on unsanctified prosperity, and because they are, on the contrary, more humble and more obedient to God. If, however, they be not the *characters* described (as unquestionably there are many to whom the characters do not apply), the promise in that case does not belong to them. *Vice versâ*, when any state is pronounced to be wretched, it is on account of the sins or vices which generally attend it.

VIII. *Some precepts of moral prudence are given in the Scriptures, which nevertheless admit of exceptions, on account of some duties of benevolence or piety that ought to predominate.*

We may illustrate this rule by the often-repeated counsels of Solomon respecting becoming surety for another. (See Prov. vi. 1, 2. xi. 15. xvii. 18. and xx. 16.) In these passages he does not condemn suretyship, which, in many cases, is not only lawful, but, in some instances, even an act of justice, prudence, and charity [1]; but Solomon forbids his disciple to become surety *rashly* without considering for whom, or how far he binds himself, or how he could discharge the debt, if occasion should require it.

IX. *A change of circumstances changes moral things; therefore contrary things may be spoken together in moral things, on account of the difference of circumstances.*

Thus, in Prov. xxvi. 4, 5. we meet with two precepts that seem to be diametrically opposite to each other: *Answer not a fool according to his folly, lest thou be like unto him;* and *Answer a fool according to his folly, lest he be wise in his own conceit.* But if we attend carefully to the *reason* which the sacred writer subjoins to each precept, we shall be enabled satisfactorily to account for the apparent repugnancy in the counsels of the Israelitish monarch: and it will be evident that they form, not inconsistent, but *distinct*, rules of conduct, which are respectively to be observed according to the *difference of circumstances*. The following observations on the two verses just cited will materially illustrate their meaning.

A *fool*, in the sense of Scripture, means a wicked man, or one who acts contrary to the wisdom that is from above, and who is supposed to utter his foolishness in speech or writing. Doubtless there are different descriptions of these characters; and some may require to be answered, while others are best treated with silence. But the cases here seem to be one; both have respect to the same character, and both require to be answered. The whole difference lies in the *manner* in which the answer should be given.

"In the first instance, the term, 'according to his folly,' means *in a foolish manner*, as is manifest from the reason given; 'lest thou also be like unto him.' But in the second instance they mean, *in the manner in which his foolishness requires*. This also is plain from the reason given, 'lest he be wise in his own conceit.' A foolish speech is not a rule for our imitation; nevertheless our answer must be so framed by it, as to meet and repel it. Both these proverbs caution us against evils to which we are not a little addicted; the first, that of saying and doing to others *as they say* and do to us, rather than as *we would* they should say and do; the last, that of suffering the cause of truth or justice to be run down, while we, from a love of ease, stand by as unconcerned spectators. The

[1] Thus Judah became surety to his father, for his brother Benjamin (Gen. xliii. 9. xliv. 32.); and Paul to Philemon for Onesimus. (Philem. 18, 19.)

first of these proverbs is exemplified in the answer of Moses to the rebellious Israelites; the last in that of Job to his wife. — It was a foolish speech which was addressed to the former: — 'Would God, that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?' Unhappily, this provoked Moses to speak unadvisably with his lips; saying, 'Hear now, ye rebels, must we fetch you water out of this rock?' This was answering folly *in a foolish manner*, which he should not have done; and by which the servant of God became too much *like* them whom he opposed. — It was also a foolish saying of Job's wife, in the day of his distress; 'Curse God and die!' Job answered this speech, not in *the manner of it*, but in the manner *which it required*. 'What, shall we receive good at the hand of God; and shall we not receive evil?' In all the answers of our Saviour to the Scribes and Pharisees, we may perceive that he never lost the possession of his soul for a single moment; and never answered *in the manner* of his opponents, so as to be *like unto them*. Yet neither did he decline to repel their folly, and so to abase their self-conceit." [1]

X. *Different ideas must be annexed to the names of virtues or vices, according to different ages and places.*

Thus, *holiness* and *purity* denote widely different things, in many parts of the Old Testament, from what they intend in the New; in the former, they are applied to persons and things dedicated to Jehovah; while in the latter, they are applied to all true Christians, who are called *saints* or holy, being made so through the illumination and renovation of the Holy Spirit, and because, being called with a high and holy calling, they are bound to evince the sincerity of their profession by a pure and holy life.

XI. *In investigating and interpreting those passages of Scripture, the argument of which is moral, — that is, passages in which holy and virtuous actions are commended, — but wicked and unholy ones are forbidden, the nature of the virtue enjoined, or of the sin prohibited, should be explained. We should also consider whether such passages are positive commands, or merely counsels or opinions, and by what motives or arguments the inspired writer supports his persuasions to virtue, and his dissuasives from sin or vice.*

In conducting this investigation, the parallel passages will be found of the greatest service: and in applying the writings of the New Testament as authority for practical institutions, it is necessary to distinguish those precepts or articles, which are circumstantial and temporary, from such as are essential to true religion, and therefore obligatory, in all ages. Not only are all the important laws of morality permanent, but all those general rules of conduct, and institutions which are evidently calculated in religion, to promote the good of mankind, and the glory of God. The situation of the first Christians, during the infancy of Christianity, required temporary regulations, which are not now binding on the Church. The controversy concerning holy days, and particular kinds of food, occasioned Paul to enjoin such temporary precepts, as suited the situation of the church when he wrote. Abstinence from the use of unclean beasts, in compliance with the opinions of the Jews, is not now necessary; but

[1] Fuller's Harmony of Scripture, pp. 17, 18. Bishop Warburton has given an excellent illustration of the passage above explained, in one of his Sermons. See his Works, vol. x. Serm. 21. pp. 61—78.

a condescension to the very prejudices of weak brethren, in things indifferent, is at all times the duty of Christians. Those doctrines which were evidently adapted to the situation of Christ's disciples, when under persecution, do not apply to their conduct, when enjoying full liberty of conscience. Exhortations, which are restricted to particular cases, must not be applied as rules for general conduct.

Those directions, to be kind and hospitable to one another, in which the customs of eastern countries are mentioned, are not literally to be observed, by those among whom different manners prevail. Paul enjoins the saints, *to salute one another with a holy kiss.* (Rom. xvi. 16.) The Jews saluted one another, as an expression of sincere friendship. When Jesus Christ observed to Simon that he was deficient in kindness and affection, he said: *Thou gavest me no kiss, but this woman, since the time I came in, hath not ceased to kiss my feet.* (Luke vii. 45.) The *disposition* is incumbent on saints, in all ages of the world; but not this *mode* of expressing it. In order to teach the disciples, how they ought to manifest their affection, for one another, by performing every office of friendship in their power, their Lord and Master *took a towel and girded himself, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded; and said, If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.* (John xiii. 5. 14.) In those hot countries, after travelling in sandals, the washing of the feet was very refreshing, and an expression of the most tender care and regard: hence it is mentioned as an amiable part of the widow's character, that she hath *washed the saints' feet, and relieved the afflicted.* (1 Tim. v. 10.) It is evident, that this mode of expressing our love to one another, was not intended as a *permanent law,* but a direction adapted to the prevailing custom of the people, to whom it was originally given.

In concluding our remarks on the moral interpretation of the Sacred Writings, it is worthy of observation, that they contain two kinds of moral books and discourses, viz. 1. *Detached sentences,* such as occur in the book of Proverbs, in many of our Lord's sermons, and in several of the moral exhortations at the close of the apostolic epistles; and, 2. *Continuous and connected discourses,* such as are to be found in the book of Job. In the *former,* we are not to look for any order or arrangement, because they have been put together just as they presented themselves to the minds of their inspired authors: but, in the *latter,* we must carefully attend to the scope. Thus, the scope of the book of Job is specified in the second and third verses of the thirty-second chapter; to this, therefore, the whole book must be referred, without seeking for any mysteries.

The style also of the moral parts of Scripture, is highly figurative, abounding not only with bold hyperboles and prosopopæias, but also with antitheses and seeming paradoxes: the former must be explained agreeably to those general rules, for expounding the figurative language of Scripture, which have already been stated and illustrated[1]; and the latter must be interpreted and limited according to the nature of the thing; for instance, the beatitudes, as related by St. Matthew, (ch. v.) must be compared with those delivered

[1] See pp. 371—378. *supra.*

at a different time, as related by Saint Luke (ch. vi. 20. *et seq.*); and from this collation we shall be enabled to reconcile the seeming differences, and fully to understand the antithetic sayings of our Lord.

Lastly, as the moral sentences in the Scriptures are written in the very concise style peculiar to the Orientals, many passages are, in consequence, necessarily obscure, and therefore admit of various expositions. In such cases, that interpretation which is most obvious to the reader, will in general be sufficiently intelligible for all purposes of *practical edification*, and beyond this we need not be anxiously solicitous, if we should fail in ascertaining the precise meaning of every word in a proverb or moral sentence.

SECTION II.

ON THE INTERPRETATION OF THE PROMISES AND THREATENINGS OF SCRIPTURE.

A PROMISE, in the Scriptural sense of the term, is a declaration or assurance of the divine will, in which God signifies what particular blessings or good things he will freely bestow, as well as the evils which he will remove. The *promises*, therefore, differ from the *threatenings* of God, inasmuch as the former are declarations concerning good, while the latter are denunciations of evil only: at the same time it is to be observed, that promises seem to include threats, because, being in their very nature *conditional*, they imply the bestowment of the blessing promised, only on the condition being performed, which blessing is *tacitly* threatened to be withheld on non-compliance with such condition. Further, promises differ from the *commands* of God, because the latter are significations of the divine will concerning a *duty* enjoined to be performed, while promises relate to *mercy* to be received. As a considerable portion of the promises relates to the performance of moral and of pious duties, they might have been discussed under the preceding chapter: but, from the variety of topics which they embrace, it has been deemed preferable to give them a separate consideration.

There are four classes of promises mentioned in the Scriptures, particularly in the New Testament; viz. 1. Promises relating to the Messiah: 2. Promises relating to the church; 3. Promises of blessings, both temporal and spiritual, to the pious; and, 4. Promises encouraging to the exercise of the several graces and duties that compose the Christian character.[1] The two first of these classes,

[1] These promises are collected and printed at length, in a useful manual, published upwards of seventy years since, and intitled, *A Collection of the Promises of Scripture, arranged under proper Heads.* By Samuel Clarke, D. D Of this little manual, there are numerous cheap editions extant, which, having been chiefly printed at provincial presses, abound in errors of reference to the texts of Scriptures. The most recent edition is that published by Mr. William Carpenter, (London, 1825. 18mo.); who has verified the references, corrected the errors that had crept into former impressions, and has made an addition of about two hundred promises, which enhance the value of this publication.

indeed, are many of them *predictions* as well as promises; consequently the same observations will apply to them, as are stated for the interpretation of Scripture prophecies[1]: but in regard to those promises which are directed to particular persons, or to the performance of particular duties, the following remarks are offered to the attention of the reader.

I. "*We must receive God's promises in such wise as they be generally set forth in the Holy Scripture.*"[2]

To us "the promises of God are general and conditional. The Gospel dispensation is described as a covenant between God and man; and the salvation of every individual is made to depend upon his observance of the proposed conditions. Men, as free agents, have it in their power to perform or not to perform these conditions: and God foresaw from eternity, who would and who would not perform them, that is, who will and who will not be saved at the day of judgment."[3] If, therefore, the promises of God be not fulfilled towards us, we may rest assured that the fault does not rest with Him "who cannot lie," but with ourselves, who have failed in complying with the conditions either tacitly or expressly annexed to them. We may, then, apply general promises to ourselves, not doubting that if we perform the condition expressed or implied, we shall enjoy the mercy promised: for, as all particulars are included in universals, it follows that a general promise is made a particular one to him, whose character corresponds with those to whom such general promise is made.

Matt. xi. 28. may be cited as an example: the *promise* here made is the giving of rest: the *characters* of the persons to whom it is made are distinctly specified; they are the *weary and heavy laden*, whether with the distresses of life, or with the sense of guilt (see Psal. xxxii. 4. xxxviii. 4.), or with the load of ceremonial observances; the condition required, is to *come unto Christ* by faith; in other words, to believe in him and become his disciples: and the menace *implied* is, that if they do not thus *come*[4], they will not find rest. Similar promises occur in John iii. 16. and 1 Tim. ii. 4.

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[1] See pp. 462—472. *supra*.

[2] Art. XVII. of the Confession of the Anglican Church. Similar to this is the declaration of the Helvetic Confession, which in general symbolises with that of the British Church. "In the temptation concerning predestination, and which, perhaps, is more dangerous than any other, we should derive comfort from the consideration, that God's promises are *general to all that believe* — that he himself says, *Ask and ye shall receive: — Every one that asks receives.*" Chap. x. towards the end, or in the valuable work intitled, "Primitive Truth, in a History of the Reformation, expressed by the Early Reformers in their Writings," p. 57.

[3] Bp. Tomline's Elements of Theology, vol. ii. p. 313. Similar to the above sentiments are those contained in the "Necessary Erudition of a Christian Man," (at the close of the introductory observations on "Faith,") a Manual of Christian Doctrine published in the year 1534: the value of which ought not to be lessened in our judgment by the circumstance of its not being purged of popish errors — "Although God's promises made in Christ be immutable, yet He maketh them not to us, but *with condition*; so that, His promise standing, *we* may yet fail of the promise *because we keep not our promise*. And therefore, if we assuredly reckon upon the state of our felicity, as grounded upon God's promise, and do not therewith remember, that no man shall be crowned, unless he lawfully fight; we shall triumph before the victory, and so shall look in vain for that, which is not otherwise promised but under a condition." On the subject of conditional promises, see also Tillotson's Works, vol. v. pp. 185—193. 205, 206. vol. vi. p. 513. vol. ix. pp. 53, 54. and vol. x. p. 119.: and on the subject of conditional threatenings, see vol. vi. pp. 510, 511. (London, 1820.)

[4] Bp. Horsley has the following animated and practical observations on this promise of our Saviour at the close of his 24th Sermon: — "Come, therefore, unto him, all ye that are heavy laden with your sins. By his own gracious voice he called you while on earth. By the voice of his ambassadors he continueth to call; he calleth you now by mine. Come unto him, and he shall give you rest — rest from the hard servitude of sin

II. *Such promises as were made in one case, may be applied in other cases of the same nature, consistently with the analogy of faith.*

It is in promises as in commands: they do not exclusively concern those to whom they were first made; but, being inserted in the Scriptures, they are made of public benefit: for *whatsoever things were written aforetime, were written for our use: that we, through patience and comfort of the Scriptures, might have hope.* (Rom. xv. 4.)

Thus, what was spoken to Joshua, on his going up against the Canaanites, lest he should be discouraged in that enterprise, is applied by Saint Paul as a remedy against covetousness or inordinate cares concerning the things of this life; it being a very comprehensive promise that God will never fail us nor forsake us. But if we were to apply the promises contained in Psal. xciv. 14. and Jer. xxxii. 40. and John x. 28. as promises of *absolute* and *indefectible* grace to believers, we should violate every rule of sober interpretation, as well as the analogy of faith. A distinction, however, must be taken between such of the promises in the Old Testament, particularly in the book of Psalms, as are of universal application, and such as were made to those Israelites and Jews who obeyed the law of God, which were strictly *temporal.* Of this description are all those promises of peace and prosperity in *this* world, which were *literally* suitable to the Jewish dispensation, God having encouraged them to obey his laws, by promises of peculiar peace and prosperity in the land of Canaan. Whereas now, under the Gospel dispensation, "godliness hath" indeed the "promise of the life that now is, as well as of that which is to come," (1 Tim. iv. 8.) but with an exception of the *cross,* when that may be best for us, in order to our future happiness in heaven. So that the promises in the Old Testament, of a *general* felicity in *this* life, are not so literally to be applied to Christians as they were to the Jews.[1]

III. *God has suited his promises to his precepts.*

By his *precepts* we see what is our *duty,* and what should be the *scope of our endeavours;* and by his *promises* we see what is our *inability,* what should be the *matter or object of our prayers,* and where we may be supplied with that grace which will enable us to discharge our duty. Compare Deut. x. 16. with Deut. xxx. 6. Eccles. xii. 13. with Jer. xxxii. 40. Ezek. xviii. 31. with Ezek. xxxvi. 37. and Rom. vi. 12. with v. 14.

IV. *Where any thing is promised in case of obedience, the threatening of the contrary is implied in case of disobedience: and where there is a threatening of any thing in case of disobedience, a promise of the contrary is implied upon condition of obedience.*[2]

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and appetite, and guilty fear. *That* yoke is heavy — *that* burthen is intolerable; *His* yoke is easy and *his* burthen light. But, come in sincerity; — dare not to come in hypocrisy and dissimulation. Think not that it will avail you in the last day, to have called yourselves Christians, to have been born and educated under the Gospel light — to have lived in the external communion of the church on earth — if, all the while, your hearts have holden no communion with its head in heaven. If, instructed in Christianity, and professing to believe its doctrines, ye lead the lives of unbelievers, it will avail you nothing in the next, to have enjoyed in this world, like the Jews of old, advantages which ye despised — to have had the custody of a holy doctrine which never touched your hearts — of a pure commandment, by the light of which ye never walked. To those who disgrace the doctrine of their Saviour by the scandal of their lives, it will be of no avail to have vainly called him, 'Lord, Lord!'" Sermons, p. 490. 2d edit.

[1] Collyer's Sacred Interpreter, vol. i. p. 336.

[2] Bp. Wilkins, in his admirable Discourse on the Gift of Preaching, has stated this rule in the following terms: — "Every Scripture does affirm, command, or threaten, not only that which is expressed in it, but likewise all that which is rightly deducible from it, though by mediate consequences." (Dr. Williams's Christian Preacher, p. 22.)

In illustration of this remark, it will be sufficient to refer to, and compare, Exod. xx. 7. with Psal. xv. 1—4. and xxiv. 3, 4. and Exod. xx. 12. with Prov. xxx. 17.

There are, however, two important cautions to be attended to in the application of Scripture promises; viz. that we do not violate that connection or dependency which subsists between one promise and another; and that we do not invert that fixed order which is observable between them.

1. *The mutual connection or dependency subsisting between promises, must not be broken.*

As the duties enjoined by the moral law are copulative, and may not be disjoined in the obedience yielded to them (James ii. 10.); so are the blessings of the promises; which may not be made use of as *severed* from each other, like unstringed pearls, but as *collected* into one entire chain. For instance, throughout the sacred volume, the promises of pardon and repentance are invariably connected together: so that it would be presumptuous in any man to suppose that God will ever hearken to him who implores the one and neglects to seek the other. "He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy word."

In like manner, in Psal. lxxxiv. 11. the promise of *grace and glory* is so inseparably united, that no person can lay a just claim to the one, who is not previously made a partaker of the other. Bishop Horne's commentary on this verse is not more beautiful than just. [1]

2. *In applying the promises, their order and method should not be inverted, but be carefully observed.*

The promises, made by God in his word, have not inaptly been termed an ample storehouse of every kind of blessings, including both the mercies *of the life that now is, and of that which is to come.* There is, indeed, no good that can present itself as an object to our desires or thoughts, but the promises are a ground for faith to believe, and hope to expect the enjoyment of it: but then our use and application of them must be *regular*, and suitable both to the *pattern* and *precept* which Christ has given us.

The *Pattern* or example referred to, we have in that most comprehensive prayer, emphatically termed *the Lord's prayer* (Matt. vi. 9—13.); in which he shows what is chiefly to be desired by us, viz. the sanctification of his name in our hearts, the coming of his kingdom into our souls, and the doing of his will in our lives; all which are to be implored, before and above our daily bread. We are not to be more anxious for food than for divine grace.

The *Precept* alluded to, we have in his sermon on the mount (Matt. vi. 33.): *Seek ye* first *the Kingdom of God and his righteousness, and all these things shall be added unto you.* The *soul* is of more worth than the *body;* as the body is more valuable than *raiment;* and therefore the principal care of every one should be, to secure his spiritual welfare, by interesting himself in the promises of life and eternal happiness. Here, however, a *method* must be observed, and the law of the Scripture must be exactly followed, which tells us (Psal. lxxxiv. 11.) that God first gives grace and then glory. "As it is a sin to divide grace from glory, and to seek the one without the other; so is it also a sin to be *preposterous in our seeking*, to look *first* after happiness and *then* after holiness: no man can be rightly solicitous about the crown, but he must first be careful about the race; nor can any be truly thoughtful about his interest in the promises of glory that doth not *first* make good his title to the promises of grace." [2]

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[1] "Jesus Christ is our 'Lord' and our 'God:' he is a 'sun' to enlighten and direct us in the way, and a 'shield' to protect us against the enemies of our salvation. He will give 'grace' to carry us on 'from strength to strength,' and 'glory' to crown us when we 'appear before him in Zion;' he will 'withhold' nothing that is 'good' and profitable for us in the course of our journey, and will himself be our reward, when we come to the end of it." Commentary on the Psalms, vol. ii. (Works, vol. iii. p. 81.)

[2] Dr. Spurstowe's Treatise on the Promises, pp. 62. 65. The whole volume will abundantly repay the trouble of persuing it. There is also an admirable discourse *on the Promises*, in the Sermons published by the late Rev. Charles Buck: in which their divine origin, their suitability, number, clearness of expression, the *freeness* of their communication, and the certainty of their accomplishment, are stated and illustrated with equal ability and piety. See also Hoornbeck's Theologia Practica, pars I. lib. v. c. 2. pp. 468—477.

CHAPTER VII.

ON THE INTERPRETATION, AND MEANS OF HARMONISING PASSAGES OF SCRIPTURE, WHICH ARE ALLEGED TO BE CONTRADICTORY.

ALTHOUGH the sacred writers, being divinely inspired, were necessarily exempted from error in the important truths which they were commissioned to reveal to mankind, yet it is not to be concealed, that, on comparing Scripture with itself, some detached passages are to be found, which *appear* to be contradictory; and these have been a favourite topic of cavil with the enemies of Christianity from Spinosa down to Voltaire, and the opposers of Divine Revelation in our days, who have copied their objections. Unable to disprove or subvert the indisputable FACTS, on which Christianity is founded, and detesting the exemplary holiness of heart and life which it enjoins, its modern antagonists insidiously attempt to impugn the credibility of the sacred writers, by producing what *they* call contradictions. It is readily admitted that *real* contradictions are a just and sufficient proof that a book is not divinely inspired, whatever pretences it may make to such inspiration. In this way we prove, that the Koran of Mohammed could not be inspired, much as it is extolled by his admiring followers. The whole of that rhapsody was framed by the wily Arab to answer some particular exigencies.[1] If any new measure was to be proposed, — any objection against him or the religion which he wished to propagate, was to be answered, — any difficulty to be solved, — any discontent or offence among his people to be removed, — or any other thing done that could promote his designs, — his constant recourse was to the angel Gabriel, for a new revelation: and instantly he produced some addition to the Koran, which was to further the objects he had in view, so that by far the greater part of that book was composed on these or similar occasions to influence his followers to adopt the measures which he intended. Hence not a few real contradictions crept into the Koran; the existence of which is not denied by the Musulman commentators, who are not only very particular in stating the several occasions on which particular chapters were produced, but also where any contradiction occurs which they cannot solve, affirm that one of the contradictory passages is revoked. And they reckon in the Koran upwards of one hundred and fifty passages thus revoked. Now this fact is a full evidence that the compiler of that volume could not be inspired: but no such thing can be alleged against the Scriptures. They were indeed given *at sundry times and in divers manners*, and the authors of them were inspired on particular occasions: but nothing was ever published as a part of it, which was afterwards revoked; nor is there any thing in them which *we* need to have annulled. Errors in the transcription of copies, as well as in printed editions and translations, do unquestionably exist: but the

[1] Prideaux's Life of Mohammed, pp. 158, 159.

contradictions objected are only seeming, not real, nor do we know a single instance of such alleged contradictions, that is not capable of a rational solution. A little skill in criticism in the original languages of the Scriptures, their idioms and properties, (of which the modern opposers of revelation, it is well known, have for the most part been and are notoriously ignorant,) and in the times, occasions, and scopes of the several books, as well as in the antiquities and customs of those countries, which were the scenes of the transactions recorded, will clear the main difficulties.

To the person who *honestly* and *impartially* examines the various evidences for the divinity and inspiration of the Bible, (and it not only invites but commands investigation,) most of the *alleged* contradictions, which are discussed in the following pages, will appear frivolous: for they have been made and refuted nearly one hundred and fifty years since. But as they are now re-asserted, regardless of the satisfactory answers which have been given to them in various forms, both in this country and on the Continent, the author would deem his work imperfect if he were to suffer such objections to pass unnoticed, particularly as he has been called upon, through the public press, to consider, and to obviate them. Should the reader be led to think, that an undue portion of the present volume is appropriated to the interpretation of passages alleged to be contradictory, he is requested to bear in mind that, although the pretended contradictions, here considered, have for the most part been clothed in a few plausible sentences[1], yet their sophistry cannot be exposed without a laborious and minute examination.

Wherever, then, one text of Scripture seems to contradict another, we should, by a serious consideration of them, endeavour to discover their harmony; for the only way, by which to judge rightly of particular passages in any book, is, first, to ascertain whether the text be correct, and in the next place to consider its whole design, method, and style, and not to criticise some particular parts of it, without bestowing any attention upon the rest. Such is the method adopted by all who would investigate, with judgment, any difficult passages occurring in a profane author: and if a judicious and accurate writer is not to be lightly accused of contradicting himself for any seeming inconsistencies, but is to be reconciled with himself if possible, — unquestionably the same equitable principle of interpretation ought to be applied in the investigation of Scripture difficulties.

Some passages, indeed, are explained by the Scriptures themselves, which serve as a key to assist us in the elucidation of others.

[1] The late excellent Bishop Horne, upwards of forty years since, when speaking of the disingenuity of infidels in bringing forward objections against the Scriptures, has the following remarks: "Many and painful are the researches, usually necessary to be made for settling points of this kind. Pertness and ignorance may ask a question in *three* lines, which it will cost learning and ingenuity *thirty pages* to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written upon the subject. And as people in general, for one reason or other, like short objections better than long answers, in this mode of disputation (if it can be styled such) the odds must ever be against us; and we must be content with those for our friends, who have honesty and erudition, candour and patience, to study both sides of the question." Letters on Infidelity, p. 82. (Works, vol. vi. pp. 447, 448. 8vo. London, 1809.)

Thus, in one place it is said that *Jesus baptised*, and in another it is stated that *he baptised not*: the former passage is explained to be intended not of baptism performed by himself, but by his disciples, who baptised in his name. Compare John iii. 22. with iv. 1, 2.

Frequently, also, a distinction of the different senses of words, as well as of the different subjects and times, will enable us to obviate the seeming discrepancy.

Thus, when it is said, *It is appointed unto all men once to die* (Heb. ix. 27.); and elsewhere, *If a man keep* Christ's *saying, he shall never see death*, there is no contradiction; for, in the former place, *natural* death, the death of the body, is intended, and in the latter passage, *spiritual* or *eternal* death. Again, when Moses says, *God rested on the seventh day from all his works* (Gen. ii. 2.), and Jesus says, *My Father worketh hitherto* (John v. 17.), there is no opposition or contradiction; for Moses is speaking of the works of creation, and Jesus of the works of providence. So Samuel tells us God *will not repent* (1 Sam. xv. 29.); and yet we read in other parts of the Old Testament that *It repented the* Lord *that he had made man on the earth* (Gen. vi. 6.); and that he had *set up Saul* to be *king* (1 Sam. xv. 11.). But in these passages there is no real contradiction; repentance in the one place signifies a change of mind and counsel, from want of foresight of what would come to pass, and thus God cannot repent; but then he changes his course as men do when they change their minds, and so he may be said to repent. In these, as well as in other instances, where personal qualities or feelings are ascribed to God, the Scriptures speak in condescension to our capacities, after the manner of men; nor can we speak of the Deity in any other manner, if we would speak intelligibly to the generality of mankind.

The contradictions which are alleged to exist in the Scriptures, may be referred to the following classes, viz. — seeming contradictions in historical passages — in chronology — between prophecies and their fulfilment — in points of doctrine and morality — in the quotations from the Old Testament in the New — between the sacred writers themselves — between the sacred writers and profane authors — and, lastly, seeming contradictions to philosophy and the nature of things.

SECTION I.

SEEMING CONTRADICTIONS IN HISTORICAL PASSAGES.

MOST of the seeming contradictions in Scripture are found in the historical parts, where their connection with the great subject or scope is less considerable; and they may not unfrequently be traced to the errors of transcribers or of the press. The apparent contradictions, in the historical passages of Scripture, arise from the different circumstances related, — from things being related in a different order by the sacred writers, — from differences in numbers, — and from differences in the relation of events in one place, and references to those events in another.

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§ 1. *Seeming Contradictions in the different Circumstances related.*

These arise from various causes, as, the sources whence the inspired writers drew their relations, the different designs of the sacred writers, erroneous readings, obscure or ambiguous expressions, transpositions in the order of narrating, and sometimes from several of these causes combined.

1. Apparent contradictions, in the different circumstances related, arise *from the different sources whence the inspired writers drew their narratives.*

For instance, in the brief accounts recorded by Matthew and Mark respecting the birth and childhood of Jesus Christ, from whom could they have derived their information? They could not have become acquainted with those circumstances, unless from the particulars communicated by his relatives according to the flesh; and, as it has been frequently remarked, it is highly probable that they received their information from Mary and Joseph, or others of the family of Jesus. How easy, then, is it for some trifling variations to creep into such accounts of infancy as are preserved by oral relation: all of which, though differing, are nevertheless perfectly consistent with the truth! Again, during our Lord's three years' circuit in Palestine, Matthew and John were constantly his disciples and companions: the source of *their* narratives, therefore, was ocular testimony: while Luke and Mark, not having been Christ's disciples, related things as they were communicated to them by the apostles and others, who *from the beginning were eye-witnesses and ministers of the word,* as Saint Luke expressly states at the commencement of his Gospel.[1] Under such circumstances, how is it possible that some discrepancies should not appear in the writings of such persons? Yet these discrepancies, as we shall presently see, are so far from affecting their credibility as historians, that, on the contrary, they confirm their veracity and correctness. The same remark will apply to the history of our Lord's death and resurrection, as well as to the account of the sermon delivered on the mount and on the plain.

2. Seeming contradictions, in the different circumstances related, may also arise, *from the different designs which the sacred writers had in the composition of their narratives;* for the difference of design will necessarily lead to a corresponding selection of circumstances.

The consideration of this circumstance will remove the contradiction which modern opposers of the Scriptures have asserted to exist between the first and second chapters of the book of Genesis. The design of Moses, in the *first* chapter, was to give a *short* account of the orderly creation of all things, from the meanest to the noblest, in opposition to the absurd and contradictory notions which at that time prevailed among the Egyptians and other nations. In the *second* chapter, the sacred writer explains some things more at length, which in the preceding were narrated more briefly, because he would not interrupt the connection of his discourse concerning the six days' work of creation. He therefore more particularly relates the manner in which Eve was formed, and also further illustrates the creation of Adam. In thus recapitulating the history of creation, Moses describes the creation through its several stages, as the phenomena would have successively presented themselves to a spectator, had a spectator been in existence. Again, the design of the two books of Samuel, especially of the second book, is, to relate the various steps which conduced to the wonderful elevation of David from a low condition to the throne of Judah first, and after seven years and six months to that of Israel together with the battles and occurrences which led to that great event, and secured to him the possession of his kingdom: and then at the close (2 Sam. xxiii. 8—39.) we have a catalogue to perpetuate the memory of those warriors who had been particularly instrumental in promoting the success and establishing the glory of their royal master. But in the first book of Chronicles the history of David begins with him as king, and immediately mentions the heroes of his armies, and then proceeds to an abridgment of the events of his reign. This difference of design will account for the variations occurring in the two principal chapters containing the history of those heroes: for in 1 Chron. xi. they are recorded in the beginning of David's reign, with Joab introduced at their head, and the reason assigned for his being so particularly distinguished; but in the concluding chapter of Samuel, when the history of David's reign had already been given, *there* the name of Joab is omitted, since no one could forget that he was David's *chief mighty man,* when he had been mentioned, in almost every page, as *captain general* of the armies of Israel.[2]

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1 On this subject compare Vol. IV. Part II. Chap. II. Sect. V.

2 Dr. Kennicott's First Dissertation, pp. 13—15. The subsequent part of this very learned volume is appropriated to an elaborate comparison of the discrepancies between 1 Chron. xi. and 2 Sam. v. and xxiii., to which the reader is referred.

The difference of design also will satisfactorily explain the seeming difference between the genealogies of our Saviour given by the evangelists Matthew and Luke from the public registers, and which comprise a period of four thousand years, from Adam to Joseph his reputed father, or to Mary his mother. The genealogy given by Saint Matthew was principally designed for the *Jews;* and, therefore, it traces the pedigree of Jesus Christ, as the promised seed, downwards from Abraham to David, and from him through Solomon's line to Jacob the father of Joseph, who was the reputed or *legal* father of Christ. (Matt. i. 1—16.) That given by Saint Luke was intended for the *Gentiles*, and traces the pedigree upwards from Heli, the father of Mary, to David, through the line of his son Nathan, and from Nathan to Abraham, concurring with the former, and from Abraham up to Adam, who was the immediate "son of God," born without father or mother. (Luke iii. 23—38.) [1]

That Saint Luke gives the pedigree of Mary, the real mother of Christ, may be collected from the following reasons:

"1. The angel Gabriel, at the annunciation, told the virgin, that "God would give her divine Son the throne of *his father David*" (Luke i. 32.); and this was necessary to be proved, by her genealogy, afterwards. 2. Mary is called by the Jews, בת עלי, "the daughter of Eli [2]," and by the early Christian writers, "the daughter of Joakim and Anna." But Joakim and Eliakim (as being derived from the names of God, יהוה, Iahoh, and אלי, Eli) are sometimes interchanged. (2 Chron. xxxvi. 4.) Eli, therefore, or Heli, is the abridgment of Eliakim. Nor is it of any consequence that the Rabbins called him עלי, instead of אלי, the aspirates Aleph and Ain being frequently interchanged. 3. A similar case in point occurs elsewhere in the genealogy. After the Babylonish captivity, the two lines of Solomon and Nathan, the sons of David, unite in the generations of Salathiel and Zorobabel, and thence diverge again in the sons of the latter, Abiud and Resa. Hence, as Salathiel in Matthew, was the son of Jechoniah, or Jehoiachin, who was carried away into captivity by Nebuchadnezzar, so in Luke, Salathiel must have been the grandson of Neri, by his mother's side. 4. The evangelist himself has critically distinguished the *real* from the *legal* genealogy, by a parenthetical remark: *Ιησους — ων ὡς ενομιζετο, υἱος Ιωσηφ, [αλλ' οντως υἱος] του Ηλι* "Jesus — being (as was reputed), the son of Joseph, (but in reality) the son of Heli," or his grandson by the *mother*'s side: for so should the ellipsis involved in the parenthesis be supplied." [3] This interpretation of the genealogy in Saint Luke's Gospel, if it be admitted, removes at once every difficulty; and (as Bishop Gleig has truly remarked) it is so natural and consistent with itself, that, we think, it can hardly be rejected, except by those who are determined, that "seeing they will not see, and hearing they will not understand."

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1 The view above given is confirmed and illustrated by Dr. Benson in his History of the first planting of the Christian religion, vol. i. pp. 259—263. 2d edit.

2 Lightfoot on Luke iii. 23.

3 Dr. Hales's Analysis, vol. ii. book ii. pp. 699, 700. In pp. 700—704. he has considered and accounted for particular seeming discrepancies between the evangelists Matthew and Luke. But the fullest discussion of the subject is to be found in Dr. Barrett's Preliminary Dissertation prefixed to his edition of the Fragments of Saint Matthew's Gospel, from a Codex Rescriptus in Trinity College Library at Dublin. (*Evangelium secundum Matthæum ex Codice Rescripto in Bibliotheca Collegii Sanctæ Trinitatis juxta Dublin, &c.* 4to. Dublin, 1801.) In this Dissertation he examines and notices the difficulties of the hypothesis proposed by Africanus, a father of the third century, preserved by Eusebius, (Hist. Eccl. lib. i. c. 7.) and translated by Dr. Lardner (Works, vol. ii. pp. 436—438. 8vo. or vol. i. pp. 416, 417. 4to.), and which Africanus professed to have received from some of our Lord's relatives. As Dr. Barrett's book is scarce, and comparatively little known, it may gratify the reader to learn that a copious and faithful abstract of it is given in the Eclectic Review for 1807, vol. iii. part 2. pp. 586—594. 678—698.; and also with some additional observations by Dr. A. Clarke, at the end of his commentary on Luke iii. See also Mr. R. B. Green's "Table for exhibiting to the View, and impressing clearly on the Memory, the Genealogy of Jesus Christ, with Notes," &c. London, 1822. 8vo.

But the difference in the circumstances related, arising from the difference in design of the sacred writers, is to be found chiefly in those cases, where the same event is narrated very briefly by one evangelist, and is described more copiously by another.

An example of this kind we have in the account of our Lord's threefold temptation in the wilderness, which is related more at length by Matthew and Luke, while Mark has given a very brief epitome of that occurrence. But these variations, which arise from differences of design, do not present a *shadow* of contradiction or discrepancy: for it is well known that Saint Matthew wrote his Gospel a few years after our Lord's ascension, while the church wholly consisted of converts from Judaism. Saint Mark's Gospel, probably written at Rome, was adapted to the state of the church there, which consisted of a mixture of converts who had been Pagans and Jews. He inserts many direct or oblique explanations of passages in Saint Matthew's Gospel, in order to render them more intelligible to the converts from Paganism. The Gospel of Saint Luke was written for the immediate use of the converts from Heathenism; several parts of it appear to be particularly adapted to display the divine goodness to the Gentiles. Hence, he traces up Christ's lineage to Adam, to signify that he was THE SEED of the woman promised to our first parents, and the Saviour of all their posterity. He marks the æra of Christ's birth, and the time when John the Baptist began to announce the Gospel, by the reigns of the Roman emperors. Saint John, who wrote long after the other evangelists, appears to have designed his Gospel to be partly as a supplement to the others, in order to preserve several discourses of our Lord, or facts relating to him which had been omitted by the other evangelists; but chiefly to check the heresies which were beginning to appear in the church, and (as he himself declares, xx. 31.) to establish the true doctrine concerning the divinity and mediatorial character of Christ.[1]

The differences, however, which thus subsist in the respective narratives of the Evangelists, do not in any degree whatever affect their credibility. The transactions related are still true and actual transactions, and capable of being readily comprehended, although there may be a trifling discrepancy in some particulars. We know, for instance, that a discourse was delivered by our Lord, so sublime, so replete with momentous instruction, that *the people were astonished at his doctrine.* But whether this discourse was delivered on a mountain or on a plain, is a matter of no moment whatever. In like manner, although there are *circumstantial* differences in the accounts of our Lord's resurrection from the dead, the thing itself may be known, and its truth ascertained.[2] A narrative is not to be rejected by reason of some *diversity* of circumstances with which it is related: for the character of human testimony is, *substantial* truth under circumstantial variety; but a close agreement induces suspicion of confederacy and fraud. Important variations, and even contradictions, are not always deemed sufficient to shake the credibility of a fact: and if this circumstance be allowed to operate in favour of profane historians, it ought at least to be admitted with equal weight in reference to the sacred writers. It were no difficult task to give numerous instances of differences between profane historians. Two or three may suffice. It is well known that Julius Cæsar wrote histories both of the civil war and of the war in Gaul: the same events are related by Dion Cassius, as well as by Plutarch in his lives of Pompey and Cæsar. The transactions recorded by Suetonius are also related by Dion, and many of them by Livy and Polybius. What discrepancies are discoverable between these writers! Yet Livy and Polybius are not considered

[1] The topic here briefly noticed is ably illustrated by the late Rev. Dr. Townson in his Discourses on the Four Gospels, chiefly with regard to the peculiar Design of each, &c. (Works, vol. i. pp. 1—274.)

[2] An abstract of the evidence for the fact of the Resurrection of Jesus Christ is given in Vol. I. pp. 263—285.

as liars on this account, but we endeavour by various ways to harmonise their discordant narratives, conscious that, even when we fail, these discordancies do not affect the general credibility of their histories. Again, the embassy of the Jews to the emperor Claudian is placed by Philo in *harvest*, and by Josephus in *seed-time*; yet the existence of this embassy was never called in question. To come nearer to our own times: Lord Clarendon states that the Marquis of Argyle was condemned to be *hanged*, which sentence was executed on the same day: *four* other historians affirm that he was beheaded upon the *Monday*, having been condemned on the *preceding Saturday*; yet this contradiction never led any person to doubt, whether the Marquis was executed or not.

Much of the discrepancy in the Gospels arises from omission, which is always an uncertain ground of objection. Suetonius, Tacitus, and Dion Cassius, have all written an account of the reign of Tiberius; and each has omitted many things mentioned by the rest, yet their credit is not impeached. And these differences will be more numerous, when men do not write histories, but *memoirs* (which perhaps is the true name of the Gospels), that is, when they do *not* undertake to deliver, in the order of time, a regular account *of all* things of importance which the subject of the history said and did, but only such passages as were suggested by their *particular design* at the time of writing.[1] Further, as these seeming discordancies in the evangelical historians prove that they did not write in concert; so, from their agreeing in the principal and most material facts, we may infer that they wrote after the truth.

In Xiphilin and Theodosius, the two abbreviators of the historian Dion Cassius, may be observed the like agreement and disagreement; the one taking notice of many particulars which the other passes in silence, and both of them relating the chief and most remarkable events. And since, from their both frequently making use of the very same words and expressions, when they speak of the same thing, it is apparent that they both copied from the *same* original; so, no person was ever absurd enough to imagine that the particulars mentioned by the one were not taken out of Dion Cassius, merely because they were omitted by the other. And still more absurd would it be to say (as some modern opposers of revelation have said of the Evangelists), that the facts related by Theodosius are contradicted by Xiphilin, because the latter says nothing of them. But against the Evangelists, it seems, *all kinds* of arguments may not only be *employed* but applauded. The case, however, of the sacred historians is exactly parallel to that of these two abbreviators. The *latter* extracted the particulars, related in their several abridgments, from the history of Dion Cassius, as the *former* drew the materials of their Gospels from the life of Jesus Christ. Xiphilin and Theodosius transcribed their relations from a certain collection of facts contained in one and the same history; the four evangelists, from a certain recollection of facts contained in the life of *one* and the *same* person, laid before them by that same SPIRIT, which was to lead them into all truth. And why the fidelity of the *four* transcribers should be called in question for reasons which hold equally strong against the *two* abbreviators, we leave those to determine who lay such a weight upon the objection.[2]

3. A third source of apparent contradictions, in the different circumstances related, arises from *false readings, or from obscure and ambiguous expressions, or from transpositions in the order of relating, and sometimes*

[1] Mori Acroases in Ernesti Instit. Interp. Nov. Test. tom. ii. pp. 26—30. Paley's Evidences, vol. ii. pp. 274—279.

[2] West's Observations on the History of the Resurrection, p. 279.

from several of these causes combined.[1] The only way by which these seeming repugnancies may be reconciled, is to call in the aid of sacred criticism; which, when judiciously applied, will, in most instances, if not in every case, remove them.

Thus, in Gen. xxix. 1—8. we have a dialogue in which no man is mentioned but Jacob, the only living creatures present being three flocks of sheep: yet these are represented as conversing, rolling away the stone, and watering the sheep. This appearance of contradiction probably originated, first, in some transcriber writing הַעֲדָרִים (HADARIM), *flocks*, for הָרֹעִים (HAROIM), *shepherds*, in three places; and, secondly, from verse 3. expressing what *customarily* happened, not what then had actually taken place[2]; and this mistake, having obtained in some copy of high repute, has been transcribed into all the later manuscripts. That the above mistake has actually been made, appears from the Samaritan text of the Pentateuch, from the Arabic version in Bishop Walton's Polyglott, (which has preserved the true reading in verses 3 and 8.) and from the Greek version. The true reading, therefore, as Houbigant and Dr. Kennicott contend, is shepherds, not flocks, and the third verse should be read parenthetically.[3]

Having thus stated the various causes of apparent contradictions in the different circumstances related by the inspired writers, we shall proceed to illustrate the preceding remarks.

I. *The names of persons and places are respectively liable to change.*

Thus, the name of one person is sometimes given to another, either as they are types of them, — so *Christ* is called *David* (Ezek. xxxiv. 23, 24.) and *Zerubbabel* (Hag. ii. 23.) — or, on account of some resemblance between them, as in Isa. i. 10. Ezek. xvi. 3. 46. Mal. iv. 5. compared with Matt. xi. 14. and John i. 21. Rev. ii. 20. and xviii. 2. So *Hell* derives its name, in many languages, from the valley of the children of Hinnom, on account of the wickedness there committed, and the dreadful cries formerly heard in that place. In the like manner, the place of the great slaughter (Rev. xvi. 16.) has its name from the place of the memorable battle where Josiah was slain, 2 Kings xxiii. 29.

II. *The name of the head of a tribe or nation is sometimes given to their posterity.*

Thus, Edom or Esau is put for the Edomites, who were the descendants of Esau, in Numb. xx. 18. Gen. xxxvi. 1. and Obadiah i. 6. Very numerous similar examples are to be found in the Sacred Writings, which it is unnecessary to specify.

III. *Sometimes names remain after the reason for which they were given, or the thing whence they were taken, has ceased to exist.*

Aaron's rod, for instance, retained its name when changed into a serpent, Exod. vii. 12. So Matthew is called a publican, because he had formerly followed that calling. Simon the leper is so termed because he had formerly been afflicted with the leprosy, Matt. xxvi. 6. So it is said in Matt. xi. 5. that the blind see, and the deaf hear, that is, those who had been blind and deaf. A similar instance occurs in Matt. xxi. 31. *The publicans and harlots enter into the kingdom of heaven*, that is, those who had been such, not those who continue so. (Compare 1 Cor. vi. 9.)

IV. *The same persons or places sometimes have several names.*

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[1] Gerard's Institutes, p. 426. § 1147. Jahnii Enchiridion Herm. Gen. cap. vi. De Compositione Ἐναντιοφανων, p. 137.

[2] The Vulgate version so renders verse 3. *Morisque erat ut cunctis ovibus* (lege *pastoribus*) *congregatis devolverent lapidem*, &c.

[3] Houbigant in loc. Dr. Kennicott's First Dissertation on the Hebrew text, pp. 360—365. The proper version of the passage above referred to will be thus: "Then Jacob went on his journey, and came into the land of the people of the east: 2. And he looked, and behold a well in a field; and, lo, three *shepherds* were lying by it, for out of that well they watered their flocks; and a great stone was upon the well's mouth. (And there all the *shepherds usually* met together, and rolled the stone from the well's mouth, and watered the sheep; and put the stone again upon the well's mouth, in its place.) 4—7. And Jacob said, &c. &c. 8. And they said, We cannot until all the *shepherds* shall be gathered together, and roll the stone from the well's mouth; then we water the sheep.

Thus, Esau's wife is called Bashemath in Gen. xxvi. 34. and Adah in Gen. xxxvi. 2. Gideon is called Jerubbaal in Judges vi. 32. and vii. 1. Zerubbabel and Sheshbazzar are the same person; Ezra i. 8. and v. 14. compared with Hag. i. 14. and ii. 2. 21. Almost numberless similar instances might be adduced from the Old Testament: nor are examples wanting in the New. Thus, he who was nominated for the apostleship, is called Joseph, Barsabas, and Justus. (Acts i. 25.) Joses and Barnabas are the names of the same apostle. Simon, it is well known, was called Peter, and all the other apostles, except Saint John, had more names than one. In like manner, the same *places* are distinguished by several names: as Enmishphat and Kadesh, Gen. xiv. 7. Hermon, Sirion, Shenir, Deut. iii. 9. Magdala in Matt. xv. 39. is termed Dalmanutha in Mark viii. 10. and the country of the Gergesenes. in Matt. viii. 28., in Mark v. 1. called that of the Gadarenes.

V. *Many persons and places also have the same name.*

There was one Bethlehem in the tribe of Zebulun, Josh. xix. 15. and another in the tribe of Judah, Matt. ii. 6. Luke ii. 4. There were two towns called *Cana*, Josh. xix. 28. John ii. 1. Several *Cæsareas*, Matt. xvi. 13. Acts ix. 30. and xviii. 22. Several *Zechariahs*, as in 1 Chron. v. 7. xv. 20. xxiv. 25, &c. 2 Chron. xvii. 7. xx. 14. Zech. i. 1. Luke i. 5. Matt. xxiii. 35. The Zechariah in this last cited passage, was probably the person mentioned in 2 Chron. xx. 14. and the name of the father has been added *since*, by some transcriber, who took it from the title of the prophecy. Several *Herods*, as, 1. *Herod the Great*, in whose reign our Redeemer was incarnate, Matt. ii. 1. and by whom the infants at Bethlehem were massacred, Matt. ii. 16. 2. *Herod Antipas*, surnamed the Tetrarch, Matt. xiv. 1. by whom John the Baptist was murdered, (verse 10.) and our Saviour was mocked and set at nought, Luke xxiii. 11. 3. *Herod Agrippa*, who slew the apostle James, Acts xii. 2. and miserably perished, verse 23. So, there are some names which appear to have been common to several, if not to all, the successive kings of a country. Thus, Pharaoh was the general name of the kings of Egypt, Gen. xii. 15. xxxix. 1. Exodus i.—xv. *passim*. 1 Kings iii. 1. 2 Kings xxiii. 29. Isa. xix. 11. Jer. xxv. 19. xliv. 30. and xlvi. 17. and very frequently in the prophecy of Ezekiel; and that this was the constant title of the Egyptian kings, is further attested by Josephus [1] and Suidas. [2] Artaxerxes was the common name of the whole race of Persian kings; as Abimelech was of the Philistines, Gen. xx. 2. xxvi. 8. compared with the title to Psal. xxxiv.; and Agag of the Amalekites, as may be inferred from Numb. xxiv. 7. compared with 1 Sam. xv. 8.

VI. *The differences in names occurring in the Scriptures, are sometimes occasioned by false readings, and can only be reconciled by correcting these;* but the true name may in such cases be distinguished from the erroneous one, by the usage of Scripture in other places, as well as from the Samaritan Pentateuch, the antient versions, and Josephus. [3]

The following instances will illustrate this remark. *Hadarezer*, 1 Chron. xviii. 3. ought to be Hadadezer, as in 2 Sam. viii. 3. a Resh ר being mistaken for a Daleth ד. [4] *Jashobbassebet*, in 2 Sam. xxii. 8. (marg. rend.) should be Jashobeam, as in 1 Chron. xi. 11. and xxvii. 2. [5] *Bathshua, the daughter of Amiel*, in 1 Chron. iii. 5. should be Bathsheba the daughter of Eliam, as in 2 Sam. xi. 3. the two last letters of the father's name being transposed, and the two first put last. [6] *Azariah*, in 2 Kings xiv. 21. should be Uzziah, as in 2 Chron. xxvi. 1. and elsewhere; which reading is adopted, or nearly so, by the Arabic and Syriac versions. [7] *Jehoahaz*, in 2 Chron. xxi. 17. should be Ahaziha, or Ahaziah, as in 2 Kings viii. 24. and elsewhere. [8] The name of the great king Nebuchadnezzar is spelled seven different ways. [9]

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[1] Antiq. l. viii. c. 6. § 2. [2] Suidas, in voce.
[3] Gerard's Institutes, p. 427.
[4] Kennicott, Dissert. i. pp. 89, 90. [5] Ibid. pp. 70—78.
[6] Ibid. p. 463. [7] Ibid. pp. 478—480. [8] Ibid. pp. 489, 490.
[9] Ibid. Dissert. ii. pp. 503—505. concerning the variation of names, see further Kennicott's Remarks on Select Passages of the Old Testament, pp. 23—26.

§ 2. *Apparent Contradictions, from Things being related in a different Order by the Sacred Writers.*

I. *The Scriptures being as it were a compendious record of important events, we are not to infer that these took place exactly in the order narrated; for frequently things are related together, between which many things intervened while they were transacting. Neither are we to conclude that a thing is not done, because it is not related in the history of other things happening in the same age.*

1. Thus, in Numb. xxxiii. we have a particular account of the journeyings of the Israelites, which are not noticed in their proper place in the book of Exodus. In the four Gospels especially, we find that each of the evangelists did not relate every word and thing; but one frequently omits what has been related by the rest, while that which has been briefly noticed by one, is recorded at length by the others; and two evangelists, when relating the same fact, do not always observe the order of time.

2. So, in John xii. 1—3. Jesus Christ is said to have been anointed at Bethany *six days before the passover;* yet Saint Matthew, (xxvi. 2. 6, 7.) takes no notice of this remarkable circumstances till within two days of the feast. "The reason is manifest. It was at this time that Judas offered to the chief priests and elders to betray him; and the evangelist, intending to relate his treachery, returns to give an account of the event which prompted him to it. The rebuke which he received in the house of Simon, when he complained of the waste of ointment, had irritated his proud disaffected heart, and inspired him with sentiments of revenge. The mention of the unction of our Saviour, which was preparatory to his burial, reminds us of another observation, which is of use in removing difficulties, namely, that two facts may much resemble each other, and yet not be the same. Although they differ, therefore, in some circumstances, while they agree in other, it is through haste and inattention that, on this account, we charge the Scriptures with contradiction. The anointing of Christ, six days before the passover, is evidently different from the anointing recorded in the seventh chapter of Luke. The two incidents agree, as both happened at table, and in the house of a person named Simon; but on considering the passages, they appear to have taken place at different times." [1] Apparent contradictions of this kind are so numerous in the Gospels, that it would almost require a harmony of them to be constructed, were we here to specify them; and from these discrepancies have originated harmonies, or connected histories, compiled from the writings of the evangelists, in the structure of which different theories of arrangement have been adopted, in order to reconcile their seeming discrepancies. [2]

3. Other additional instances of things that are mentioned as having happened, but of which no notice is taken in the sacred histories, occur in Gen. xxxi. 7, 8. the changing of Jacob's wages *ten times*, that is, frequently; in Psalm cv. 18. Joseph's feet being hurt with fetters; in Hosea xii. 4. Jacob's weeping; in Acts vii. 23—30. several things concerning Moses; in Acts xx. 35. a saying of our Lord; in 1 Cor. xv. 7. an appearance of Christ to St. James; in 2 Tim. iii. 8. Jannes and Jambres withstanding Moses; in Heb. ix. 19. Moses sprinkling the book as well as the people with blood; and Heb. xii. 21. a saying of Moses. Jude 9. Michael's contending for the body of Moses; and verse 14. Enoch's prophecy; and in Rev. ii. 14. Balaam teaching Balak to put a stumbling block before the children of Israel: all which things might be known by revelation, or by personal communication, as in the case of Christ's appearance to James, who was evidently living when Paul mentioned it, or by tradition, or by the history of those times, as some of the circumstances above adverted to are mentioned by Josephus.

II. *Things are not always recorded in the Scriptures exactly in the same method and order in which they were done; whence apparent contradictions*

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[1] Dick's Essay on the Inspiration of the Scriptures, pp. 300, 301.

[2] See an account of the principal Harmonies of the Gospels, pp. 272—275 supra, and pp. 116—122. of the Appendix to this volume for editions of Harmonies.

arise, events being sometimes introduced by anticipation and sometimes by ὑστερωσις, in which the natural order is inverted, and things are related first which ought to appear last.

1. *Events introduced by anticipation.*

The creation of man in Gen. i. 27.; which, after several other things inserted, is related more at large, particularly the creation of Adam, in Gen. ii. 7. and of Eve, in verses 21—23. The death of Isaac (Gen. xxxv. 29.) is anticipated, as several transactions, especially those in chapters xxxvii. and xxxviii. must have happened during his life: it was probably thus anticipated, that the history of Joseph might not be disturbed. Isaac is supposed to have lived at least twelve years after Joseph was sold into Egypt. In Exod. xvi. 33. we read of the keeping of the pot of manna, which was not done till many years after. David's adventure with Goliath, related in 1 Sam. xvii., was prior to his solacing Saul with his music; and the latter story is recorded in 1 Sam. xvi., the historian bringing together the *effect* of Saul's rejection, and the endowment of David with various graces, among which was, his pre-eminent skill on the harp. "It appears, indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in time to Saul's madness, and to David's introduction to him as a musician. In the first place, David was quite a youth when he engaged Goliath (1 Sam. xvii. 33. 42.): when he was introduced to Saul, as a musician, he was of full age. (xvi. 18.) Secondly, his combat with Goliath was his first appearance in public life (xvii. 56.); when he was introduced as a musician, he was a man of established character. (xvi. 18.) Thirdly, his combat with Goliath was his first military exploit. (xviii. 38, 39.) He was a man of war when he was introduced as a musician. (xvi. 18.) He was unknown both to Saul and Abner when he fought Goliath. He had not, therefore, yet been in the office of Saul's armour-bearer, or resident in any capacity at the court. Now, the just conclusion is, not that these twenty verses are an "interpolation" (as some critics have imagined [1]), but that the ten last verses of 1 Sam. xvi., which relate Saul's madness and David's introduction to the court upon that occasion, are misplaced. The true place for these ten verses seems to be between the ninth and tenth of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the thirteenth verse of chapter xvi., and the whole disorder and inconsistency that *appears* in the present narrative will be removed." [2] In Matt. xxvi. 21. and Mark xiv. 18. our Saviour is recorded to have intimated by whom he was to be betrayed, *while* eating the passover; which Saint Luke (xxii. 21.) shows to have been *after* the institution of the Lord's Supper: the order of Luke therefore is the true one. The imprisonment of John is set down in Luke iii. 19. *before* the baptism of Christ, whereas it happened *after* he had entered on his public ministry. The same occurrence is related by St. Matthew and the other evangelists, per ὑστεροπολογιαν, on occasion of Herod's consternation.

2. *Events related first which ought to have been placed last.*

The calling of Abraham to depart from Ur in Chaldea, in Gen. xii. 1. for it preceded that departure which is related in ch. xi. 31. Compare Gen. xv. 7 with Acts vii. 3. The history of Judah, in Gen. xxxviii. for most of the particulars related happened before the sale of Joseph. In Luke iv. 9. the carrying and placing of Christ on one of the battlements of the temple is related *after* his being transported to an exceeding high mountain; whereas it certainly preceded it, as appears from Matt. iv. 5. 8. who has distinctly noted the order of the temptations. [3]

III. *A thing is sometimes attributed to one who was formerly an example of any action.* See an instance of this in Jude, verse 11.

IV. *Actions or things are sometimes said to be done, when they are not*

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[1] Particularly Mr. Pilkington (Remarks on Scripture, pp. 62—68.), and Dr. Kennicott. (Diss. ii. on the Hebrew Text, pp. 419—429.)

[2] Bp. Horsley's Biblical Criticisms, vol. i. p. 331. Mr. Townsend, in his Harmony of the Old Testament, has judiciously arranged the above chapters agreeably to Bp. H.'s suggestion, and has thus obviated a seeming contradiction, which has long since called forth the sarcasms of infidels.

[3] Glassii Philologia Sacra, tom. i. pp. 668—671. edit Dathii.

already done, but upon the point of being accomplished, or (as we usually say), "as good as done."

And in this language Christ ordinarily spoke a little before his death, as in Matt. xxvi. 24. the son of man *goeth*, &c. verse 45. the son of man *is* betrayed. So Mark xiv. 41. Luke xxii. 19, 20. which *is* given, which *is* shed, and verse 37. the things concerning me *have* an end. A similar expression occurs in Isa. ix. 6. to us a child *is* born; to us a son *is* given, &c. and in Rev. xviii. 2. Babylon *is* fallen, *is* fallen.

V. *So, actions or things are said to be done, which are only* declared *to be done.*

Thus, in Gen. xxvii. 37. we read, *I have made him thy Lord*, that is, I have foretold that he shall be so. Gen. xxxv. 12. *The land which I gave Abraham and Isaac*, that is, promised or foretold should be theirs. See like instances in Numb. xvi. 7. Job v. 3. Jer. i. 10. xv. 1. and xxv. 15.

VI. *So, actions or things are said to be done, which only* seem *or* are reputed *to be done.*

Thus, in Josh. ii. 7. it is said, the men *pursued* after the spies; that is, they believed they were doing so, at the very time when the spies were concealed.

VII. *So, a thing is said to be done by him who only* desires *or* endeavours *to accomplish it, or uses proper means for that purpose.*

See examples of this in Gen. xxxvii. 21. Esther viii. 5. Ezek. xxiv. 13. 1 Cor. x. 33, &c.

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§ 3. *Apparent Contradictions, arising from Differences in Numbers.*

Apparent contradictions in the Sacred Writings, arising from the difference of numbers, proceed from the Scriptures speaking in whole or round numbers, — from numbers being taken sometimes exclusively and sometimes inclusively, — from various readings, — and from the writers of the New Testament sometimes quoting numbers from the Alexandrian version, not from the Hebrew text.

I. *The Scriptures sometimes speak in whole, or, as we usually term them, round numbers; though an odd or imperfect number would be more exact.*

Thus, in Gen. xv. 13. it is foretold that his posterity should be enslaved in Egypt four hundred years. Moses (Exod. xii. 40.) states their sojourning to be four hundred and thirty years, as also does Paul, Gal. iii. 17. and Josephus.[1] In Acts vii. 6. Stephen says, that the children of Israel sojourned in Egypt four hundred years, leaving out the odd tens. Though the Israelites themselves resided in Egypt only two hundred and some odd years, yet the full time of their peregrination was four hundred and thirty years, if we reckon from the calling of Abraham and his departure from Ur, until the Israelites quitted Egypt; and that this is the proper reckoning appears from the Samaritan copy of the Pentateuch; which, in all its printed editions and manuscripts, as well as the Septuagint version of the Pentateuch, reads the passage in Exod. xii. 40. thus: *Now the sojourning of the children of Israel*, and of their fathers, *which they sojourned* in the land of Canaan, and *in the land of Egypt, was four hundred and thirty years.*[2] In Numb. xiv. 33. it is denounced to the murmuring Israelites that they should wander forty years in the wilderness: but if we compare Numb. xxxiii. with Josh. iv. 19. we shall find that some days, if not weeks, were wanting to complete the number: but, forty years being a round and entire number, and because in so many years a few days were inconsiderable, therefore Moses delivers it in this manner. The same remark applies to Judges xi. 26. relative to the sojourning of the Israelites in the land of the Amorites. The twelve apostles are also mentioned in 1 Cor. xv. 5. though Judas was no more; and Abimelech is said to have slain seventy persons, though Jotham escaped. Compare Judges ix. 18. 56. with verse 5.

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[1] Antiq. l. iii. c. 1. § 9. De Bell. Jud. l. v. c. 9. § 4.

[2] Kennicott, Diss. ii. pp. 396—398.

II. *Sometimes numbers are to be taken exclusively, and sometimes inclusively.*

Matt. xvii. 1. Mark ix. 2. Luke ix. 28. and John xx. 26. may be mentioned as examples of this remark. See them further explained in p. 511. § V. *infra.*

III. *Differences in numbers not unfrequently arise from false readings.*

As the Hebrews antiently used the letters of their alphabet to denote *numbers*, many of those numbers, which to us appear almost incredible in some places, and contradictory in others, are owing to mistakes in some of the similar letters. Thus, in 2 Kings viii. 26. we read that Ahaziah was *twenty-two* years old when he began to reign; but in 2 Chron. xxii. 2. he is said to have been *forty-two years* old, which is impossible, as he could not be born *two years* before Jehoram his father, who was only forty years old. *Twenty-two years*, therefore, is the proper reading, a Kaph כ, whose numeral power is twenty, being put for a Mem מ, whose numeral power is forty. In like manner, in 2 Sam. viii. 4. and x. 18. we read seven hundred, which in 1 Chron. xviii. 4. and xix. 18. is seven thousand, the proper number.[1]

As the Jews antiently appear to have expressed numbers by marks analogous to our common figures, the corruption (and consequently the seeming contradiction) may be accounted for, from the transcribers having carelessly added or omitted a single cipher. Thus, in 1 Sam. vi. 19. we read that the Lord smote fifty thousand and seventy inhabitants of Bethshemesh for looking into the ark; which number in the Arabic and Syriac versions, is five thousand and seventy. There is no doubt but that both these numbers are incorrect. Three of the MSS. collated by Dr. Kennicott (of the twelfth century) and Josephus, read simply *seventy* men, and omit 50,000. Seventy is evidently the true number: for, as Bethshemesh was but a "small village," it is improbable that it could contain so many as 50,000 inhabitants.[2] In 1 Kings iv. 26. we are told that Solomon had forty thousand stalls for horses, which number, in 2 Chron. ix. 25. is only four thousand, and is most probably correct, a cipher having been added.[3] In 2 Chron. xiii. 3. 17. we meet with the following numbers, four hundred thousand, eight hundred thousand, and five hundred thousand, which in several of the old editions of the Vulgate Latin Bible, are forty thousand, eighty thousand, and fifty thousand: the latter are probably the true numbers.[4]

By the application of this rule, some critics have endeavoured to reconcile the difference relative to the hour of Christ's crucifixion, which by Mark (xv. 25.) is stated to be the *third*, and by St. John (xix. 14.) the *sixth* hour: for, as in antient times all numbers were written in manuscripts, not at length, but with numeral letters, it was easy for Γ, three, to be taken for Ϛ, six. Of this opinion are Griesbach, in his elaborate edition of the New Testament, Semler, Rosenmüller, Doddridge, Whitby, Bengel, Cocceius, Beza, Erasmus, and by far the greater part of the most eminent critics. What further renders this correction probable is, that besides the Codex Bezæ, and the Codex Stephani (of the eighth century), there are four other manuscripts which read τριτη *the third*, in John xix. 14. as well as the Alexandrian Chronicle, which professes to cite accurate manuscripts — even the autograph copy of St. John himself. Such also is the opinion of Severus Antiochenus, Ammonius, and some others cited by Theophylact on the passage; to whom must be added Nonnus, a Greek poet of Panopolis in Egypt, who flourished in the fifth century, and wrote a poetical paraphrase of the Gospel of St. John, and who also found τριτη in the manuscript used by him.[5]

IV. *Apparent contradictions in the numbers of the New Testament arise from the sacred writers sometimes quoting the numbers of the Septuagint or Alexandrian version, not those of the Hebrew Text.*

This is evidently the case in Acts vii. 14. where Jacob's family is stated, at the time of his going into Egypt, to have consisted of *three-score and fifteen souls;* whereas

[1] Kennicott, Diss. i. pp. 96—99. 462, 463. Diss. ii. p. 209. Other similar remarks are interspersed in the same elaborate volumes.

[2] Ibid. Diss. i. p. 532. Diss. ii. p. 208. Dr. A. Clarke, and Dr. Boothroyd on 1 Sam. vi. 19.

[3] Kennicott, Diss. i. p. 532. Diss. ii. p. 208.

[4] Ibid. Diss. i. pp. 532—534. Diss. ii. pp. 196—218. Other examples occur in Diss. ii. p. 219. *et seq.*

[5] See Griesbach, Rosenmüller, Kuinöel, Doddridge, Whitby, Dr. A. Clarke, and other commentators on the passage in question.

Moses, in Gen. xlvi. 27. fixes it at *three-score and ten souls*. What further confirms this remark is, that the Septuagint version of Gen. xlvi. 20. enumerates *five persons* more than the Hebrew, which, being added to the three-score and ten mentioned by Moses, exhibits the exact number, seventy-five.[1] To this we may add (although it does not strictly belong to numbers) the well-known passage, Luke iii. 36. where, in giving the genealogy of Jesus Christ, the evangelist notices a Cainan, whose name does not occur in the pedigree recorded by Moses, but which appears in the Septuagint version of Gen. x. 24.[2] On the subject of quotations from the Old Testament in the New, see pp. 204—270. *supra*.

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[1] Various other solutions have been given, in order to reconcile this seeming difference between the numbers of Jacob's family, as related in the Old and New Testaments: the most *satisfactory* of all is the following one of Dr. Hales: which by a critical comparison of Gen. xlvi. 27. with Acts vii. 14. completely reconciles the apparent discrepancy.

"Moses," he remarks, "states that, 'all the souls that came with Jacob into Egypt, *which issued from his loins* (except his sons' *wives*) were sixty-six souls,'" Gen. xlvi. 26. and this number is thus collected:

Jacob's children, eleven sons and one daughter	12
Reuben's sons	4
Simeon's sons	6
Levi's sons	3
Judah's three sons and two grandsons	5
Issachar's sons	4
Zebulun's sons	3
Gad's sons	7
Asher's four sons and one daughter and two grandsons	7
Dan's son	1
Naphtali's sons	4
Benjamin's sons	10
	66

"If to these sixty-six children, grandchildren, and great-grandchildren, we add Jacob himself, Joseph and his two sons born in Egypt, or four more, the amount is seventy, the whole number of Jacob's family which settled in Egypt. In this statement the *wives* of Jacob's sons, who formed part of the household, are omitted, but they amounted to nine; for of the twelve wives of the twelve sons, Judah's wife was dead (Gen. xxxviii. 12.), and Simeon's also, as we may collect from his youngest son, Shaul, by a Canaanitess (xlvi. 19.), and Joseph's wife was already in Egypt. These nine wives, therefore, added to the sixty-six, gave seventy-five souls, the whole amount of Jacob's household, that went down with him to Egypt; *critically* corresponding with the statement in the New Testament, that "Joseph sent for his father Jacob, and *all his kindred*, amounting to *seventy-five* souls:" — the expression, *all his kindred*, including the wives who were Joseph's kindred, not only by affinity, but also by consanguinity; being probably of the families of Esau, Ishmael, or Keturah. Thus does the New Testament furnish an admirable commentary on the Old."

From the preceding list, compared with that of the births of Jacob's sons, it appears that some of them married remarkably early. Thus Judah, Er, and Pharez, respectively married at the age of about fourteen years; Asher, and his fourth or youngest son (Beriah), under twenty; Benjamin about fifteen; and Joseph's sons and grandsons could not have been much above twenty years old when they married, in order that he should have great-grandchildren in the course of seventy-three years. What further confirms this statement is, that they *must have necessarily* married at a very early age (as we know is practised to this day in the East), to have produced, in the course of two hundred and fifteen years, at the time of their departure, no less than six hundred thousand men, above twenty years of age, exclusive of women and children; so that the whole population of the Israelites, who went out of Egypt, must have exceeded *two millions*. Dr. Hales's New Analysis of Chronology, vol. ii. part i. pp. 159—162.

[2] Dr. Hales has proved this second Cainan to be an interpolation in the Septuagint, New Analysis, vol. i. pp. 90—94.

§ 4. *Apparent Contradictions in the Relation of Events in one Passage, and References to them in another.*

These contradictions are of two kinds.

1. *Sometimes events are referred to as having taken place, which are not noticed by the inspired historians;* these apparent contradictions have already been considered in § 2. Obs. 1. p. 502.

2. *Sometimes the reference appears contradictory to circumstances actually noticed in the history.*

Thus, in Numb. xiv. 30. it is said that none of the Israelites should come into the land of Canaan, *save Caleb and Joshua;* and yet, in Josh. xiv. 1. and xxii. 13. we read, that Eleazar and others entered into that land. But this seeming repugnance will disappear when it is recollected that nothing is more common in the most serious and considerate writers, than to speak of things by way of restriction and limitation, and yet to leave them to be understood with some latitude, which shall afterwards be expressed and explained when they treat of the same matter. So, here we read that none but Caleb and Joshua entered into the land of promise, this being spoken of *the chief leaders*, who had that privilege and honour: but if we consult other passages where this subject is more particularly related, we shall find that a more comprehensive meaning was not excluded. It is not to be supposed that the tribe of Levi were denied entrance into Canaan: because it is evident from the history that *they* did not murmur: and it is equally evident that against the murmurers only was the denunciation made, *that they should not see the land which God sware unto their fathers* (Numb. xiv. 22, 23.): therefore Eleazar and Phineas, being priests, are excepted. Again, the threatening cannot be intended to include those who were gone as spies into the land of Canaan, for they were not among the murmurers: and, consequently, the denunciation above mentioned could not apply to them. Thus, the statement in the book of numbers, is perfectly consistent with the facts recorded in the book of Joshua.

SECTION II.

APPARENT CONTRADICTIONS IN CHRONOLOGY.

CHRONOLOGY is a branch of learning, which is most difficult to be exactly adjusted; because it depends upon so many circumstances and comprehends so great a variety of events in all ages and nations, that with whatever punctuality the accounts of time might have been set down in the original manuscripts, yet the slightest change in one word or letter may cause a material variation in copies. Besides, the difference of the æras adopted in the computations of different countries, especially at great distances of time and place, is such, that the most exact chronology may easily be mistaken, and may be perplexed by those who endeavour to rectify what they conceive to be erroneous; for that which was exact at first is often made incorrect by him who thought it false before.[1] Chronological differences do undoubtedly exist in the Scriptures, as well as in profane historians; but these differences infer no uncertainty in the *matters*

[1] Jenkin on the Reasonableness and Certainty of the Christian Religion, vol. ii. p. 151. It would require too extensive an inquiry for the limits of this work, to enter into a detail of the various systems of chronology extant: the most recent is the elaborate *Analysis* of Dr. Hales, in 3 vols. 4to. to which we can confidently refer the reader.

of fact themselves. It is a question yet undetermined, whether Rome was founded by Romulus or not, and it is a point equally litigated, in what year the building of that city commenced; yet, if the uncertainty of the time when any fact was done imply the uncertainty of the fact itself, the necessary inference must be, that it is uncertain whether Rome was built at all, or whether such a person as Romulus was ever in existence. Further, differences in chronology do not imply that the sacred historians were mistaken, but they arise from the mistakes of transcribers or expositors, which may be obviated by applying the various existing aids to the examination and reconciliation of the apparent contradictions in scriptural chronology.

I. *Seeming Contradictions in Chronology arise from not observing, that what had before been said in the general, is afterwards resumed in the particulars comprised under it.*

For, the total sum of any term of years being set down first, before the particulars have been insisted on and explained, has led some into mistake, by supposing that the particulars subsequently mentioned were not to be comprehended in it, but were to be reckoned distinctly as if they had happened afterwards in order of time, because they are *last* related in the course of the history. Thus, in Gen. xi. 26. it is said that *Terah lived seventy years and begat* ABRAM: and in verse 32. that *the days of Terah were two hundred and five years; and Terah died in Haran.* But, in Gen. xii. 4. it is related that *Abram was seventy and five years old when he departed out of Haran;* which is inconsistent, if we suppose Abram to have resided in Haran till the death of his father Terah. But, if we consider that the whole number of years, during which Terah lived, is set down in Gen. xi. 32. and that Abram's departure from Haran, which is related in Gen. xii. 4. happened before his father's death, there will be no inconsistency; on the contrary, if Terah were only seventy years old when Abram was begotten, and if Abram were only seventy-five years old when he departed for Haran, it will be evident that Abram left his father Terah in Haran, where the latter lived after his son's departure, to the age of two hundred and five years; although during Terah's life, Abram occasionally returned to Haran, for his *final* removal did not take place until the death of his father, as we learn from Acts vii. 4. Now, if this way of relating the general first, which is afterwards particularly set forth, be attended to in the interpretation of the Scriptures, it will afford a natural and easy solution of many otherwise inexplicable difficulties. Another explanation has been offered for the above apparent chronological difference, viz. that Abram was Terah's youngest son though first mentioned. What renders this solution probable is, that it is no unfrequent thing in Scripture, when any case of dignity or pre-eminence is to be distinguished, to place the *youngest* son before the eldest, though contrary to the usage of the Scriptures in other cases. Thus, Shem the second son of Noah is always placed first; Abram is placed before his two elder brothers Haran and Nahor; Isaac is placed before Ishmael; Jacob the youngest son of Isaac has the pre-eminence over Esau; and Moses is mentioned before his elder brother Aaron. Whatever chronological difficulties, therefore, arise upon this supposition, that the son first named must *necessarily* be the first-born, must consequently proceed from mistake. [1]

II. *Sometimes the principal number is set down, and the odd or smaller*

[1] Although the observations above given are sufficient to solve the chronological difficulty, it is proper to notice, that, instead of *two hundred and five years*, in Gen. xi. 32., the Samaritan Pentateuch reads *one hundred and forty-five years*, the adoption of which will remove the seeming contradiction. According to the text (Gen. xi. 26.) Terah begat Abram, when he was seventy years old, and died in Haran (32.) when he was 205. Abram departed from Haran in his seventy-fifth year (Gen. xii. 4.), and in Acts vii. 4, it is said that Terah died before Abram had departed from Haran. The age of Terah, when Abram was born, added to his age when he left Haran, makes only one hundred and forty-five years. Hence it is concluded that an error has crept into the text; and therefore De Dieu, and Drs. Kennicott, Geddes, and Boothroyd, adopt the reading of the Samaritan text in preference to that of the Hebrew.

number is omitted; which, being added to the principal number in some other place, causes a difference not to be reconciled but by considering that it is customary in the best authors not always to mention the smaller numbers, where the matter does not require it.

Of this we have evident proof in the Scriptures. Thus the Benjamites that were slain, are said in Judges xx. 35. to be 25,100, but in verse 46. they are reckoned only at 25,000. So the evangelist Mark says, xvi. 14., that Jesus Christ appeared to the *eleven* as they were sitting at meat, though Thomas was absent. The observation already made, on the use of round numbers in computations [1], will apply in the present instance; to which we might add numerous similar examples from profane writers. Two or three, however, will suffice. One hundred acres of land were by the Romans called *centuria*; but in progress of time the same term was given to double that number of acres. [2] The *tribes*, into which the population of Rome was divided, were so denominated, because they were originally *three* in number; but the same appellation was retained though they were afterwards augmented to thirty-five; and in like manner the judges, styled *centumviri*, were at first five more than one hundred, and afterwards were nearly double that number [3], yet still they retained the same name. Since, then, it is evident that smaller numbers are sometimes omitted both in the Old and in the New Testament, as well as in profane writings, and the principal or great numbers only, whether more or less than the precise calculation, are set down, and at other times the smaller numbers are specified;—nay, that sometimes the original number multiplied retains the same denomination: therefore it is reasonable to make abatements, and not always to insist rigorously on precise numbers, in adjusting the accounts of scriptural chronology. [4]

III. *As sons frequently reigned with their fathers, during the Hebrew monarchy, the reigns of the former are not unfrequently made, in some instances, to commence from their partnership with their fathers in the throne, and in others from the commencement of their sole government after their father's decease: consequently the time of the reign is sometimes noticed as it respects the father, sometimes as it respects the son, and sometimes as it includes both.*

Thus, Jotham is said (2 Kings xv. 33.) to have reigned *sixteen* years, yet in the preceding verse 30. mention is made of his *twentieth* year. This repugnance is reconcileable in the following manner; Jotham reigned alone sixteen years only, but with his father Uzziah (who, being a leper, was, therefore, unfit for the sole government) four years before, which makes twenty in the whole. In like manner we read (2 Kings xiii. 1.) that, "in the *three-and-twentieth year* of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years:" but in verse 10. of the same chapter it is related that, "in the *thirty-seventh* year of the same Joash began Jehoash the son of Jehoahaz to reign over Israel in Samaria." Now, if to the three-and-twenty years of Joash, mentioned in the first passage, we add the seventeen years of Jehoahaz, we come down to the thirty-ninth or fortieth year of Joash; when on the death of Jehoahaz, the reign of Jehoash may be supposed to have begun. Yet it is easy to assign the reason why the commencement of his reign is fixed two or three years earlier, in the thirty-seventh year of Joash, when his father must have been alive, by supposing that his father had admitted him as an associate in the government, two or three years before his death. This solution is the more probable, as we find from the case of Jehoshaphat and his son (2 Kings viii. 16.) that in those

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[1] See § 3. Remark I. p. 504.

[2] *Centuriam* nunc dicimus (ut idem Varro ait) *ducentorum* jugerum modum: olim autem ab *centum* jugeribus vocabatur *centuriâ*: sed, mox duplicata nomen retinuit: sicuti *tribus* dictæ primum a partibus populi *tripartito* divisi, quæ tamen nunc multiplicatæ pristinum nomen possident. Columella de Re Rust. lib. v. c. 1. tom. ii. p. 199. ed. Bipont. Ernesti, in his *Index Latinitatis Ciceronianæ*, article *Tribus*, has adduced several similar instances.

[3] In Pliny's time they were *one hundred and eighty* in number. Ep. lib. vi. ep. 33.

[4] Jenkin's Reasonableness of Christianity, vol. ii. p. 157.

days such a practice was not uncommon."[1] The application of the rule above stated, will also remove the apparent contradiction between 2 Kings xxiv. 8. and 2 Chron. xxxvi. 9. Jehoiachim being eight years old when he was associated in the government with his father, and eighteen years old when he began to reign alone. The application of this rule will reconcile many other seeming contradictions in the books of Kings and Chronicles: and will also clear up the difficulty respecting the fifteenth year of the emperor Tiberius mentioned in Luke iii. 1. which has exercised the ingenuity of many eminent philologers who have endeavoured to settle the chronology of the New Testament. Now, we learn from the Roman historians that the reign of Tiberius had *two* commencements: in the *first*, when he was admitted to a share in the empire (but without the title of emperor), in August of the year 764 from the foundation of the city of Rome, three years before the death of Augustus; and the *second* when he began to reign alone, after that emperor's decease. It is from the *first* of these commencements that the *fifteenth* year mentioned by Saint Luke is to be computed; who, as Tiberius did not assume the imperial title during the life of Augustus, makes use of a word, which precisely marks the nature of the power exercised by Tiberius, viz. in the fifteenth year *της ηγεμονιας of the administration of Tiberius Cæsar.* Consequently, this fifteenth year began in August 778. And if John the Baptist entered on his ministry in the spring following, in the year of Rome 779, in the same year of Tiberius, and after he had preached about twelve months, baptised Jesus in the spring of 780, then Jesus (who was most probably born in September or October 749) would at his baptism be thirty-three years of age and some odd months, which perfectly agrees with what St. Luke says of his being at that time *about thirty years old.*[2]

IV. *Seeming chronological contradictions arise from the sacred historians adopting different methods of computation, and assigning different duties to the same period.*

Thus, in Gen. xv. 13. it is announced to Abraham that his "seed should be a stranger in a land that was not theirs, and should serve them, and that they should afflict them four hundred years." But in Exod. xii. 40, 41. the sacred historian relates that "the sojourning of the children of Israel who dwelt in Egypt, was *four hundred and thirty* years. And it came to pass at the end of the *four hundred and thirty* years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Between these two passages there is an apparent contradiction: the truth is, that both are perfectly consistent, the computation being made from two different dates. In Gen. xv. 13. the time is calculated from the promise made to Abraham of a son, or from the birth of Isaac: and in Exod. xii. 40, 41. it is reckoned from his departure from "Ur of the Chaldees," his native country, in obedience to the command of Jehovah.[3]

By the application of this rule many commentators reconcile the difference between Mark xv. 25., who says the hour of Christ's crucifixion was the *third*, and John xxix. 14. who says it was about the *sixth* hour, that he was brought forth. Notwithstanding the authorities above adduced[4], they observe that none of the antient translators read the *third* hour in John: they therefore solve the difficulty (imperfectly it must be confessed), by considering the day as divided into four parts answering to the four watches of the night. These coincided with the hours of three, six, nine, and twelve, or, in our way of reckoning, nine, twelve, three, and six, which also suited the solemn times of sacrifice and prayer in the temple: in

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[1] Dick's Essay on the Inspiration of the Scriptures, p. 299.

[2] Lardner's Credibility, part i. book ii. chap. iii. (Works, vol. i. pp. 339—382. 8vo.) Doddridge's Family Expositor, vol. i. sect. 15. note (*b*). Macknight's Harmony, vol. i. Chronological Dissertations, No. iii. That the solution above given is correct, see Dr. A. Clarke's Chronological Table annexed to his Commentary on the Acts of the Apostles, p. ii.

[3] See p. 188. *supra*, where it is shown that the proper reading of Exod. xii. 40. is, *Now the sojourning of the children of Israel* and of their fathers, *which they sojourned* in the land of Canaan and in the land of Egypt, *was four hundred* and thirty years. The reader who is desirous of seeing this subject fully discussed, is referred to Koppe's Dissertation, in Pott's and Ruperti's Sylloge Commentationum Theologicarum, vol. ii. pp. 255—274.

[4] See p. 505. *supra*.

cases, they argue, in which the Jews did not think it of consequence to ascertain the time with great accuracy, they did not regard the intermediate hours, but only those more noted divisions which happened to come nearest the time of the event spoken of. Adopting this method of reconciliation, Dr. Campbell remarks, that Mark says *it was the third hour*, from which we have reason to conclude that the third hour was past. John says it was *about the sixth hour*, from which he thinks it probable that the sixth hour was not yet come. "On this supposition, though the evangelists may by a fastidious reader be accused of want of precision in regard to dates, they will not by any judicious and candid critic be charged with falsehood or misrepresentation. Who would accuse two modern historians with contradicting each other, because in relating an event which had happened between ten and eleven in the forenoon, one had said it was past nine o'clock; the other that it was drawing towards noon."[1] From the evidence before him, we leave the reader to draw his own conclusions as to the reading which is preferably to be adopted. We apprehend that the weight of evidence will be found to preponderate in favour of the solution given in p. 505. *supra.*

V. *The terms of time in computation are sometimes taken* inclusively, *and at other times* exclusively.

Thus in Matt. xvii. 1. and Mark ix. 2. we read that *after* six days *Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.* But in Luke ix. 28. this is said *to come to pass* about an eight days *after*; which is perfectly consistent with what the other evangelists write. For Matthew and Mark speak *exclusively*, reckoning the six days between the time of our Saviour's discourse (which they are relating) and his transfiguration: but Luke *includes* the day on which he had that discourse, and the day of his transfiguration, and reckons them with the six intermediate days. So in John xx. 26. *eight days after* are probably to be understood inclusively; it being most likely on that day se'nnight on which Jesus Christ had before appeared to his disciples. It were unnecessary to subjoin additional examples of a mode of reckoning which obtains to this day in common speech, and in almost every writer, except those who professedly treat on chronology.

This mode of computation is not confined to the evangelical historians. The rabbins also observe, that the very first day of a year may stand in computation for that year[2]; and by this way of reckoning mistakes of years *current* for years *complete*, or vice versâ, in the successions of so many kings, and in the transactions of affairs for so long a time, as is narrated in the Scriptures, may amount to a considerable number of years. For this reason Thucydides says[3], that he computes the years of the Peloponnesian war, not by the magistrates who were annually chosen during that time, but by so many summers and winters: whereas Polybius, Josephus, and Plutarch, have been supposed to contradict themselves because they reckon, sometimes by *current* and sometimes by complete years.

The preceding, and various other ways by which disputes in chronology may be occasioned, are a sufficient argument to us, that they do not imply that there were, originally, chronological mistakes in the books themselves. And if mistakes might arise in so many and such various ways, without any error in the original writings;—if the same difficulties occur upon so very nice and intricate a subject in any or all the books which are extant in the world;—and if it could by no means be necessary, that books of divine authority should be either at first so penned as to be liable to no wrong interpretations, or be ever after preserved by miracle from all corruption, it is great rashness to deny the divine authority of the Scriptures, on account of any difficulties that may occur in chronology.

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[1] Campbell on John xix. 14. vol. ii. pp. 572, 573. 3d edit. 1807.

[2] Lightfoot's Harmony of the New Testament, § ix.

[3] Thucydidis Historia Belli Peloponnesiaci, lib. vi. c. 20. tom. iii. p. 237, 238. edit. Bipont.

SECTION III.

APPARENT CONTRADICTIONS BETWEEN PROPHECIES AND THEIR FULFILMENT.

I. "*WHEN both a prediction and the event foretold in it are recorded in Scripture, there is sometimes an appearance of disagreement and inconsistency between them.*

"This appearance generally arises from some difficulty in understanding the true meaning of the prediction; it may be occasioned by any of those causes which produce the peculiar difficulties of the prophetic writings; and it is to be removed by the same means which serve for clearing these difficulties. It may proceed from any sort of obscurity or ambiguity in the expression, or from any uncertainty in the structure of a sentence." [1]

Thus, there is a seeming difference in Matt. xii. 40.[2] between our Lord's prediction of the time he was to be in the grave, and the time during which his body was actually interred. Now this difference is naturally and easily obviated by considering, that it was the custom of the Orientals to reckon *any part* of a day of twenty-four hours for a whole day, and to say it was done after three or seven days, &c. if it were done on the third or seventh day from that last mentioned. Compare 1 Kings xx. 29. and Luke ii. 21. And, as the Hebrews had no word exactly answering to the Greek νυχθημερον to signify a natural day of twenty-four hours, they used night and day, or day and night, for it: so that to say a thing happened *after three days and three nights*, was the same as to say that it happened after three days, or on the third day. Compare Esther iv. 16. with v. 1. Gen. vii. 4. 12. 17. Exod. xxiv. 28. and Dan. viii. 14.

II. *Apparent contradictions between prophecies and their accomplishment sometimes proceed from the figurative language of the prophets; which is taken, partly from the analogy between the world natural and an empire or kingdom considered as a world politic, and partly from sacred topics.*[3]

Hence it is that the prophets so frequently express what relates to the Christian dispensation and worship in terms borrowed from the Mosaic religion; of which instances may be seen in Isa. ii. 2, 3. xix. 19. and lvi. 7. Jer. iii. 17. Zech. viii. 22. and Mal. i. 11. For the religion of Moses being introductory to that of Jesus, and there being, consequently, a mutual dependency between the two religions, "it is reasonable to suppose that, previous to such an important change of the economy, some intimations would be given of its approach. And yet, to have done this in a way, that would have led the Jews to look with irreverence on a system under which not only themselves but their posterity were to live, would not have harmonised with our notions of the divine wisdom. A method was therefore to be invented; which, while it kept the people sincerely attached to the law, would dispose them, when the time was come, for the reception of a *better covenant* that was to be established on *better promises*. Now the spirit of prophecy, together with the language in which that prophecy was conveyed, fully accomplished both these purposes. By a contrivance only to be suggested by divine prescience, the same expressions, which in their primary and literal meaning were used to denote the fortunes and deliverances of the Jews, for the present consolation of that people, were so ordered, as in a secondary and figurative sense to adumbrate the sufferings and victories of the Messiah, for the future instruction of the church of Christ. Had no expedient of this sort been employed, we should have wanted *one* proof of the connection between the Mosaic and Christian religions: and, on the other hand, had the nature of the Messiah's kingdom been *plainly* described, the design of the national separation would have been defeated. But, when spiritual blessings were promised under the veil of temporal blessings, and in terms

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[1] Gerard's Institutes of Biblical Criticism, p. 434.
[2] Doddridge, Macknight, &c. on Matt. xii. 40.
[3] Newton on Daniel, p. 16. edit. 1733.

familiar to the carnal expectations of the Jews, a proper degree of respect for the old system was preserved, at the same time that matters were gradually ripening for the introduction of the new: and the shadow of good things held forth obscurely in the law, prepared them to look forward to that happier day, when the very image itself should be presented in full splendour, and distinctly defined by the Gospel." [1]

III. *Apparent contradictions between prophecies and their accomplishment "may be occasioned by a prediction relating only to one part of a complex character or event, and on that account seeming to be inconsistent with other parts of it; and the appearance will be removed by taking in such predictions as relate to these other parts, and considering them all in connection."* [2]

Such seeming differences occur in the predictions relative to the exaltation and glory of the Messiah, compared with the prophecies concerning his previous sufferings. On this subject the reader may compare pp. 468—475. of the present volume. In Vol. I. pp. 552—557. we have given a table of the chief predictions relative to the Messiah.

IV. *Seeming differences in the interpretation of prophecies also proceed partly from the difficulty of fixing the precise time of their fulfilment, and partly from the variety of opinions adopted by expositors; who, being dissatisfied with the views taken by their predecessors, are each solicitous to bring forward some new interpretation of his own.*

These differences, however, are no more an objection against prophecy, than they are against the truth of all history: and we may with equal propriety conclude that things never came to pass, because historians differ about the time when they were done, as that they were never predicted, because learned men vary in their modes of explaining the accomplishment of such predictions. Expositors may differ in the niceties of the chronological part, but in general circumstances they are agreed; hence, whoever will consult them may be greatly confirmed in the truth of the prophecies, upon this very consideration — that there is less difference in the explanation of the principal prophecies than there is in the comments upon most antient profane histories; and that those who differ in other matters, must have the greater evidence for that in which they agree. Although there may be a difficulty in calculating the precise time when some predictions were fulfilled, because it is disputed when the *computation* is to begin, or how some other circumstance is to be understood, yet all interpreters and expositors are agreed, concerning these very prophecies, that they *are* fulfilled. For instance, in Gen. xlix. 10. it is certain that the sceptre has departed from Judah, whether that prophecy is to be understood of the tribe of Judah, or of the Jewish nation who were denominated from that tribe. Although the later Jewish writers deny its application to the times of the Messiah, yet the elder writers *invariably* refer it to him; and it is certain that the city and sanctuary are destroyed, and that the sacrifice and oblation are entirely done away, though interpreters do not agree about the precise time and manner of the accomplishment of *every* particular. In a similar manner, the prophecy of Daniel respecting the *seventy weeks* is equally plain, and its accomplishment in the destruction of Jerusalem is certain; notwithstanding the differences of opinion in assigning the precise epoch of time. Plain matter of fact shows that these memorable predictions are fulfilled; and the only difference is concerning a single circumstance. To doubt, therefore, (as some of our modern self-styled philosophers do) of the fulfilment of prophecies, merely because we do not certainly know the exact time when each particular was accomplished, though we certainly know that they must have long since been fulfilled, is as unreasonable, as if a man should question the truth of history on account of the uncertainties which are to be found in chronology. The existence of Homer is not denied because it is uncertain when he lived; nor is the reality of the Trojan war the less certain because the time of the capture of Troy has been variously determined. History, it has been well remarked, relates what has happened, and prophecy foretells what shall come to pass; and an uncertainty in point of time no more affects the one than the other.

[1] Bishop Hallifax's Sermons on the Prophecies, Serm. 1.
[2] Gerard's Institutes, p. 435.

We may be uncertain of the time foretold by the prophet, and as uncertain of the time mentioned by the historian; but when all other circumstances agree, there is no reason why our uncertainty, as to the single circumstance of time, should be alleged against the credibility of either of them. [1]

V. *Some of the prophetic declarations are not predictions concerning things future, but simply commands relative to things which were to be performed, or they are conditional promises and threatenings, not absolute predictions; so that, if it subsequently appear that these were not executed, such non-performance cannot create any difficulty or repugnancy between the supposed prophecy and its fulfilment.*

We may illustrate this remark by reference to the fast observed by the Jews on the destruction of Jerusalem by Nebuchadnezzar: these fasts the prophet Zechariah (viii. 19.) in the name of Jehovah declares, are to be abolished, and converted into a joyous festival; but notwithstanding this declaration, we know that they continued afterwards to be observed. Another instance may be seen in 2 Kings viii. 10. Elisha's answer to Hazael; to which we may add the *seeming* assertion, that the last day was near, in Rom. xiii. 11, 12. 1 Cor. x. 11. 1 Thess. iv. 15. Heb. ix. 26. James v. 7, 8. 2 Pet. iii. 12, 13. and 1 John ii. 18.

VI. *Some of the prophetic promises appear to have been made to individuals, which, however, were not fulfilled in them.*

But between such prophecies and their fulfilment there is no real discordance: because they were accomplished in the posterity of the person to whom the promise was made. Thus, in Isaac's prophetic blessing of Jacob, it was announced (Gen. xxvii. 29.) that he should be lord over his brethren. Now we know from the Sacred Writings that this never took effect in the person of Jacob; but it was fully verified in his posterity.

SECTION IV.

APPARENT CONTRADICTIONS IN DOCTRINE.

THESE arise from various causes; as contradictions from a mode of speaking which, to our apprehensions, is not sufficiently clear, — from the same term being used in different senses in different texts, — from the same word being used in apparently contradictory senses, — from the different designs of the sacred writers, — from the different ages in which the various sacred writers lived, and from the different degrees of their knowledge respecting the coming of the Messiah, and the religion to be instituted by him.

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§ 1. *Seeming Contradictions from a mode of speaking which, to our apprehensions, is not sufficiently clear.*

It has been the practice of some writers to assert that the apostles, Saint Paul in particular, have reasoned both illogically and inconclusively; this assertion, however, falls to the ground of itself, when we consider the violent dislocations, to which writers of the school alluded to have resorted, in order to disprove what is self-evident from the Bible — the divinity and atonement of the Messiah. At the same time it is not to be concealed, that apparent contradictions do sometimes arise from a mode of speaking *which*, to OUR *apprehen-*

[1] Jenkin on the Reasonableness of the Christian Religion, vol. ii. pp. 178, 179.

sions, does not seem sufficiently clear. For instance, salvation is in one passage ascribed to *grace through faith*, which we are assured *is not of ourselves*, but is *the gift of God; — not of works, lest any man should boast* (Eph. ii. 8—10.); and in another Abraham is said to be *justified by faith without works* (Rom. iv. 2—6.); while in a third passage he is said to have been *justified by works.* (James ii. 21.) The apparent difference in these points of doctrine is occasioned by the fruits and effects being put for the cause. A little attention to the argument of the Apostle removes all difficulty. Saint Paul's object in the Epistle to the Romans was, to show, in opposition to the objections of the Jews, that how much soever Abraham excelled other men in righteousness during the course of his life, he had no cause for glorying before God; who justified, accepted, and covenanted with him, not for obedience, but for faith in the divine promise. Abraham believed God's word, and God accepted his faith, dealt with him as righteous, and became his God; in like manner as he now conducts himself towards all who truly repent, and unfeignedly believe his Gospel. Saint James, on the contrary, having encouraged the Christian converts to bear with patience the trials they should meet with, and improve them to the purposes of religion, presses upon them meekness and gentleness towards each other, as the *test of their sincerity;* and shows that *faith without love* is of no avail. Thus the doctrine asserted by each apostle is proved to be consistent, and the seeming repugnancy disappears. For the removal of difficulties arising from expressions not appearing sufficiently clear, the following observations will be found useful.

I. *A passage which is ambiguous, or which contains any unusual expression, must be interpreted agreeably to what is revealed more clearly and accurately in other parts of the Scriptures.*

Numerous instances might be adduced in illustration of this remark, in which bodily parts and passions are ascribed to God; which unusual modes of expression are to be explained in conformity with such other passages as remove the appearance of contradiction. Another example we have in Luke xiv. 13, 14. *When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.* From this passage, some have inferred that the resurrection of the just *only* is intended, and, consequently, that the wicked shall certainly perish. There is, it is true, something unusual in this expression: but the doctrine of the resurrection of all mankind from the dead, which is so explicitly revealed in other parts of Scripture, being laid down and acknowledged, we readily perceive that our Saviour was speaking, in the passage under consideration, of acts of kindness done purely for the love of God, and on the recompense which He would bestow on them. But of the universal resurrection no notice is taken, nor is it denied that the wicked will receive *their* reward.

II. *A passage, in which a doctrine is slightly treated, must be explained by one where the subject is more largely discussed: and one single passage is not to be explained in contradiction to many others, but consistently with them.*

For instance, Jesus Christ in one place says, that he judges *no* man: in another, that he *will judge all men:* in one passage, that he is *not* come to judge the world; in another, that he *is* come for judgment. These seeming inconsistencies occur in the Gospel of Saint John; it becomes necessary, therefore, to find out some other passage that will reconcile them. Thus, in John xii. 47. he says, *I came not to judge the world;* and in ch. ix. 39. he says, *For judgment I am come into this world.* In the latter passage he adds the cause of his thus coming,—namely, that they whose

blindness proceeded from mere ignorance should be taught to see: while they who saw only through pride and prejudice should be left in their wilful blindness. Hence it appears, that our Lord was not speaking of the last judgment, from which we call God the judge of the living and of the dead; but that the tenor of his discourse was, to enable his hearers themselves to determine whether they were ignorant or not; for in the same chapter (verse 16.) it is said that Jesus spoke these words to the Pharisees, who would not perceive their own ignorance, nor judge themselves. In the other passage (John xii. 47.) we read, *I came not to judge* (rather to *condemn*) the world, but to save the world, — not to make its inhabitants wretched, but to make them happy for time and for eternity, if they will be so wise as to listen to the proposals which I offer. Here the word *save* is plainly opposed to *condemn:* and that this is the proper meaning of the passage is evident from comparing chapter iii. verses 15—19.

The latter part of this rule the following passage will exemplify. In Gen. xvii. 10—14. the observance of circumcision is commanded; in Acts xv. the observance of that rite is affirmed not to be necessary. These propositions are apparently contradictory; Jesus Christ himself has determined them, Matt. xi. 13. *All the prophets, and the law, until John, prophesied:* intimating, as the context implies, that the observances of the law would thereafter cease.

III. *Between a general assertion in one text, and a restriction of it, or an exception to it, in another text, there is an appearance of contradiction which is sometimes removed by explaining the former with the proper limitations.*[1]

Several general expressions, in all languages, not only admit of, but also require a limitation; without which the true sense and meaning of many passages will not be understood. And, as the eastern nations indulged themselves most freely in the use of strong and figurative expressions, the Scriptures require more limitations, perhaps, than any other book: as it respects the New Testament, St. Paul mentions principles on which we may build our limitations: *I speak after the manner of men.* (Rom. vi. 19.) "It is manifest that he is excepted." (1 Cor. xv. 27.)

Thus, in Mark x. 11, 12. and in Luke xvi. 18. divorce is absolutely forbidden: but in Matt. v. 32. and xix. 9. it is allowed for adultery only. Yet in 1 Cor. vii. 15. it seems to be allowed, though the Apostle does not authorise a second marriage.

The precept, *Except* we *become as little children*, we *shall not enter into the kingdom of heaven* (Matt. xviii. 3.), cannot mean that we are not to speak distinctly, or to walk steadily: but obviously refers to the docility, and freedom from ambition and worldly thoughts, which characterise children.

The observations offered in pp. 415, 416, 417. *supra*, on the figures of speech, termed synechdoche, and hyperbole, may be applied in illustration of the preceding remark.

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§ 2. *Apparent Contradictions from the same Terms being used in different and even contradictory Senses.*

I. *Sometimes an apparent contradiction, in point of doctrine, arises from the same words being used in different senses in different texts.*

In this case the seeming repugnancy is to be removed by restricting the term properly in each text.

Thus, in some passages of the New Testament, we read that the kingdom of Christ is *eternal:* but in 1 Cor. xv. 24. it is said to have an *end:* in the latter passage, the *kingdom of Christ* means his mediatorial kingdom, which includes all the displays of his grace in saving sinners, and all his spiritual influence in governing the church visible on earth. By the eternal kingdom of Christ is intended the future state of eternal blessedness, which is so beautifully described as *an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven,* &c. (1 Pet. i. 4, 5.)

In like manner, *It is appointed unto men once to die* (Heb. ix. 27.), that is, a temporal death: yet if any man keep Christ's sayings he *shall never see death* (John viii. 51.) that is, eternal death. *Hatred* of others is very sinful and odious (Tit. iii. 3.),

[1] Gerard's Institutes, p. 436.

and yet to *hate* our nearest relations, that is, to love them *less* than we love Christ is a duty. (Luke xiv. 26. compared with Matt. x. 37.) John the Baptist was *not* Elias (John i. 21.), that is, not the prophet who lived under Ahab; but he was *the Elias* predicted by Malachi (Mal. iv. 5, 6.), that is, one in the spirit and power of the antient Elijah. (Matt. xi. 11, 12. 14. Mark ix. 11—13. Luke i. 17.)

So we cannot stand before God in the righteousness of our own *persons* (Psal. cxliii. 2.), but we may appeal to him for the righteousness of our *cause*, in matters of difference between ourselves and others. (Psal. xviii. 20. xxxv. 27. Heb.)

II. *Apparent contradictions, in points of doctrine, sometimes arise from the same word being used not only in different but also in contradictory senses.*

Thus in Joshua, xxiii. 5. the same Hebrew verb ירש (YARASH), which usually signifies to inherit or possess, also means to dispossess or disinherit: *He shall expel them* (from their inheritance) *from before you, and ye shall possess their land*, succeed to their inheritance. In like manner, the word *sin* also denotes a *sin-offering* in Gen. iv. 7. 2 Cor. v. 21. and in many other passages of Scripture. The Hebrew verb ברך (BARAK), to *bless*, has been supposed also to mean *curse*; and, contrary to the authority of antient versions, the lexicons (as the late eminently learned Mr. Parkhurst has proved) have given it the sense of cursing in the six following passages; 1 Kings xxi. 10. 13. Job i. 5. 11. and especially Job ii. 5. 9. The rendering of which last passage, he observes, should be thus:

> Then said his wife unto him,
> Dost thou yet retain thine integrity,
> Blessing the Aleim (*God*) and dying, *or* even unto death? [1]

The Greek language presents numerous similar examples of the same words having different senses. Thus Ειδωλον, in its primitive acceptation, bears a good sense, and simply means any representation or likeness of a thing; but it also most frequently denotes, in the New Testament, an image to which religious worship is given, whether it be intended of the *true* God, as in Acts vii. 41. or of a *false* deity, as in Acts xv. 20. 1 Cor. xii. 2. and Rev. ix. 20. So Περιεργος, which simply means *curious*, and its derivative περιεργαζομαι, are used in a worse sense, and denote impertinent curiosity in other persons' affairs, as in 1 Tim. v. 13. and 2 Thess. iii. 11. So πλεονεκτειν, which primarily signifies to have more than another, also means to have more than one ought to possess, *to defraud and circumvent*. See 2 Cor. vii. 2. xii. 17, 18. and 1 Thess. iv. 6. (which last text denotes to defraud and injure by adultery, as numerous commentators, antient and modern, have already observed.) And μεθυειν, which (like the Hebrew verb שכר, Gen. xliii. 34.[2]) in its good sense denotes merely to *drink freely and to cheerfulness*, but not to intoxication (as in John ii. 10.), is often taken in an ill sense, and means to be *drunken*. Compare Matt. xxiv. 49. Acts ii. 15. and 1 Thess. v. 7. with Rev. xvii. 2. 6.[3]

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§ 3. *Apparent Contradictions, in Points of Doctrine, arising from the different Designs of the Sacred Writers.*

A kind of repugnancy sometimes arises from the different designs which the sacred writers had in view; and this can only be removed by interpreting each passage agreeably to the writer's design.

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[1] Parkhurst's Hebrew Lexicon, p. 484. 5th edition. Dr. Mason Good, in his accurate and elegant version of the book of Job, has adopted Mr. P.'s rendering, and confirmed its propriety by various examples; see particularly his notes, pp. 5—9.

[2] They drank and were *merry* (literally *drank largely*) with him.

[3] The Latin language presents us with many examples of the same words which have different meanings. It will suffice to specify two or three. *Sacer*, it is well known, signifies not only that which is holy, but also that which is most cursed and detestable. Thus, we have in Virgil (Æn. iii. 57.) the well known words *auri sacra fames*. In our old English common law writers, *villanus* (villain) denotes a rustic of servile condition, but the English word is now exclusively a term of infamy. So, *missa*, the mass, was at first an innocent word, signifying merely the service of the church, but has long since degenerated into a widely different meaning, and is given exclusively to the worship of the church of Rome.

It is obvious that the same person may express himself in various ways concerning one and the same thing, and in this case regard must be had to his intention. In Saint Paul's Epistles, for instance, we find the Apostle frequently arguing, but more or less severely, with those who rigorously urged a compliance with the Mosaic rites and ceremonies; in some passages he expresses himself more gently towards his opponents; in others, with greater severity, calling the opinions thus asserted *doctrines of devils*, and *profane and old wives' fables*. (1 Tim. iv. 1. 7.) To understand these passages aright, then, it is necessary that we distinguish the threefold design of the Apostle, according to the three different classes of advocates for the observance of the Mosaic ritual. 1. Against those who maintained the rites prescribed by Moses from *weakness of mind*, and could not persuade themselves that these ought to be abandoned, the Apostle argues with great lenity; compare Rom. xiv. throughout. 2. There were others, however, who, while they contended for and urged the external observance of the Mosaic law, expressed the utmost *contempt for the Christian religion*, which they either affirmed not to be true, or to be insufficient unless the observance of the law of Moses were superadded. Against this class of opponents, Saint Paul argues with much more severity, denying altogether the necessity of such observance; compare the Epistle to the Galatians. 3. There was another class of persons, who, to the external observance of the Mosaic ritual, joined certain philosophical notions borrowed from the Alexandrian school of philosophers, and which were received among the Therapeutæ. According to these, the highest wisdom consisted in a state of celibacy, mortification, and abstinence from animal food; against these crude opinions the Apostle argues vehemently, terming them profane and old wives' fables, and diabolical, that is the most pestilent doctrines. The perusal of Philo's treatise on the Therapeutæ will show what pretensions that sect made to wisdom and piety, which consisted in mortification and abstinence, and with what sovereign contempt they regarded all other persons. To this class of St. Paul's antagonists are to be referred 1 Tim. iv. throughout, and also Col. ii. verse 8. to the end.

On the best mode of ascertaining the design of any book or passage in the Sacred Writings, see pp. 327—330. *supra*.

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§ 4. *Apparent Contradictions, arising from the different Ages in which the Sacred Writers lived, and the different Degrees of Knowledge which they possessed.*

I. There is another class of doctrinal points, in which a species of repugnancy is produced by the *different ages in which the sacred writers lived.*

All expositors of the Scriptures are agreed in the summary of religious truths revealed in them, and that, from the book of Genesis to the Revelation of Saint John, this doctrine is constantly and unanimously delivered, viz. that there is one infinitely wise, gracious, just, and eternal God; and that our salvation is of God through the atonement of the Messiah, &c. &c. But this doctrine is variously expressed, according as the ages, in which the writers lived, were more or less remote from the time when the Son of God was manifested in the flesh. Further, in the Old Testament, there are many very severe precepts relative to revenging of injuries on enemies, as well as many imprecations against the foes of David: no such precepts are to be found in the New Testament. Again, the law of revenge and retaliation, in the Mosaic system, is extremely severe, requiring eye for eye, hand for hand, tooth for tooth, &c. Widely different from this is the spirit of the Christian doctrine.

II. An apparent contradiction likewise is caused by the *different degrees of knowledge possessed by the sacred writers* relative to the happiness to be procured for man by Jesus Christ.

In the Old Testament this happiness is almost constantly described as being *external:* but in the New Testament all external considerations are dismissed, and it

is affirmed to be *spiritual* or *internal*. Hence also it happens, that although the same worship of the same Jehovah is treated of in the books of the Old and New Testament, external worship is chiefly, though not exclusively, insisted upon in the former, but internal in the latter; in the Old Testament it is the *spirit of bondage*, but in the New it is the *spirit of adoption*. In this gradual revelation of the divine will we see the wisdom and goodness of God; who graciously proportioned it to the capacities of men, and the disposition of their minds, to receive those intimations which he was pleased to communicate. And, as the sacred writers accommodated themselves to the imperfect or more improved degrees of knowledge which existed at the times they wrote, so it appears that they adapted their precepts to the religious, civil, and domestic or private customs of their countrymen. Hence it happens, that though religion in itself was always one and the same thing, yet the *manner* in which it was made known acquired some tinge, —

1. *From religious customs:* for as all the more antient people were accustomed to worship their own gods, agreeably to their own peculiar rites, so the Jews after their manner worshipped the only true God.

2. *Civil customs* also imparted some degree of peculiarity to religion. For while one nation was separated from intercourse with others by its own customs, many things were spoken of God, as a national deity, more peculiarly appropriated to that nation: but, if that separation be removed, Jehovah is described as the common parent of all mankind.

3. Lastly, in the *domestic or private institutes* contained in the Mosaic law, there are many things derived from the manners and customs of their forefathers; this fact has been shown by the late Professor Michaelis, in his elaborate "Commentaries on the Law of Moses." In like manner the apostles accommodated themselves to the peculiar customs that obtained in different countries in their own age. How differently do they express themselves towards Jews and Heathens! Not only do they attend to religious, civil, and domestic or private manners and customs, but, in proportion as these underwent gradual changes, they explain many things more copiously, as well as more clearly, rejecting the veil of types, and despising those ceremonies in which the Jewish nation formerly delighted. An attentive consideration of these circumstances will contribute to clear up many apparent contradictions, as well as to solve very many of the objections brought by infidels against the Sacred Writings. Let times and seasons be accurately distinguished, and perfect harmony will be found to subsist in the different books of Scripture.

SECTION V.

SEEMING CONTRADICTIONS TO MORALITY.

NOTWITHSTANDING it is generally admitted that the Holy Scriptures breathe a spirit of the purest and most diffusively benevolent morality; yet there are some passages which have been represented as giving countenance to immorality and cruelty. But these, when duly examined, will be found perfectly in unison with the purest principles of morality. The wide difference which subsists between antient and modern manners, *if fairly considered*, would alone be a sufficient reply to the indecencies, which are asserted to exist in the Bible.

Further, the characters and conduct of men, whom we find in all other respects commended in the Scriptures, are in some respects faulty; but these are, in such instances, by no means proposed for our imitation, and, consequently, give no sanction whatever to immorality: for several of these faults are either expressly condemned, or are briefly related or mentioned as matter of fact, without any

intimation that they are either to be commended or imitated. The sacred writers, however, are only answerable for facts, not for the morality of actions. It is true that the Jewish history is stained with blood and cruelty; but so is the history of all other nations, (whose chroniclers, annalists, or other historians are not censured for their bare narration of the crimes of the individuals or nations,) and without the additional circumstance of being relieved by such histories of true piety and virtue as abound in the Scriptures. But it is worthy of remark, that the moral character of the Jewish nation was by no means so *uniformly* bad as the modern antagonists of divine revelation pretend. In some ages, their morals were much purer, and their piety more fervent, than at others. Such was the generation which first entered Canaan with Joshua, and such also the generations that lived during the reigns of their most pious monarchs. It is, moreover, to be considered, that the *mere* narration of any action, such as we find in the Old and New Testaments, implies neither the approbation nor the censure of it, but only declares that such a thing was done, and in such a manner; and the not concealing of these shows the simplicity and impartiality of the sacred writers, who spare no person whomsoever, not even when they themselves are concerned, — though the thing related should redound to their disgrace; — as in the case of Noah's drunkenness (Gen. ix. 21.), Jacob's deceiving of Isaac (Gen. xxvii.[1]) Peter's denial of Christ (Matt. xxvi. 69—75. and the parallel passages of the other evangelists): Paul's dispute with Peter (Gal. ii. 11—14.); and Paul's excuse of himself. (Acts xxiii. 5.)

The following are the principal passages which the recent advocates of

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[1] From this circumstance God has been represented by infidels, as distinguishing his favourite Jacob, by a system of *fraud and lies*: but the following considerations, by the late Bishop Horne, may assist us to form a right judgment of this matter.

"1st. The proposition of deceiving Isaac originated not with Jacob, but with Rebecca. Jacob remonstrated against it, as likely to bring a curse upon him, rather than a blessing; nor would consent to perform his part, till she engaged to take all the blame on herself — 'On me be thy curse, my son; only obey my voice.'

2dly. From this speech, and from the earnestness and solicitude discovered by Rebecca, it may not unfairly be presumed, that she had some special reason for what she did; that Isaac was about to take a wrong step in a concern of great moment, which ought to be prevented, and could be prevented by no other means.

3dly. The rectitude of Rebecca's judgment seems evidently to have been recognised and allowed by Isaac, at the conclusion of the matter. For though he had blessed Jacob, intending to bless Esau, yet, as if recollecting himself, he confirmed and ratified that blessing in the strongest terms: 'Yea, and he shall be blessed.' Still farther — at sending him away, he again repeated the benediction, in the most solemn and affecting manner; 'God give thee the blessing of Abraham!' It is hard to assign any other reason, why, if so disposed, upon discovering the fraud, he might not have reversed the proceeding. Nay, by the kind meeting of the brothers afterwards, one should be inclined to suppose, that Esau himself acquiesced at length in the propriety of what had been done.

4thly. If such were the case, Isaac was only deceived into what was right, and what himself acknowledged to be so in the conclusion. The deception was like those often practised by physicians for the benefit of their patients; and casuists must decide upon it in the same manner. The offence of Jacob is certainly alleviated, if not entirely taken off, by the circumstance of Rebecca pledging herself to bear the blame; as the conduct of Rebecca seems justified by that of Isaac ratifying and confirming to Jacob the blessing originally intended for Esau. Upon the whole, if there were any offence, it was one that might be forgiven; and if God, notwithstanding, continued to bless Jacob, he did forgive it, and had reasons for so doing." Bp. Horne's Works, vol. vi. pp. 477, 478.

infidelity have charged with being contradictions to morality; with how little pretext, the reader will be enabled to judge, by the candid examination and consideration of the remainder of this section.

1. *God's command to Abraham, to sacrifice Isaac,* (Gen. xxii.) *has been represented as a command to commit murder in its most horrid form, and, consequently, as inconsistent with the holiness of God to give.*

But this command may be satisfactorily vindicated, either by regarding it as a symbolical action [1], or (without this consideration) by resolving it into the divine sovereignty over the lives of his creatures. For, the Supreme Lord and Giver of Life has a right to take it away, and to command it to be taken away, whenever and in whatsoever manner he pleases. To offer a human victim to him, without his express warrant, would be to commit *murder;* but to do so by his command, would be an act of obedience. As the Almighty has a right to command, so his perfections lead us to infer, that he will command nothing but what is worthy of himself. The design of God, however, was to *prove* Abraham, in order that his faith, love, and obedience might be manifest, and NOT, in fact, that he should offer up Isaac.

2. *Jacob's vow* (Gen. xxviii. 20—22.) *is asserted to be quite conditional, and as implying that if his God would clothe and feed him, he would serve him.*

This representation is not more unjust, than the manner in which it is stated is indecent. In order that this matter may be regarded in its proper light, it must be considered, that, immediately before the account which is given us of Jacob's vow, we are informed of a vision which he had when setting out on his journey to Padan-Aram, when God renewed to him the promises made to Abraham concerning the giving of the land of Canaan to his posterity, and that in his seed all nations of the earth should be blessed: at the same time assuring him, that he would be with him in all places whither he should go, and would bring him again into that land. (12—15.) In consequence of this vision Jacob made his vow the next morning; the design of which was, to express the sense he had of the divine goodness, and his confidence in God's gracious protection; and to declare his solemn resolution that if God would be with him and keep him in his way, and would give him *bread to eat* and *raiment to put on,* (which shows the moderation of his desires,) so that he should come again to his father's house in peace, he would after his return make an open and public acknowledgment of his gratitude and devotion to the Lord as his God; would set apart that place, where God had appeared to him, to his worship; and would devote to His service the tenth of all the substance which God should give him. Now such a conduct as this, instead of being impiously interested and craving (as some opposers of revelation have asserted), will appear to every one who judges candidly and impartially a great argument of the simplicity and goodness of Jacob's heart, and of a pious and well disposed mind: though undoubtedly it appears absurd to those who affirm — what however they cannot prove — that the Almighty does not concern himself with individuals of the human race.

3. *The objection, that God's commanding of the Israelites* (Exod. iii. 22. xii. 35.) *to borrow from the Egyptians what they never intended to restore, is not only an act of injustice, but favours theft,* is obviated by rendering the Hebrew verb שָׁאַל (SHAAL), *asked* or *demanded,* agreeably to its proper and literal meaning [2], which is given to it in all the antient versions, as well as in every modern translation, *our own excepted.*

4. *The hardening of Pharaoh's heart* (Exod. iv. 21. ix. 16.) *has been a fruitful source of malignant cavil with the adversaries of the Bible; some of whom have not hesitated to affirm that this single chapter is sufficient to destroy the authenticity of the entire Scriptures, while others, more decently and speciously, assert that a just God could not punish the Egyptian monarch for a hardness of heart of which he himself was evidently the cause.* This is the objection in all its force. Let us now see how little foundation there is for it.

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[1] This is Bp. Warburton's mode of solving the difficulty.

[2] It is the very word used in Psal. ii. 8. שְׁאַל (SHAAL.). ASK *of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

"When we meet with an assertion apparently contrary to all the truth and equity in the world, it is but common justice to any writer, human or divine, to suppose, that we mistake his meaning, and that the expression employed to convey it is capable of an interpretation different from that which may at first present itself. We cannot, for a moment, imagine, that God secretly influences a man's will, or suggests any wicked stubborn resolution to his mind, and then punishes him for it. We are, therefore, to consider, by what other means, not incompatible with his nature and attributes, he may be said, in a certain sense, and without impropriety, to harden a man's heart. There are many ways by which we may conceive this effect to be wrought, without running into the absurdity and impiety above mentioned. The heart may be hardened by those very respites, miracles, and mercies, intended to soften it; for if they do not soften it they will harden it. — God is sometimes said to do that which he permits to be done by others, in the way of judgment and punishment: as when his people rejected his own righteous laws, he is said to have 'given them' the idolatrous ones of their heathen neighbours, 'statutes that were not good.' — The heart may be hardened by his withdrawing that grace it has long resisted; men may be given up to a reprobate mind; as they *would* not see when they possessed the faculty of sight, the use of that faculty may be taken from them, and they may be abandoned to blindness. But all this is judicial, and supposes previous voluntary wickedness, which it is designed to punish." [1]

Further, no person who *candidly* peruses the history of the transactions with Pharaoh, can deny that what the Almighty did to Pharaoh and the Egyptians had a tendency to soften rather than to harden his heart; especially as it was not until after he had seen the miracles, and after the plagues had ceased, that he hardened himself and would not suffer the Israelites to depart. The threatened plagues were suspended on a condition with which he refused to comply, and then only were they inflicted. It is, moreover, well known that Hebrew verbs in the Hiphil conjugation signify to *permit* or to *suffer* to be done, as well as to *cause* to be done: hence nothing more is meant, than to leave a man to the bent and tendency of his own disposition. Thus Pharaoh was left, and he is said to have made his own heart stubborn against God. HE *sinned yet more and hardened* HIS *heart*. The proper rendering, therefore, of Exod. iv. 21. is — *I will permit his heart to be so hardened that he will not let the people go.* So in Exod. ix. 12. it ought to be translated, *Yet the* LORD *suffered the heart of Pharaoh to be so hardened that he hearkened not to them.* And a more literal rendering of Exod. ix. 15, 16. would remove the discrepancy which seems at present to exist in our common version, which runs thus: — *For now I will stretch out my hand and smite thee with pestilence; and thou shalt be cut off from the earth. And in very deed for this* cause *have I raised thee up, for to show* in *thee my power; and that my name may be declared throughout all the earth.* In the original Hebrew, the verbs are in the *past* tense and not in the *future*, as our authorised version improperly expresses them, by which means an apparent contradiction is produced: for neither Pharaoh nor his people were *smitten with pestilence*, nor was he by any kind of mortality *cut off from the earth.* The first-born, it is true, were slain by a destroying angel, and Pharaoh himself was drowned in the Red Sea: but there is no reference whatever to these judgments in the two verses in question. If the words be translated as they ought, in the subjunctive mood, or in the past instead of the *future*, this seeming contradiction to facts, as well as all ambiguity, will be avoided: For if now I HAD STRETCHED OUT שלחתי (SHALACHTI *had sent forth*) *my hand, and* had smitten thee and thy people with the pestilence, thou SHOULDEST HAVE BEEN *cut off from the earth. But truly on this very account* have I caused thee to SUBSIST, *that I might cause thee to see my power: and that my* NAME *might be declared throughout all the earth,* or *in all this land.* [2]

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[1] Bp. Horne's Letters on Infidelity, Lett. xiv. (Works, vol. vi. p. 481.)

[2] Ainsworth, Houbigant, Dathe, Schott and Winzer on Exod. ix. 15, 16. It is worthy of remark that the Septuagint Greek version of the Pentateuch (which confessedly is the best executed part of all that version), renders these two verses subjunctively, and is followed in this respect by Dr. Boothroyd, who thus translates them: — *Yea now* COULD *I stretch out my hand and smite thee and thy people with pestilence: so that thou* SHOULDEST *be cut off from the earth. And in very deed for this purpose have I preserved thee,* (Sept. ενεκεν τουτου διετηρηθης, *On this account thou hast been preserved,*) *that I may show to thee my power, and that my name* MAY *be declared through all the earth.* The case of Pharaoh is fully considered by Mr. Twopenny in his "Dissertations on some Parts of the Old and New Testaments," &c. Diss. iv. pp. 38—54.; and in Dr. Graves's Discourses on Calvinistic Predestination, pp. 295—304.

Thus God gave this impious king to know that it was in consequence of his especial providence, that both he and his people had not been already destroyed by means of the *past* plagues; but that God had preserved him for this very purpose, that he might have a further opportunity of showing Pharaoh His power in the remaining plagues, and of manifesting that He, Jehovah, was the only true God, for the full conviction of the Hebrews and Egyptians.[1]

Lastly, our authorised translation of Exod. vii. 13. (*and he* [that is, God] *hardened Pharaoh's heart*) is incorrect. It ought to have been, AND THE HEART OF PHARAOH WAS HARDENED, as the original is rendered by all the antient versions, without exception, and by the most judicious modern translations. The same phrase is *correctly* translated in our authorised version, in Exod. vii. 22. viii. 19. and ix. 7.

The objections, therefore, which the opponents of the Bible have raised against it from the passages we have been considering, are thus proved to be utterly destitute of foundation.

5. *Again, visiting the sins of the fathers upon their children* (Exod. xx. 5.) *has been charged as injustice.*

But this objection disappears, the moment we are convinced that the reward and punishment here intended, are confined to the outward circumstances of prosperity and distress in the *present* life; because if (as was the case) such a sanction were necessary in the particular system by which God thought fit to govern the Jewish people, it is evident, that any inequality as to individuals, would be certainly and easily remedied in a future life (as in the particular instances recorded in Numb. xvi. 27—35. and Josh. vii. 24, 25.); so that each should receive his final reward exactly according to his true appearance in the sight of God, and "thus the Judge of all the earth do right." It is only when children copy and improve on the crimes of their wicked parents, that they draw down upon their heads redoubled vengeance: so that the innocent *never* suffer for the guilty, except in such temporal calamities as necessarily result from their parents' crimes. As, when the profligacy of one generation involves the next in poverty, or the like. On the contrary, so benevolent is the God of Israel, that the eminent piety of one man is sometimes rewarded with blessings on thousands of his descendants. This was the case with Abraham and his descendants. Yet this is the God whom deists represent as cruel and vindictive.[2]

6. The extirpation of the Canaanites by the Jews, according to the divine command, is urged as an act of the greatest cruelty and injustice; but this objection falls to the ground when it is considered —

FIRST, That the Canaanites were unquestionably a most depraved and idolatrous race; and to have suffered them to remain and coalesce with the Israelites, would have been to sanction idolatry by encouraging their union with idolatrous nations. It *must* be admitted that God has a right to punish wicked nations by the infliction of judgments, such as pestilence, or famine, or by employing the sword of enemies; because we see that he actually does so in the course of his Providence; and we cannot see what essential difference there is between this and his giving a command to the Israelites to destroy the wicked Canaanites; for it is a notorious fact, that these latter were an abominably wicked people. "It is needless to enter into any proof of the depraved state of their morals; they were a wicked people in the time of Abraham; and even then were devoted to destruction by God; but their iniquity was not then full," that is, they were not yet arrived to such a height of profligacy and impiety as required their destruction. In the time of Moses, they were idolaters; sacrificers of their own crying and smiling infants; devourers of human flesh; addicted to unnatural lusts; immersed in the filthiness of all manner of vice. Now, it will be impossible to prove, that it was a proceeding contrary to God's moral justice to exterminate so wicked a people. He made the Israelites the executors of his vengeance: and, in doing this, he gave such an evident and terrible proof of his abomination of vice, as could not fail to strike the surrounding nations with astonishment and terror, and to impress on the minds of the Israelites what they were

[1] Dr. A. Clarke on Exod. ix. 15.

[2] Dr. Graves's Lectures on the Pentateuch, vol. ii. pp. 172—185. See also Michaelis's Commentaries on the Laws of Moses, vol. i. pp. 45—47. Age of Infidelity, in answer to the Age of Reason, p. 52.

to expect, if they followed the example of the nations whom he commanded them to cut off. '*Ye shall not commit any of these abominations, that the land spue not you out also, as it spued out the nations which were before you.*' (Lev. xviii. 28.) How strong and descriptive this language! the vices of the inhabitants were so abominable, that the very land was sick of them, and forced to vomit them forth, as the stomach disgorges a deadly poison." [1]

SECONDLY, After the time of God's forbearance was expired, they had still the alternative, either to flee elsewhere, as, in fact, many of them did, or to surrender themselves, renounce their idolatries, and serve the God of Israel: in which case it appears that there was mercy for them. Compare Deut. xx. 10—17. That the utter destruction here mentioned was to take place only in cases of obstinacy and resistance, may be inferred both from the reason of the denunciation, and also from the several facts attending its execution.

(1.) The *reason* why they were to be cut off, is stated (Deut. xx. 18.) to be *that they teach you not to do after all their abominations;* which reason would not hold good in case of their repentance and turning from their idols to worship the God of Israel.

(2.) The *facts*, from which we argue, are the following. After the conquest of the country, we are told (Josh. xi. 19, 20.) that *There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon; all other they took in battle. For it was of the Lord to harden their hearts, that they should meet Israel in battle, that he* (i. e. Israel) might destroy them utterly, and *that they might have no favour, but that he* (Israel or the Israelites) *might destroy them.* [2] Now this passage certainly implies that the Canaanites might have had peace, if they had thought proper to accept the proposed terms. They rejected the first offers of peace, and were punished by Jehovah refusing them any further opportunities. The case of the Gibeonites seems so confirm this [3] in as much as it is difficult to conceive that the oath and covenant, made to them under the circumstances of deception, should have been so valid and sacred, if the order for their extinction admitted of no limitation. The preservation of Rahab also (Josh. ii. 12—14. vi. 22, 23.), and a family of Bethel (Judg. i. 25.), with some other instances, (1 Kings ix. 20, 21, &c.) incline strongly to this exposition; nor does it want the sanction of very respectable names among the critics and commentators, Jewish and Christian. [4]

In the THIRD PLACE, The destruction is not to be attributed to Israel *wholly*, even as instruments. The Lord himself, partly by storms and tempests, partly by noxious insects, and partly by injecting terror into the minds of the inhabitants, perhaps expelled and destroyed more than the Israelites themselves; the wonderful, and we may add the miraculous power of God, co-operating with them. (Compare Exod. xxiii. 27, 28. Josh. x. 11, &c.) Doubtless God might have destroyed these nations by earthquake, fire, storm, or plague, and no man surely would have disputed his justice or authority? Then why should men dispute his equity in destroying them by the sword of war? Or, if we admit for a moment the existence of invisible spirits, he might have sent an angel to destroy them, and would it be un-

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[1] Bp. Watson's Apology for the Bible, in reply to the Age of Reason, Letter I. p. 9. (London edit. 1820, 12mo.) The late Dr. Paley has some admirable observations on the same topic, in his *Sermons on several subjects*, Serm. xxix. pp. 429—443. And Dr. Graves has treated it at great length, and with his wonted accuracy. Lect. on Pentateuch, vol. ii. pp. 4—64.

[2] The twentieth verse may, more literally, be rendered: — *For it was of Jehovah* (or the will of Jehovah) *that they should be so courageous as to meet Israel in battle: that they might utterly destroy them; that they might show to them no favour, but destroy them as Jehovah commanded Moses.*

[3] It may be objected, if the Israelites were to proclaim peace, whence the need of such policy in the Gibeonites? The answer is easy: though they were to spare their lives, they were not to enter into any treaty of alliance with them. Here was their object, — to preserve their liberties and their city, which was not permitted; hence they were made slaves, i. e. domestics to attend the menial offices of the tabernacle.

[4] Maimonides, Samson Micosi, Moses de Kotzri, and Ben Nachman, among the Jews; among the Christians, Junius, Cunæus, Grotius, Placette, Selden and Le Clerc. See Findlay's Vindication of the Sacred Books against Voltaire, pp. 131—136., and Twopenny's Dissertations, pp. 103—113.

worthy of an angel to be the minister of his displeasure? Why, then, are Joshua and the Israelites to be *abused* on the same ground?

Lastly, The Almighty has, in fact, executed judgments on mankind far more severe than this. Though the inhabitants of Canaan are reckoned seven or eight nations, their whole country was much less than England, and what is this to the drowning of the world? a fact, attested by all antient histories, divine and human, and confirmed by innumerable monuments.

These considerations will sufficiently justify Joshua and the other Hebrew worthies, who engaged in this war in obedience to the divine command: and unless we admit them in a great degree, we know not how any war at all can be justified, however necessary. If many of the people engaged in it from baser motives, we are not required to answer for their conduct. There will always be bad characters in an army, and we do not reckon the Jews to be a nation of pure saints.[1] But the fact is, that it nowhere appears (nor can it be proved), that the Israelites in general contracted ferocious habits by this exterminating war. Few nations, if any, ever engaged less frequently, or in fewer offensive wars than Israel; and their agricultural habits, together with other circumstances, operated against such wars of ambition and conquest. If any individuals, or even the nation in some instances, did gratify a ferocious spirit, they proportionately violated their own laws, which enjoined love to neighbours, strangers, and enemies. The most remote shadow of proof cannot be adduced that Moses carried on war, under the pretext of religion. He made no proselytes by the sword; and neither he nor any other person mentioned with approbation in Scripture, made war on any nation beyond the borders of the promised land because they were idolaters.

7. *The severity of Moses in ordering the extermination of the Midianites,* (Numb. xxxi.) *can only be justified by the command. This the history asserts; but that assertion* (it has been insisted) *is contradicted by the nature of the case, because it is abhorrent from the Deity to require the destruction of his creatures, and more especially to require them to destroy one another.*

This is the objection in all its strength; only in this instance there is supposed to be equal cruelty in sparing as in destroying, because, while all the males were destroyed (children as well as adults), the female children and virgins were all to be spared, as it has been *said,* for prostitution. For the latter assertion, however, there is no foundation either in fact or in probability. It only proves that the objectors find it necessary to *exaggerate,* in order to produce the desired effect upon their readers; for the books of Moses no where allow the Israelites to debauch their female slaves. His law prohibited an Israelite even from marrying a captive, without delays and previous formalities; and if he afterwards divorced her, he was bound to set her at liberty "because he had humbled her." (Deut. xxi. 10—14.) They were, then, simply allowed to retain these captives as slaves, educating them in their families, and employing them as domestics. The destruction of the other Midianitish women, who were either married or debauched, is accounted for, by recollecting that they had enticed the Israelites to sin. It is a fact too well known to require additional proof in this place, that in the early heathen nations, numbers of lewd women were consecrated to fornication and idolatry, vestiges of which are still to be found among the dancing girls of Egypt and of India. Such, probably, were many of these women, and such, therefore, was their punishment. As to the males, they were appointed to destruction, that the nation might be extirpated, which was impossible while any of the male issue were preserved.

8. *It is asserted that some of the Levitical laws have a manifest tendency to corrupt and defile the imagination; and the regulations in* Deut. xxii. 13—21. *have been particularly urged as an instance of this sort.*

With regard to these regulations, and others of a similar kind, we may remark that what they require might be needful in the then situation of the Israelites, and yet it is not necessary that *we* should now curiously or impertinently scrutinise them. The people of Israel were naturally disposed to be jealous of their wives,

[1] Age of Infidelity, pp. 26—31.

and to defame them without any just cause, that they might have an excuse for putting them away, which would tend to produce many public mischiefs and disorders. In this case, therefore, it was a wise and merciful institution, to provide a remedy by such sort of injunctions, by which the innocent might be vindicated. Such signs of trial might never fail in that climate, though they might in some others. So far indeed was it from being unworthy of God to leave such things upon record, that it may heighten our admiration both of his great wisdom and benignity in his management of that people, who were so extremely perverse, and so addicted to the extremes of lust and jealousy. If, therefore, the perusal of the passage in question excite improper thoughts in any one, the fault is in them, and not in the Scripture. Scarcely any thing can be mentioned, of which a bad use may not be made: things, the most sacred and divine may in this respect be strangely abused. Nor is it a better argument that the Scriptures were not written by inspiration of God, that there are some parts and passages of it, which may be abused by persons who are lasciviously disposed, than it is that the sun was not created by the Almighty, because its light *may* be used by wicked men as an auxiliary in perpetrating the crimes which they have meditated.

9. *The Mosaic law* (Deut. xiii.) *which punished idolatry with death, has been represented as cruel and unjust, and giving countenance to persecution for religious opinions.*

But it is manifest to any one, who will peruse the chapter in question with attention, that this law commanded only such Israelites to be put to death, as apostatised to idolatry and still continued members of their own community. And as their government was a *theocracy*, (in other words, God was the temporal king of Israel, and their kings were only his viceroys,) idolatry was, strictly, the political crime of *high treason*, which in every state is justly punishable with death. It is further to be observed, that the Israelites were never commissioned to make war upon their neighbours, or exercise any violence towards any of them, in order to *compel* them to worship the God of Israel, nor to force them to it even after they were conquered (Deut. xx. 10.); nor were they empowered thus forcibly to attempt to recover any *native Israelite*, who should revolt to idolatry, and go to settle in a heathen country.

10. *The law in* Deut. xxi. 18—21. *has been stigmatised as being both inhuman and brutal, but with as little justice as any other part of the Mosaic institutes.*

The passage in question is as follows: — *If a man have a stubborn and rebellious son, which will not obey the voice of his father, nor the voice of his mother, and* that *when they have chastened him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of his city and unto the gate of his place: and they shall say unto the elders of his city, This our son* is *stubborn and rebellious; he will not obey our voice; he* is *a glutton and a drunkard. And all the men of the city shall stone him with stones, that he die.* On this clause, we are to take notice, in the *first* place, of the character of the culprit, it is a *son*, — not a daughter; — a *stubborn* and *rebellious* son, a *glutton* and a *drunkard*; — in a word, a most profligate and abandoned character. *Secondly*, his parents must reprove and correct him, *repeatedly*, and until there is *no* hope of amendment. *Thirdly*, the parents were the *only allowed prosecutors*; and it was required that they should *both* concur in bringing him to the magistrate, the power of life and death not being intrusted to the parents, as it afterwards was among the Greeks and Romans. *Lastly*, the magistrates were to investigate the case, which must be *fully proved*, so as to induce them to condemn the criminal, and order him to be put to death. Natural affection would almost always prevent the prosecution: the required proof would secure all, but the most atrociously criminal, from the hasty rage, or the deliberate malice of those few parents, who were capable of such desperate wickedness, as combining to murder their own children. We do not read of any instance, in the whole Jewish history, of this law having been carried into execution. If however, such an extraordinary event at any time occurred, it could not fail to excite general notice, and to produce a deep and lasting impression on the minds of both parents and children. So that the solemn execution of one incorrigible criminal would be a most salutary warning to tens of thousands. The very existence of such a law would confirm greatly the authority of parents,

and give energy to their admonitions; as well as fortify the minds of young persons against various temptations, and so *prevent* crimes. And it would constantly excite all parents, who attended to the law of Moses, to restrain, correct, and watch over their children, when young; to give them good instruction, set them a good example, and pray for them without ceasing; and to keep them as much as possible out of bad company, and from contracting bad habits.

This law, therefore, so harmless and beneficial in its operations, yet so contrary to human policy, proves, instead of invalidating, the divine original of that code, in which alone it is found.[1]

11. *From the conduct of Ehud* (Judges iii. 15—26.), *of Jael* (iv. 17—20.), *and from David's advice to Solomon concerning Joab and Shimei* (1 Kings ii. 5, 6. 8.), *it has been asserted that the Scriptures inculcate assassination.*

Nothing can be more false than this assertion. For, in the first place, the cases of Ehud and Jael are simply recorded as matters of fact, without any comment or observation whatever; and, therefore, they neither can nor ought to be represented as encouraging assassination.[2] The advice of David to Solomon, when on his death-bed, demands a more distinct consideration.

And, in the first place, with regard to Joab, we remark that no attentive reader of the history of David, after his accession to the throne of Israel, can help observing how often it is noticed that the sons of Zeruiah were too strong for David; in other words, that they had too much power with the army for him to venture to punish their atrocious deeds; reasons of state deferred the punishment, and when those reasons were removed, it was proper to punish a deliberate murderer according to an express law. David also knew that a man like Joab, who could brook no superior, might endanger the peace of the kingdom. He was now engaged to support Adonijah, and so far in actual rebellion. But it is to be observed that the Hebrew monarch does not advise Solomon to put Joab *absolutely* and *unconditionally* to death: he charges him to *do according to his wisdom*, and the sum of his advice is in effect this:—"Though you have now pardoned Joab through policy, as I was myself compelled to do by the exigency of the times, and the predominant influence of the sons of Zeruiah; yet, should he offend *again*, act according to discretion, and then punish him, as a hoary-headed and confirmed traitor, with death."

Secondly, with respect to Shimei, David had fulfilled his promise. He had only engaged that he would not put him to death on the day when Abishai had requested permission to do it (compare 2 Sam. xix. 23. with 1 Kings ii. 8.): and he left it to Solomon to treat him as he thought just, in reference to his future conduct. David knew that he was Shimei still, and would so act as to bring on himself due punishment. Solomon accordingly sent for Shimei, and commanded him to reside in Jerusalem, and not to depart thence, under pain of death on the day when he should pass over the brook Kishon, a condition to which Shimei thankfully acceded. (1 Kings ii. 37, 38.) Three years afterwards, the latter transgressed this convention, and went to Gath (verse 40.), a suspicious quarter, in consequence of which Solomon, after charging him with the violation of his oath, commanded him to be put to death. (41—46.)[3]

12. Again, *it has been asserted by some, that the law of Moses* (Levit. xxvii. 28.), *concerning devoted things to be put to death, authorised human sacrifices: and Jephthah's sacrificing his daughter* (Judg. xi. 34, &c.), *Samuel's hewing Agag in pieces before the Lord* (1 Sam. xv. 33.), *and David's delivering seven of Saul's posterity to the Gibeonites to be put to death by them* (2 Sam. xxi. 2, &c.), *have been represented as instances of human sacrifices according to that law.*

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[1] Age of Infidelity, p. 24. Scott's Reply to Paine's Age of Reason, p. 18. London, 1820. 12mo.

[2] The cases of Ehud and of Jael are fully considered in Twopenny's Dissertations, pp. 133—140.

[3] See Dr. Chandler's Life of David, vol. ii. pp. 444—481., where that monarch's conduct to Joab and Shimei is fully vindicated.

But as there are express prohibitions of sacrificing their children in Deut. xii. 30, 31; Psal. cvi. 37, 38. Jer. vii. 31. and Ezek. xvi. 20, 21.; so there not only is no direction to sacrifice any other human creature, nor are there any rites appointed for such sacrifice, but also it would have rendered the priest unclean, by touching a dead body; and the sacrifice of a man is expressly declared to be abominable in Isa. lxvi. 3. As no devoted thing could be sacrificed at all, the law in question cannot possibly relate to sacrifice, and is capable of a very different meaning. For, although Josephus, and many commentators after him, are of opinion that Jephthah did really immolate his daughter, the probability is that she was not sacrificed. And this will appear from the rendering of the conversive particle ו (*vau*), which the preceding considerations require to be taken disjunctively, and translated OR instead of AND, both in Levit. xxvii. 28.[1] and also in Judges xi. 30, 31.[2] What further confirms this rendering, and consequently reconciles these two passages, is, that Jephthah's rashness had time to cool, as his daughter went two months to bewail her *virginity*, that is, her consecration to God, which obliged her to remain single, without posterity. It is further said, that she went to bewail her *virginity*, not her *sacrifice*. Besides, the Israelitish women went four times in every year to mourn or talk WITH (not *for*) the daughter of Jephthah, to lament her seclusion from the world, and the hardship of her situation as cut off from every domestic enjoyment. Now, if in the course of two months no person could have suggested to Jephthah a ransom for his daughter, yet surely she must have been alive, though dead to him and his family (as his only child), and to the world by her seclusion, if the Israelitish women went to condole with her. It is further worthy of remark, that it is not afterwards said, that he actually *sacrificed* her, but that "*he did with her according to his vow*." The sacred historian subjoins, *she knew no man:* if she *were* sacrificed, this remark is frivolous; but if she were devoted to perpetual virginity, this idea coincides with the visits of the Israelitish women. On the whole, we may safely conclude, that Jephthah's daughter was *not* sacrificed, but consecrated to a state of celibacy.[3]

With respect to the two other cases above mentioned, viz. the hewing of Agag in pieces before the Lord, and the delivery of seven of Saul's posterity to the Gibeonites, they have no reference whatever to sacrifices. Agag, in particular, was put to death as a *criminal*, and not as a sacrifice.[4]

13. In 1 Sam. xiii. 14. David is called the *man after God's own heart*. And this phrase, as applied to him, has been a fertile source of sarcasm and reproach to many infidel writers, as if the Scriptures sanctioned adultery and murder.

But do they authorise those crimes? By no means. They are there reprehended, and the severest denunciations are pronounced against those who perpetrate them. In what sense then was he a *man after God's own heart?* ANSWER. — In his strict attention to the law and worship of God; in his recognising, throughout his whole conduct, that Jehovah was king in Israel, and that he himself was only his vicegerent; in never attempting to alter any of those laws, or in the least degree to change the Israelitish constitution. In all his *public official conduct* he acted according to the Divine Mind, and fulfilled the will of his Maker. But the phrase

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[1] That this passage should be so rendered, has been proved by Dr. Hales. It will then run thus: — *Notwithstanding, no devoted thing, which a man shall devote unto* THE LORD, *of all that he hath,* [either] *of man* or *of beast,* or *of land of his own property, shall be sold or redeemed. Every thing devoted is most holy unto the Lord.* New Analysis of Chronology, vol. ii. p. 320. See the subject also treated, in an admirable manner in Dr. Randolph's Sermon intitled Jephthah's Vow considered, in the second volume of his "View of our blessed Saviour's Ministry," &c. pp. 166—195.

[2] Which verses are to be translated thus: — "*And Jephthah vowed a vow unto* THE LORD, *and said, If thou will surely give the children of Ammon into my hand, then it shall be that whatsoever cometh out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall either be the Lord's,* OR *I will offer it up* [for] *a burnt-offering.*" New Analysis of Chronology, vol. ii. p. 320.

[3] Hales, vol. ii. pp. 320—323. Calmet's Dictionary, vol. ii. pp. 158, &c. 4to. edit. Additions to Calmet. Waterland's Scripture vindicated, on Judg. ix. 13. (Works, vol. vi. pp. 133—135.

[4] Hales, vol. ii. pp. 321. Du Voisin, Autorité des Livres de Moyse, p. 405.

itself will, perhaps, be the best explained by the case of Samuel. Eli was rejected, and Samuel chosen in his place, just as David superseded Saul. On this occasion God said, *I will raise me up a faithful priest,* that *shall do according to* that *which is in mine heart.* (1 Sam. ii. 35.) And is not he, who acts agreeably to the Divine Will, *a man after God's heart?* Further, it is worthy of remark, that this expression is never used in reference to his private or personal moral conduct. It is used wholly in reference to his uniform regard to the promotion of the interests of pure religion, notwithstanding all temptations to idolatry and persecution.[1]

14. *The conduct of David towards the Ammonites, in putting them* under *saws and harrows of iron, &c. on the capture of Rabbah, has been represented as an instance of diabolical and unparalleled cruelty.* (2 Sam. xii. 31.)

The cavils of the objectors, in this as in every other instance, are utterly unfounded: for if, instead of deducing their objections from translations, they had consulted the original passage, they would have seen that there was no ground whatever for their charges. The Hebrew prefix ב (beth), which is used throughout the verse in question, it is well known, signifies *to* as well as under; and to put the people to saws, harrows, axes, and the brick kilns, means no more than to employ them as slaves in the most menial and laborious offices, such as sawing, making iron harrows, hewing wood, and making bricks. This form of expression is an Anglicism as well as a Hebraism; and we still say, to put a person *to* the plough, *to* the anvil, &c. The passage objected to may be thus rendered. *He* (David) *brought forth the people that were therein, and put them to saws, and to harrows of iron,* (or to *iron-mines,* for the original word means both,) *and to axes of iron, and made them pass through the brick-kiln.* The erroneous interpretation of this verse appears to have been taken from 1 Chron. xx. 3. where David is said to have *cut them with saws and with harrows of iron, and with axes:* on which place it is to be observed that, instead of וישר (vayaseR) *he sawed* or *cut with saws,* seven of the manuscripts collated by Dr. Kennicott have וישם (vayaseM) he put them. 1 Chron. xx. 3., therefore, must be rendered in the same manner as 2 Sam. xii. 31.

15. *It has been asserted from* 1 Kings xxii. *that Jehovah kept false prophets as well as true ones.*

The most common attention to the context will show that this assertion is as false as it is malignant. For, *in the first place,* the four hundred prophets mentioned in that chapter (verse 6.) were pretended prophets whom the wicked king of Israel had in his pay, and who knew how to suit his humour and to flatter his vanity, all agreeing in the same fawning compliances and in the same treacherous counsels which pleased for the present, but ultimately proved fatal. They are emphatically termed by Micaiah (verse 23.) *Ahab's prophets,* notwithstanding they professed to be the Lord's prophets, prophesying in his name. And, *secondly,* the address of Micaiah to the two confederated kings in verses 19—23. is not a real representation of any thing done in the heavenly world, as if the Almighty were at a loss for expedients or had any hand in the sins of his creatures; but it is a mere parable, and only tells in figurative language what was in the womb of providence, the events which were shortly to take place, and the *permission*[2] on the part of God, for these agents to act. Micaiah did not choose to tell the angry and impious Ahab, that all his prophets were liars; but he represents the whole by this parable, and says the same truths in language equally forcible but less offensive.

16. The Scriptures represent the Almighty as a God of truth and faithfulness; but he is charged by the opposers of divine revelation with being guilty of falsehood, by *inspiring prophets with false messages,* and by *violating his promises.* The grossness of such assertions is sufficiently disgusting, but it is the duty of a Christian advocate fully to meet them, and to expose all their falsehood.

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[1] See the Rev. Wm. Cleaver's Sermon on the Character of David King of Israel, in four Sermons annexed to Bp. Cleaver's Seven Sermons on Select Subjects, pp. 377—399. and especially Dr. Chandler's Life of David, vol. i. pp. 321—330.

[2] That this is the meaning of 1 Kings xxii. 22. is proved in the next remark.

In the first place, With regard to the charge of *inspiring prophets with false messages,* (which is founded on 1 Kings xxii. 22, 23. Jer. iv. 10. and Ezek. xiv. 9.) we remark that it is a known idiom of the Hebrew language, to express things in an imperative and active form, which are to be understood only permissively. So where *the devils besought* CHRIST *that he would suffer them to enter into the herd of swine, he said unto them, Go;* (Matt. viii. 31.) he did not command, but permitted them. And so in John xiii. 27. where our Saviour says to Judas, *What thou dost, do quickly,* we are not to understand that he commanded him to betray him, though that seemed to be expressed in the form. So likewise, here, where an evil spirit offered himself to be a lying spirit in the mouth of the prophet, and God says, *Go forth, and do so:* this only signifies a permission, not a command. And so (Jer. iv. 10.) where the prophet complains that God had greatly deceived the people, *saying, they should have peace, when the sword reacheth to the soul;* we are to understand this no otherwise, but that God permitted the false prophets to deceive them, prophesying peace to them, as appears by the history. (Ezek. xiv. 9.) *I the* LORD *have deceived that prophet,* that is, permitted him to be deceived, and to deceive the people, as a just judgment upon them for their infidelity with respect to his true prophets. This he threatens at the 5th verse, *I will take the house of Israel in their own heart, because they are all estranged from me through their idols;* because they have chosen to themselves false gods, I will suffer them to be deceived with false prophets; and that this is the meaning, appears by the threatening added, *and I will stretch out my hand upon him, and I will destroy him from the midst of my people:* now God will not punish that of which he is the author.

That text, (Jer. xx. 7.) *Thou hast deceived me, and I was deceived,* signifies no more, but that he had mistaken the promise of God to him, who when he gave him his commission, told him he would be with him, by which he understood that no evil should come to him, and *now he was become a derision and the people mocked him;* and in his passion and weakness, he breaks forth into this expression, *Thou hast deceived me, and I was deceived;* whereas it was his own mistake of the meaning of God's promise, which was not, that he should not meet with scorn, and opposition, and persecution, but that they should not prevail against him, as we may see at the latter end of the first chapter.[1]

Secondly, With respect to the assertion that the Almighty violates his promises, it has been objected that God did not give the children of Israel all the land which he promised to Abraham, as will appear by comparing Gen. xviii. 19, 20. with Josh. xiii. 1, &c. and Judg. ii. 20, 21. In Gen. xv. 18. God promised *to give Abraham and his seed such a land,* the bounds of which he describes in Josh. xiii. 1. It is there said that *there remained very much land* yet unconquered, of which they had not got possession. And in Judg. ii. 20. it is said, that the people having not performed their part of the covenant, God would suspend the further performance of his promise, and *would not drive out* any more of the nations before them; and it is probable, that the Israelites never were possessed of the promised land in the full latitude and extent of the promise.

Answer. — This covenant of God with Abraham was upon consideration of his past faith and obedience, though it seems that the full performance of it did likewise depend upon the future obedience of his posterity. In pursuance of his covenant, notwithstanding all the murmurs and rebellions of that people, God did bring them into the promised land, though they provoked him to destroy them many a time; because he remembered his covenant with Abraham. When they were possessed of it, God gave them a title to the rest, and would have assisted them in the conquest of it, if they had performed the condition required on their part, that is, continued faithful and obedient to him; but they did not, and thereby discharged God from any further performance of his promise; and God, when he had done this, had fully performed the covenant he made with Abraham, so far as concerned his part, as appears by the acknowledgment of Joshua, even in a time when a great part of the land was unconquered (Josh. xxi. 44.), and of Solomon (1 Kings viii. 56.); yea, and had it not been that God had made this covenant, as well upon consideration of Abraham's faith and obedience, as upon condition of the future obedience of his posterity, the rebellions and disobedience of the people in the wilderness had released God wholly from the promise, and he would not have been unfaithful if he had utterly destroyed that people, and made a full end of them, and they had

[1] Tillotson's Works, vol. vi. p. 506. London, 1820.

never entered into that land; because a failure of the condition makes the obligation to cease; and that this condition was implied in the covenant with Abraham appears from Deut. vii. 12, 13. xi. 22, 23. and Judg. ii. 20. God gives this reason why he suspended the complete performance of his promise: *the anger of the* LORD *was hot against Israel, and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened to my voice, I also will not henceforth drive out any of the nations which Joshua left when he died.*[1]

17. The destruction of *forty-two little children*, by Elisha, whom they had in sportive playfulness called *a bald head*, (it is said) was an act of cruelty and revenge.

It was no such thing. The original word in 2 Kings ii. 23, 24. נערים (NEARIM), which in our version is rendered little children, also means young persons who are grown up. Thus Isaac was called נער (NAAR) a lad, when he was *twenty-eight* years old; Joseph when he was *thirty*; and Rehoboam when he was *forty* years of age. The town of Beth-el was one of the principal seats of Ahab's idolatry; and it is probable that these men came out of that city and insulted the prophet, at the instigation of the priests of Baal, exclaiming — *Ascend too, thou bald-head; ascend too, thou bald-head,* in allusion to Elijah's ascension to heaven; of which they had heard, but which they did not believe. Elisha, it is said, *cursed them*; but he did not this from any petulant temper of his own. He *cursed them in the name of the Lord*, that is, he declared in his name and authority the punishment which he would inflict upon them. Thus Elisha acted as a minister of the Supreme Governor of the world; and by his order and in his name he foretold the punishment which was about to be inflicted upon these profligate idolaters. Had this denunciation proceeded from the angry resentment of the prophet only, and not from a divine impulse, such a signal event as the destruction of these profane young men of Beth-el would not have been the immediate consequence of it.

18. It is objected that many passages of the Old Testament ascribe to the Almighty human affections, passions, and actions, even those of the worst kind.

But these objections cease, when such passages are interpreted *figuratively*, as they ought to be, and when all those other passages of the Bible are duly considered, which most evidently convey the sublimest ideas of the Divine Majesty. The Holy Scriptures, it is true, in condescension to our limited capacities, and to the imperfections of human creatures and of human language, represent God as having the body, the passions, and the infirmities of a man. Thus, they make mention of his eyes and ears, his hands and feet, his sleeping and waking; they ascribe to him fierce anger and jealousy, grief and repentance, joy and desire. The simple language of the Hebrews might also be another reason for its abounding with such expressions. But that no man might be so weak or so perverse as to take those expressions according to the letter, and entertain mean and unworthy thoughts of his Maker, the same Scriptures often add to those very descriptions something which manifestly shows us how they are to be understood, and reminds us that if God has a body, the heaven is his throne, and the earth, his footstool; if he has hands, they are hands which reach to the ends of the creation; if he has eyes, the darkness to them is no darkness; and from them nothing is hidden; and in other places we are told that he is perfect; that he is blessed or happy; that he is unchangeable; that he is every where present; that he is a spirit; that no man hath seen him or can see him; that he is incomprehensible; and that the most exalted notion which we can possibly frame of him, falls infinitely short of the truth.[2] One or two examples will illustrate the preceding remarks.

Thus, when God is said to *repent*, the expression simply means, that He does not execute that which seemed to *us* to have been his purpose; that he is pleased to do otherwise than his threatenings seemed openly to express, on account of some tacit condition implied in them. And this does not derogate either from the truth, or sincerity, or constancy, of God in his word. It does not derogate

[1] Tillotson's Works, vol. vi. p. 507. See also Waterland's Scripture Vindicated, on Ezek. xiv. 9. (Works, vol. vi. pp. 257—264.)

[2] Jortin's Sermons, vol. i. p. 237.

from his *truth*, because he speaks what he really intends, unless something intervened to prevent the judgment threatened, upon which he resolved when he threatened to take off and stop his judgments. Nor does it derogate from his *sincerity*, for he has told us that his threatenings have such conditions implied in them: — nor from his *constancy* and immutability, because God does not change his counsel and purpose, but takes off the sentence, which he had passed with reserved conditions.

19. It has also been objected, that the book of Ecclesiastes contains some passages which savour of irreligion, and others which savour of immorality.

But the passages, thus excepted against, are either innocent when rightly interpreted; or else they express, — *not* the sentiments of Solomon, but the *false opinions* of others, whom he personates in order to confute them; — or, however, not his deliberate sentiments, but such hasty and wrong notions, as during the course of his inquiry after happiness, arose successively in his mind, and were on mature consideration rejected by him, that he might fix at last on the true basis, — the *conclusion of the whole matter:* which is to *fear God and keep his commandments: for God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* (Eccl. xii. 13, 14.)

20. It has likewise been objected that the Song of Solomon, and the sixteenth and twenty-third chapters of Ezekiel's prophecy, contain passages offensive to common decency.

But this objection will fall to the ground by interpreting those parts allegorically, as almost all the commentators, from the earliest times, have unanimously done: and, likewise, by considering that the simplicity of the eastern nations made these phrases less offensive to them than they appeared to us; as, on the other hand, many things which are perfectly correct in our view, would appear far different in eastern climates. With respect to the Song of Solomon, in particular, it is to be remarked, 1. That most of the forms of speech, against which exceptions have been made, are mistranslations, and do not exist in the original: — And, 2. Admitting the correctness of these remarks, it may also be shown, that this book abounds with beautiful poetic images. There is, therefore, no just exception to supposing it allegorical, provided the allegory be not extravagant and inconsistent.

21. It is asserted, *that the imprecations contained in some of the prophetic parts of Scripture, and in the book of Psalms* (espesially in the fifty-fifth and hundred and ninth psalms), *breathe a spirit of malice, are highly inconsistent with humanity, and highly vicious.*

These, however, are to be considered not as prayers, but as simple predictions; the imperative mood being put for the future tense agreeably to the known idiom of the Hebrew language [1], and shown to be so put by the future being used in other parts of the prediction, as in Psalm xxviii. 4, 5.; and this idiom is more natural in prediction than in other kinds of composition, because it is the immediate result of combining idioms common in the prophetic style. For, as the prophets are often commanded to do a thing, when it is only intended that they should foretell it [2], so they often foretell a thing by commanding it to be done [3]; and they often express their predictions in an address to God [4], the union of which two idioms gives them the appearance of imprecations.

Of all those tremendous imprecations which appear in our common English version of Deut. xxvii. 15—26., there is not one authorised by the original. The Hebrew texts express no kind of *wish*, but are only so many denunciations of the

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[1] Thus, Gen. xx. 7. if rendered *literally*, is *And he shall pray for thee, and* LIVE, that is, *thou shalt live.* A similar example occurs in Gen. xlii. 18. *This do and live*, that is, *ye shall live*; and in Gen. xlv. 18. *I will give you the land of Egypt, and eat* (that is, *ye shall eat*) *the fat of the land.*

[2] See examples of this mode of speech in Isa. vi. 10. and Jer. i. 10.

[3] Isa. xlvii. 1. *Come down* (that is, *thou shalt come down*) *and sit in the dust, O virgin daughter of Babylon; (thou shalt) sit on the ground.*

[4] Isa. ix. 3. *Thou hast multiplied the nation, thou hast increased their joy; they joy* (that is, *they shall joy*) *before thee, according to the joy in harvest.* — Gerard's Institutes, p. 448.

displeasure of God against those who either were, or should be guilty of the sins therein mentioned, and of the judgments which they must expect to be inflicted upon them, unless prevented by a timely and sincere repentance. And agreeably to this view, the sacred texts should have been rendered "cursed they," or, "cursed *are* they," and not "cursed *be* they," in the sense of *Let them be* cursed; the word *be*, though inserted in our translation, having nothing answerable to it in the Hebrew.

It is further worthy of remark, that the fifty-fifth Psalm is a plain prophecy of the untimely fate of Ahithophel, and is so interpreted by the Chaldee paraphrase. The fifteenth verse should be rendered,

> *Death shall suddenly seize upon them;*
> *Alive* (that is, in their full strength and vigour) *shall they go down into Hades* or *the Grave.*

But the Septuagint has rendered it:

> Ελθετω θανατος επ' αυτους
> Και καταβητωσαν εις αδου ζωντες.
>
> Let death come upon them;
> Let them go down alive to the mansion of the dead.

And our common translation has it still worse.

> Let death come hastily upon them;
> And let them go down quick into hell.

In which rendering are two capital faults: 1. A most horrid curse is given to us instead of a prophecy: and, 2. שאול (SHEOL), which signifies the *grave*, or *state of the dead*, is translated Hell; which is commonly, though erroneously, understood of the state and place of eternal punishment.

The offence, which has also been taken against the supposed imprecations of the hundred and ninth Psalm, may be obviated in the manner above noticed, by rendering the verbs in the future tense, that is, literally as they are in the Hebrew. That Psalm contains a twofold prophecy, primarily of the fate of Doeg the Edomite, and secondarily of the traitor Judas; and to this last the apostle Peter has applied it in Acts i. 20. And it is further to be observed, that the imprecations in the hundred and ninth Psalm, are not the imprecations of David against his enemies, but of his enemies against him.[1]

The same idiom, which appears in the prophetic writings and Psalms, is also to be found in 1 Cor. xvi. 22. and 2 Tim. iv. 14.

The former passage runs thus: — *If any man love not the Lord Jesus, let him be anathema maranatha.* From 1 Cor. xii. 3. we find that the Jews, who pretended to be under the Spirit and teaching of God, called Jesus Christ αναθεμα or *accursed*, that is, a person devoted to destruction. In 1 Cor. xvi. 22. Saint Paul retorts the whole upon themselves, and says, *If any man love not the Lord Jesus let* HIM *be* (that is, *he will* be) *accursed; the Lord will come.* This is not said in the way of imprecation, but as a *prediction* of what would certainly come upon the Jews if they did not repent; and of what *actually came* upon them, because they did not repent, but continued to *hate* and *execrate* the Saviour of the world, as well as a prediction of what still lies upon them because they continue to *hate* and *execrate* the Redeemer.

In 2 Tim. iv. 14. we read *Alexander the coppersmith did me much evil; the Lord reward him according to his works*; which has the appearance of an imprecation. But instead of αποδωη *may* the Lord *reward*, αποδωσει *will reward* is the reading of the Codices Alexandrinus and Ephremi (which are of the best authority), the Codices Claromontanus, San Germanensis, Augiensis, also of those numbered by Griesbach,

[1] Williams's Dissertation on Scripture Imprecations, prefixed to "The Book of Psalms, as translated, paraphrased, or imitated by some of the most eminent English Poets." 8vo. 1781. Green's note on Psalm cix. (Translation of the Psalms, 8vo. 1762.) The late Bishop Horsley also renders these imprecations as prophetic maledictions; though he considers that Psalm as denounced by Messiah against the Jewish nation. See also Dr. Randolph's Comment on Psalms cix. and lv. in the second volume of his "View of our Saviour's Ministry," &c. pp. 315—335.

6. 17. 31. 37. 67**. 71. 73. 80. and of the MS. by Matthæi noted with the letter f.; — of the Coptic, Armenian, and Vulgate versions — and of Chrysostom, Theodoret, Eulogius as cited by Photius, Johannes Damascenus, Oecumenius, Augustine, and others among the fathers of the Christian Church. The reading of αποδωσει makes the sentence declaratory, — *The Lord* WILL REWARD *him according to his works:* and, as it is supported by such satisfactory evidence, Griesbach has inserted it in his inner margin, as being nearly equal, if not preferable to the common reading. An additional proof that this is the preferable lection is furnished by the fact, that it is in unison with the spirit and temper of the intrepid Apostle, Saint Paul; who, in the sixteenth verse, when speaking of his being deserted by every one, when (during his second imprisonment at Rome) he was first summoned to vindicate himself before the sanguinary emperor Nero, says, *Let it not be placed to their charge*, that is, Let them not have to reckon for it with the Supreme Judge, at the great day. This passage furnishes an additional example of canon 9, concerning various readings, which is given in pp. 198, 199. *supra.*

22. The preceding examples, with two exceptions, have been taken from the Old Testament. So pure, indeed, is the morality of the New Testament, that the advocates of infidelity can find no other fault with it, than this, — that it carries the principle of *forbearance* too far, because, among other things, it inculcates the love of our enemies. Notwithstanding this involuntary testimony to its inimitable excellence, two passages have been singled out, as inculcating immorality, viz. Luke xvi. 8. and 1 Cor. ix. 5.

(1.) In Luke xvi. 8. we read, that *The lord commended the unjust steward* (who in the parable had been represented as having defrauded his master), *because he had done wisely:* and hence Jesus Christ has been unjustly charged with countenancing dishonesty. The whole of the context, however, shows, that it was the *master* or *lord of the steward*, and NOT Christ, who is represented as commending his conduct, and it is in consequence of his master's so commending him, that Jesus made the reflection, that *the children of this world are in their generation wiser than the children of light.* The parable in question is to be interpreted *solely* in reference to the principal idea contained in it: and that idea is, from the conduct of a worldly minded man, to enforce upon the followers of Jesus Christ the necessity of their being at least as assiduous in pursuing the business of the next world, — the salvation of their souls, — as worldly minded men are in *their* management of the affairs of this world.

(2.) The interrogatory (1 Cor. ix. 5.) has been distorted into a charge of adultery against the apostle Paul. It would be a sufficient reply to this falsehood, to state that the whole of his conduct and sentiments completely disproves it. The purest benevolence, the severest reproofs of all sin, and the most exemplary discharge of all the civil, social, and relative duties pervade all his justly admired epistles. Let us, however, briefly consider this passage. It is sufficiently evident from the context, that at Corinth there were false teachers of Christianity, who questioned Paul's apostleship; and that he was obliged to conduct himself in the most circumspect manner, in order that they might not find any occasion against him. Having vindicated his apostolic character and mission, and proved his right to have the necessaries of life supplied to him, if he had demanded them of those among whom he had laboured gratuitously, he says, — *Have we not power* (*authority* or *right*) *to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?* What is there in this passage, which can be construed into a sufficient proof of adultery in an English court of law? — When the Apostle speaks of his right to take with him a sister, a wife, he means, *first*, that he and all other apostles, and, consequently, all ministers of the Gospel had a RIGHT to marry: for it appears that James and Jude, who were *the brethren* or kinsmen *of the Lord*, were married: and we have infallible evidence that Peter (surnamed Cephas) was a married man, not only from this verse, but also from Matt. viii. 14: where his *mother-in-law* is mentioned as being cured by Jesus Christ of a fever. And, *secondly*, we find that their wives were persons of the same faith; for less can never be implied in the word *sister*. It is further worthy of notice that Clement of Alexandria has particularly remarked that the apostles carried their *wives* about with them, "not as wives but as SISTERS, that they might minister to those who were mistresses of families; that so the doctrine of the Lord might, *without reprehension or evil suspicion*, enter the apart-

ments of the women." And in giving his finished picture of a perfect Christian, he says — "Εσθιει και πινει, και ΓΑΜΕΙ.... ΕΙΚΟΝΑΣ εχει τους ΑΠΟΣΤΟΛΟΥΣ — *He eats and drinks and* MARRIES.... *having the* APOSTLES *for his* EXAMPLE!"[1]

SECTION VI.

APPARENT CONTRADICTIONS BETWEEN THE SACRED WRITERS.

THERE are some facts recorded in one part of the Sacred Writings which seem to be repugnant to the statements contained in other parts of the Scriptures: and these apparent contradictions are to be found between different writers of the Old Testament, and also between the Old and the New Testament.

I. *In the Old Testament the following passages are objected to as contradictory.*

1. Gen. i. and Gen. ii. have been affirmed to contradict each other.

They are perfectly consistent. In the first chapter, Moses gives a *general* account of the *whole* creation in six days; and then, carrying on his history, he proceeds to describe particularly the formation of Adam and Eve. In Gen. ii. 3. it is said, that God *had rested from all his works which he had created and made;* that is, he ceased to make any more creatures; consequently, Adam was NOT made after this.

2. Gen. vii. 12. *And the rain was upon the earth* forty days and forty nights. } is said to be contradicted by { Gen. vii. 17. *The flood was* forty days *upon the earth.*

The words "*and forty nights,*" in Gen. vii. 17. are lost from the Hebrew copies, but they are found in the Septuagint Greek version, and also in many MSS. of the Latin Vulgate version. They ought to be restored to the text, which will read as follows, in perfect unison with Gen. vii. 12. — *The flood was forty days and forty nights upon the earth.*

3. Gen. vii. 24. *And the waters prevailed upon the earth an hundred and fifty days.* } is said to be contradicted by { Gen. viii. 3. *The waters returned from off the earth continually; and after the end of the hundred and fifty days, the waters were abated.*

Gen. viii. 3. ought to be rendered: — *The waters continually subsided from off the earth; and at the end of the hundred and fifty days, the waters were much abated.* This rendering (which Dr. Boothroyd has adopted in his new version of the Bible) completely removes the alleged contradiction.

4. Gen. viii. 4, 5. are affirmed to be repugnant.

Dr. Boothroyd renders them thus, which obviates that repugnancy: — The waters were much abated, *so that in the seventh month, on the seventeenth day of the month, the ark rested upon* one of the *mountains of Ararat. And the waters were continually decreasing until the tenth month: and on the first day of the tenth month the tops of the mountains were visible.*

5. Gen. vi. 19. vii. 2, 3. 8, 9. and 15. and viii. 20. are charged with being direct contradictions. A little attention to the context and connection of the passages in question will show their perfect consistency.

In Gen. vi. 19—21. general orders are given to Noah to take into the ark with him, animals of every kind, *pairs of each.* In Gen. vii. 2. the number of pairs is stated, viz: *seven pairs* of clean beasts, and *two pairs* of beasts that are not clean; and (verse 3.) *of the fowls of the air that are clean, seven pairs, the male and the*

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[1] Clementis Alexandrini Stromata, lib. vii. c. 2. cited by Dr. A. Clarke in his Commentary on 1 Cor. ix. 5. — Clement was one of the most learned Greek Christian writers in the close of the second century. His Stromata were written A. D. 193.

female, and of fowls that are not clean, two pairs, the male and his female.[1] In vii. 8, 9. and 15. the historian, relating what was done in obedience to the divine command, says generally, that *pairs* went with Noah into the ark; and in viii. 20. it is stated, also, in general terms, that he offered sacrifices of every clean beast, and of every clean fowl. There is, therefore, no real contradiction between these several numbers. As animals were not used for food before the Deluge, it is probable that the distinction of beasts and fowls into clean and unclean was made with respect to sacrifices; the former being offered while the latter were not.

6. On the alleged contradiction between Gen. xv. 13. Exod. xii. 40, 41. and Acts vii. 6. see p. 504. *supra*.

7. Gen. xxii. 1. *It came to pass after these things, that God did tempt Abraham.* } apparently contradicts { James i. 13. God cannot be tempted with evil, *neither tempteth He any man.*

Temptation signifies nothing more than trial; any opposition or difficulty that may exercise our virtues, and make them known. In this sense God may be said to *tempt* men; that is, he tries and proves them, and thus he tempted Abraham. Sometimes temptation means dangerous trials and enticements to sin, under which we are more likely to sink, than to overcome them. In this sense God *tempteth not any man;* nor, if we resist them, will He *suffer us to be tempted above what we are able.* (1 Cor. x. 13.)

8. From Gen. xxxi. 38. and 41. compared with Gen. xxxiv. it has been asserted that Dinah was only *six* years of age (instead of *sixteen*), when she was forcibly defiled by Shechem; and hence it is insinuated that the narrative is so contradictory as to be unworthy of credit.

This pretended difficulty, concerning the age of Dinah, originated in the supposition that that disastrous circumstance took place in the very same year when Jacob returned into Palestine. So far, however, is the book of Genesis from dating it in that year, that, on the contrary, we learn from it, that Jacob resided in that country a long time. (Compare Gen. xxxiii. 11. 18. xxxiv. 1. 30. and xxxv. 1. 28, 29.) The best chronologists compute that the patriarch's residence, both at Succoth and at Shechem, was about ten years; and there is not a single word in the book of Genesis that affords any ground of contradiction or difficulty against this computation. Dinah, therefore, was about sixteen, or between sixteen and seventeen years of age; and her brothers Simeon and Levi, about twenty-two or twenty-three, (instead of twelve, as the opposers of the Bible falsely assert,) when the disastrous occurrence at Shechem obliged Jacob to quit that district or canton, and go to Bethel, whence he repaired to Mamre to his father Isaac. It is true, that Isaac's death, which is recorded at the close of Gen. xxxv. was subsequent to Joseph's departure into Egypt, though the latter is not related until the thirty-seventh chapter; but that Patriarch's decease was noticed in this place by anticipation, in order that the history of Joseph might not be interrupted. This mode of narrating facts, it is well known, is pursued by all historians who do not wish to be mere annalists, and by no means affects the date of the account of Dinah, which took place previously to Isaac's death, as well as the sale of Joseph. *The days of Isaac were a hundred and fourscore years;* he was one hundred and seventy-three years old when Dinah was violated, and one hundred and seventy-four when Joseph was sold into Egypt.

9. The land of Rameses, in Gen. xlvii. 11. means, the land of Goshen, and not the capital of that district; it was probably so called in the time of Moses, from the city of Rameses, which the Israelites had built for Pharaoh. The Hebrew historian used an appellation well known to them. There is no improbability or contradiction whatever between Gen. xlvii. 11. and Exod. i. 11.

10. Gen. xlviii. 8. and 10. in the first of these verses, it is said, that *Israel beheld Joseph's sons;* and in the other, that *his eyes were dim, so that he could not see.*

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[1] The above is the reading of the Samaritan Pentateuch, and of the Septuagint and Syriac versions. The rendering of the Hebrew text is imperfect — *Of fowls of the air also by sevens, the male and the female.* Bishop Newton's Works, vol. i. p. 168.

The meaning is, not that he could not see at all, but only that he could not plainly and distinctly see the objects which were before him. Therefore, though he beheld Ephraim and Manasseh, yet he could not *distinguish* them, until they were brought nigh to him. The declaration of Jacob to Joseph, in xlviii. 22. is *not* prophetic of the future, as a scoffing writer of the present day has asserted. From Gen. xxxiii. 19. we learn, that Jacob bought a piece of land from Hamor at Shechem; to which he doubtless alludes in Gen. xlviii. 22. *I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.* It should seem that this spot had afterwards fallen into the hands of an Amorite family or tribe, after the destruction of the Shechemites, and that Jacob had retaken it from them by force of arms, though this transaction is no where else mentioned.

11. Reuel in Exod. ii. 18. is the same as *Raguel* in Numb. x. 29.

The Hebrew is the same in *both places;* consequently there is no contradiction. The reason of the seeming difference is, that the ע (oin or âin,) in רעואל, is sometimes used merely as a vowel, and sometimes as *g, ng,* and *gn;* and this is occasioned by the difficulty of the sound, which scarcely any European organs can enunciate. As pronounced by the Arabs, it strongly resembles the first effort made in the throat by gargling, *Raguel* is the worst method of pronouncing this word; Re-u-el, the first syllable being strongly accented, is nearer to the true sound. On a comparison, of all the places, where these relations of Moses are mentioned, it is evident that Re-u-el or Raguel was the father of Jethro, whose daughter Zipporah Moses married; and it is most probable that Hobab was the son of Jethro who accompanied the Israelites through the wilderness. (Compare Exod. iii. 1. iv. 18. and Numb. x. 29.) No solid objection *can* be made against this explanation from Reuel being called "*their father,*" (Exod. ii. 18.) as this appellation frequently denotes any remote ancestor.[1] Aged men, uncles, and grandfathers are in the Scriptures sometimes called fathers. Thus in Gen. xxxi. 43. Laban calls his *grand*-children his *children,* and considers himself as their *father,* and in 2 Kings xiv. 3. David is called the father of Amaziah, though he was his remote ancestor.

12. Exod. iii. 2. *And the angel of the* LORD *appeared unto him* (Moses) *in a flame of fire out of the midst of a bush.* is said to contradict Exod. iii. 4. *And when the* LORD *saw that he turned aside to see, God called unto him out of the midst of the bush.*

In these two verses there is *no* contradiction whatever. On the subject of this and other divine appearances related in the Old Testament, (which both Jews and Christians believe, on the solid evidence of facts, though infidels, unable to refute them, dismiss them with scoffing,) the solid and incontestible solution is laid by Jesus Christ himself, who perfectly understood the whole affair of divine appearances, in John v. 37. *And the Father himself which hath sent me hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.* (John i. 18.) *No man hath seen God at any time.* He is *the invisible God, whom no man hath seen nor can see.* It is often said, that the Lord, the Most High God, *appeared* to the patriarchs, to Moses, and to the prophets, the ancestors of the Jews: but, according to Jesus Christ's rule, the appearance, form, or shape which they saw, was not the appearance of the Lord God himself; for never, at any time, did they see his shape. Again, it is often said, that the Most High God spake to the patriarchs, to Moses, and to the prophets; but our Lord affirms, that they never heard his voice at any time. How shall we reconcile this seeming inconsistency? The true solution according to the Scriptures, is this: — That the Lord God never spake or appeared in person, but always by a proxy, *nuncius,* or *messenger* who represented him and spake in his name and authority. It was this messenger of Jehovah (or angel of Jehovah), who appeared unto Moses (Exod. iii. 2.), and who is called, in verse 4. JEHOVAH or Lord (whence it is evident that he was no created human being); and who spake to Moses, in verse 5. saying, *Draw not nigh hither, &c., I am the God of Abraham* (ver. 6.), and I AM THAT I AM. (ver. 14.) All which words were pronounced by an angel, but are true, not of the angel, but of God, whom he represented. So a herald reads a proclamation in the king's name and words, as if the king himself were speaking. The word ANGEL, both in the Greek language and in the Hebrew, signifies a *messenger* or *nuncius,* an *ambassador;* one who acts and speaks, not in his own name or behalf, but in the name, person, and behalf of him who sends him.

[1] Dr. A. Clarke and Dr. Boothroyd on Exod. ii. 18.

Thus the word is frequently rendered in our authorised translation; and if it had always been rendered the *messenger* of the Lord, instead of *the angel* of the Lord, the case would have been very plain. But *angel*, being a Greek word, which the English reader does not understand, throws some obscurity upon such passages. [1]

13. Exod. vii. 19—21. is apparently contradicted by Exodus vii. 22.

Both are reconciled by comparing verse 24. The Egyptians *digged round about the river for water to drink:* and it seems that the water *thus obtained* was not bloody like that in the river; on this water, therefore, the magicians might operate. Again, though Moses was commissioned to turn into blood, not only the waters of the river Nile, but also those of their streams, rivers, ponds, and pools: yet, it seems evident from verse 20. that he did not proceed thus far, at least in the *first instance*, for it is there stated, that only the waters of the river were turned into blood. Afterwards, doubtless, the plague became *general*. At the commencement, therefore, of this plague, the magicians might obtain other water, to imitate the miracle; and it would not be difficult for them, by juggling tricks, to impart to it a bloody appearance, a fetid smell, and a bad taste. On either of these grounds, there is no contradiction in the Mosaic account.

14. Exod. ix. 6. ALL THE CATTLE OF EGYPT DIED; *but of the cattle of the children of Israel died not one.* } is said to contradict { Exod. ix. 20. *He that feared the word of the Lord among the servants of Pharaoh made* - - - - - HIS CATTLE *flee into the houses.*

Nothing can be more evident than that universal terms are used in all languages in a limited sense; so that the word ALL, in verse 6. means, that all the cattle that did die, belonged to the Egyptians, and died in the field, while those in the houses escaped; or else that a great many of all sorts of cattle died; or, if we understand that all the cattle of the Egyptians perished as asserted in ix. 6., what was there to hinder them from obtaining others from the Israelites, not one of whose cattle died in the land of Goshen? This justifies the supposition that there was some respite or interval between the several plagues.

15. It has been asserted, that Exod. xx. 11. and Deut. v. 15. (both which passages enjoin the observance of the Sabbath), are at variance; and hence it has been inferred that Moses could not be the author of the Pentateuch.

But the enforcement of the *same* precept by *two different motives*, does not constitute two discordant precepts; and this is the case with the passages in question. In Exod. xx. 11. Moses urges the observance of the Sabbath, by a motive taken from the creation: and in the latter, by another derived from their exode or departure from bondage in Egypt.

16. Exod. xxxiii. 11. The LORD *spake unto Moses face to face.* } apparently contradicts { John i. 18. 1 John iv. 12. *No man hath seen God at any time.*

The Almighty is said to have conversed with Moses, and Jacob to have *seen* him, (Gen. xxxii. 30.) But this only signifies that God revealed himself to them in a more particular manner than to others: for *God is a Spirit whom no one hath seen or can see* (1 Tim. vi. 16.), that is, as he is in Heaven. And when Moses besought this favour of God, he refused him, saying, *Thou canst not see my face, for there shall no man see me and live.* (Exod. xxxiii. 20.) The apostle John might, therefore, say, that *no man hath seen God at any time.* The antient Christian writers (who certainly were more likely to understand the subject than we are) were generally agreed, that the person who appeared to Adam, Abraham, Moses, and the Prophets, was the Word of God, the Son of God, Jesus Christ.

17. In Levit. xvii. 1—7. the Israelites were prohibited from slaughtering any clean animal, which they were permitted to eat, in any other place except upon the altar at the door of the tabernacle, whither they were to bring it, and to immolate it. The reason assigned for this prohibition in verse 7. is, that they should no longer offer sacrifice unto idols. But in Deut. xii. 15. 20—22. the Israelites, just before they en-

[1] Dr. J. Taylor's Scheme of Scripture Divinity, ch. xv. (Bp. Watson's Collection of Theological Tracts, vol. i. p. 65.)

tered Palestine, were permitted to slaughter oxen, sheep, or other clean animals at pleasure, in any part of the country, provided they did not regard them as sacrifices, and abstained from their blood, which the heathens, in their sacrifices, were accustomed to drink.

Between these two passages there is an apparent contradiction; but it may be readily accounted for, when we consider that the laws of Moses were necessarily regulated by the circumstances of the Israelites, and that they were not intended to be absolutely unalterable. The law in question might be observed in the wilderness, where the Israelites kept near together, and from their poverty, ate but little animal food: but in Palestine, and when their circumstances were improved, it would have been an intolerable grievance, for many of them lived at the distance of several days' journey from the sanctuary, at which alone offerings could be made; and they must, consequently, either have altogether denied themselves the use of the flesh of oxen, sheep, and goats, or else have travelled long journeys to present them at the altar before they could taste it. But, in fact, Moses himself shows that Lev. xvii. 1—7. was a *temporary law, intended only for their situation in the wilderness*, by the phrase "without or within the camp." And in the law last promulgated, (Deut. xii. 15. 20—22.) in the fortieth year of their pilgrimage, just before their entrance into Palestine, he explicitly declares it repealed, as soon as they should abide there, permitting them to kill and eat the flesh of oxen, sheep, &c. any where, as already noticed. He tells them, that they might then eat them even *as the hart and the roe*, that is, with as full liberty, and likewise without the smallest idea of offering them; for the hart and the roe were not allowed to be brought to the altar.[1]

18. The promulgation of the Levitical law is said (Lev. i. 1.) to have been made from the *tabernacle*, and in Lev. xxvii. 34. we read, *These* are *the commandments which the Lord commanded Moses in Mount* SINAI.

But there is no real contradiction here. The Hebrew preposition ב (beth) signifies *near* as well as *in*; the meaning, therefore, is, that these were added to the foregoing commandments, before the Israelites removed from the wilderness of Mount Sinai, or while they were *near* Mount Sinai. And if the objector had distinguished the time and place when the Levitical law was given, from the time when the moral law was promulgated, he would not have asserted the existence of a contradiction. The latter was given on Mount Sinai, in the *third* month of the *first* year after the departure of the Israelites from Egypt. (Exod. xix. xx.) The tabernacle was raised on the first day of the first month of the *second* year after their departure; on which occasion Aaron and his sons were set apart to the sacerdotal office. (Exod. xl. 2. 17—32.) To the ceremonies attendant on this consecration, the chief part of Leviticus belongs; and, from the manner in which this book begins, it is plainly a continuation of the preceding. Indeed the whole is but one law, though divided from a very antient period into five portions.

19. Numb. iv. 3. *From* THIRTY *years old and upwards, even until fifty years old.* — apparently contradicts — Numb. viii. 24. *From* TWENTY AND FIVE *years old and upwards, they shall go, &c.*

These texts may be reconciled in two ways, either by recollecting that the Levites were obliged to spend five years in learning the duties of their ministry, before they were admitted to officiate; or that in the time of Moses, their consecration began at the twenty-fifth year of their age, but afterwards, during the time of David, at their twentieth year.

20. Numb. xiv. 25. (Now the Amalekites *dwelled in the* VALLEY.) — is said to contradict — Numb. xiv. 45. Then the Amalekites CAME DOWN, and the Canaanites which dwelt in that hill.

The twenty-fifth verse should be read without a parenthesis, and in the present tense *dwell*. The meaning simply is, that they at present lie in wait for you, at the bottom on the other side of the mountain. God, having consented not to destroy the people suddenly, gave them notice of their danger from the neigh-

[1] Michaelis's Commentaries on the Laws of Moses, vol. ii. pp. 414, 415. vol. i. pp. 28—33.

bouring people, who were lying in wait to give them battle. The Israelites presumed (verse 44.) to go up into the hill top; whence they were driven and discomfited by the Amalekites and Canaanites, who had posted themselves there. A detachment of the Amalekites who were encamped on the opposite foot of the hill, might easily ascend to succour their Canaanitish allies.

21. Numb. xxi. 2, 3. is said to be contradicted by the subsequent history of the conquest of Canaan.

But there is no reason why we should not understand the destruction of the Canaanites and their cities, as limited to those which they then took: for Joshua afterwards took the king of Arad. (Josh. xii. 14.) See also Judg. i. 16, 17.

22. In 1 Cor. x. 8. St. Paul tells us, that the number of persons who were cut off in the plague was *twenty-three thousand;* but, in Numb. xxv. 9. Moses makes them not less than *twenty-four thousand,* because in this number he includes the thousand who were found guilty of idolatry, and were in consequence slain with the sword; whereas the Apostle speaks only of those who died of the pestilence.

23. From the law being mentioned in the book of Exodus, as delivered on Mount *Sinai,* and from Mount *Horeb* being mentioned as the place where it was delivered, in the book of Deuteronomy, without any notice being taken of Mount Sinai, it has been insinuated, that neither of these books are worthy of credit, especially because some injudicious persons have represented them in maps as two *distinct* mountains.

It is, however, well known that Sinai and Horeb are two different peaks of one and the *same range* of mountains; and hence it is, that what is in one passage of Scripture related as having been done at Horeb, is in another place said to have been done at Sinai, or in the wilderness of Sinai.

24. Deut. i. 9—18. is said to contradict Exod. xviii. 13—23. and Moses is asserted to have *conceived* the idea of setting judges and rulers over the people.

A little attention to the two passages would have satisfied the objector that Moses did *not* conceive any such idea. In Exod. xviii. 13—23. Jethro, his father-in-law, having observed the great personal fatigue to which the Jewish legislator daily exposed himself, suggested to him the appointment of magistrates over thousands, hundreds, fifties, and tens, men of integrity and piety, to hear and determine minor questions between the people, subject, however, to the approbation of God. In verses 24—27. we read generally that Moses *hearkened to the voice of his father-in-law,* followed his counsel, with the approbation of God, and appointed the necessary officers. In the first chapter of Deuteronomy, Moses is represented as alluding to this fact, but with this remarkable difference, that he not only says nothing of Jethro, but instead of representing himself as the person who selected those magistrates, he states that he had appealed to the people, and desired that they would elect them. "There is a great and striking difference between these statements, but there is no contradiction. Jethro suggested to Moses the appointment; he, probably after consulting God, as Jethro intimates, *if God shall thus command thee,* referred the matter to the people, and assigned the choice of the individuals to them; the persons thus selected he admitted to share his authority as subordinate judges. Thus the two statements are perfectly consistent. But this is not all: their difference is most natural. In first recording the event, it was natural Moses should dwell on the first cause which led to it, and pass by the appeal to the people as a subordinate and less material part of the transaction; but in addressing the people, it was natural to notice the part they themselves had in the selection of those judges, in order to conciliate their regard and obedience. How naturally also does the pious legislator, in his public address, dwell on every circumstance which could improve his hearers in piety and virtue. The multitude of the people was the cause of the appointment of these judges. How beautifully is this increase of the nation turned to an argument of gratitude to God! How affectionate is the blessing with which the pious speaker interrupts the narrative, imploring God, that the multitude of his people may increase a thousand fold!

How admirably does he take occasion, from mentioning the judges, to inculcate the eternal principles of justice and piety, which should control their decisions! How remote is all this from art, forgery, and imposture! Surely here, if any where, we can trace the dictates of nature, truth, and piety." [1]

25. Deut. x. 6, 7. is affirmed to contradict Numb. xx. 23—29. and xxxiii. 30. 37, 38.

But Dr. Kennicott has shown that verses 6—9. of Deut. x. are an interpolation, and ought to be inserted after Deut. ii. 11.[2] For reconciling this passage, where, Aaron is said to have died at Moserah, with Numb. xxxiii. 31, 32. where his death is said to have taken place on Mount Hor, it is sufficient to remark that the same place frequently had different names; just as (we have seen) Horeb and Sinai were two peaks of the same ridge, so Moserah might have been a peak of Mount Hor, and interchanged with it. In Deut. x., as it stands in our printed copies, there are several things omitted, which are preserved in the Samaritan copy, and remove the difficulty we otherwise find respecting the time and place of Aaron's death. The Samaritan copy may be thus translated: "*Thence they journeyed, and pitched their camp in Gudgodah; thence they journeyed, and pitched in Jobbatha, a land of springs and water. Thence they journeyed, and pitched in Abarnea. Thence they journeyed, and pitched in Ezion-geber. Thence they journeyed, and pitched in the desert of Sin, which is Kadesh. Thence they journeyed, and pitched in Mount Hor, and there Aaron died,*" &c.

26. Deut. x. 22. is apparently contradicted by Acts vii. 14.

The family of Jacob are differently reckoned at their going into Egypt. In Deut. x. 22. Moses says, that they were *three score and ten*, that is to say, all who *came out of Jacob's loins* (Gen. xlvi. 26.) *were three score and six*, besides himself, Joseph, and his two sons who were in Egypt before; which make three score and ten. But in Acts vii. 14. Stephen adds to these nine of his sons' wives, and thus makes the number three score and fifteen. The latter, though not of Jacob's blood, were of his *kindred*, as Stephen justly expresses it, being allied to him by marriage.

27. There is *no* "strange inconsistency" between Deut. xxxii. and Deut. xxxiii.

The former is a sublime ode, which contains a defence of God against the Israelites, and unfolds the method of the divine judgments. In the latter chapter Moses takes his leave of the people, by pronouncing a blessing upon them *generally*, and upon each tribe in particular.

28. In Joshua x. 23. and 37. the Israelitish general is charged with killing the same king of Hebron *twice*.

The historian relates no such thing. Hebron was a place of considerable note; and its inhabitants finding that their king had fallen in battle, elected another in his place. The second king was he whom Joshua slew, after he had taken the city and its dependencies, as related in verse 37.

29. Josh. x. 15. is apparently contradicted by verse 43. of the same chapter.

In the former place he is said to have *returned and all Israel with him to Gilgal;* which he certainly did not do until the end of the expedition, (verse 43.) where it is properly introduced. It is therefore either an interpolation, or must signify that Joshua *intended* to have returned, but changed his resolution, when he heard that the five kings had fled and hidden themselves in a cave at Makkedah. So Balak, king of Moab, is said (Josh. xxiv. 9.) to have *warred against Israel*, that is, he intended to war against them.

30. Josh. xi. 19. *There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon; all* other *they took in battle.*	is said to contradict	Josh. xv. 63. *As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah unto this day.*

[1] Dr. Graves's Lectures on the Four last Books of the Pentateuch, vol. i. p. 87.

[2] Mr. Townsend has accordingly placed them so in his excellent Harmony of the Old Testament. See vol. i. p. 379.

There is no contradiction here. Although Jerusalem was taken and its king vanquished by Joshua, together with the land surrounding it (Josh. x. 5. 23. 42.), the fortress or strong hold of Zion continued in the hands of the Jebusites. And the Israelites not being able immediately to people all the cities they had taken, the Jebusites recovered possession of the city, whence the children of Judah expelled them after the death of Joshua. (Judg. i. 8.) But the fortress of Mount Zion remained in their hands until the reign of David.

31. Josh. xxi. 43, 44. we read, *The Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.* This is asserted to be a direct contradiction to the preceding parts of this book; but it is assertion without proof.

The whole country was now divided by lot unto them; and their enemies were so completely discomfited, that there was not a single army of the Canaanites remaining to make head against them; and those who were left in the land served under tribute; and the tribute so paid by them, was the amplest proof of their complete subjugation.[1] Add to this, that the Israelites had as much of the land in *actual* possession as they could occupy; and as they increased, God enabled them to drive out the antient inhabitants, but in consequence of the infidelity of the Israelites, their enemies were often permitted to straiten them, and sometimes to prevail against them. It is also to be recollected, that God never promised to give them the land, or to maintain them but upon condition of obedience: and so punctually did he fulfil this intention, that there is not a single instance upon record in which they were either straitened or subjugated, while they were obedient and faithful to their God. In this sense, therefore, it might most correctly and literally be said that *there failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass.*—Nor will one word of his ever fail, while sun and moon endure.

32. In Judg. i. 19. we read, *The Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley because they had chariots of iron.*

From this passage M. Voltaire and his copyists in this country have taken occasion to remark that it is difficult to conceive how the Lord of heaven and earth, who had so often changed the order and suspended the established laws of nature, in favour of his people, could not succeed against the inhabitants of a valley, because they had chariots of iron.

A little consideration, however, of the context of the passage will show that this mighty difficulty has as little foundation as all the rest which the ingenuity of the enemies of the Bible have imagined to exist. In the first place, then, it is to be observed, that when it is said HE *drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley;* the antecedent is Judah, not Jehovah; because Jehovah had often displayed much more eminent instances of his power; and he that effected the greater, could certainly have effected the less. In the second place, though it pleased God to give success to Judah in one instance, it does not necessarily follow, that therefore he should give it in all. So that there is no more absurdity in the passage, than there would be in the following speech, if such had been addressed to the sovereign by one of his commanders returned from America: "By the blessing of God upon your Majesty's arms, we overcame General Greene in the field; but we could not attack General Washington, because he was too strongly entrenched in his camp." There is no reason, therefore, for supposing, that "the Jews considered the God of Israel their protector as a local divinity; who was, in some instances more, and in others less powerful, than the gods of their enemies."[2]

[1] If payment of tribute be not an absolute proof of subjugation, the objector to the sacred historian might with equal truth have affirmed, that during the late war, in which Great Britain was engaged for her existence as an independent nation and government, her forces did not subdue the French West India Islands and the Dutch settlement at Batavia in 1812, because the antient inhabitants continued to remain in them, and to pay tribute.

[2] Bishop Horne's Works, vol. vi. p. 493.

33. Judg. vi. 1. is said to contradict Numb. xxxi. 10.

In the latter place, however, it is not said that *all* the Midianites were extirpated. Those who engaged the Israelites were discomfited, and their country was laid waste, that those who fled might have no encouragement to return thither. In the course of *two hundred years*, however, they might increase and become sufficiently formidable (as we read that they did in Judg. vi. 1.) to oppress the northern and eastern Israelites, especially when joined by the Amalekites and Ishmaelites, or *children of the east*, as their allies are termed in the third verse. This remark will serve also to remove the contradiction alleged to exist between 1 Sam. xv. 7, 8., where the Amalekites are said to have been discomfited by the Israelites under Saul, and 1 Sam. xxx. 1, 2., where they are said, twenty-three years afterwards, to have made a predatory incursion against Ziklag. The latter were, doubtless, a travelling predatory horde, similar to those who to this day live in the country where the Amalekites formerly dwelt, viz. Arabia.

34. The account of Saul's death, related in 1 Sam. xxxi. 1—6. (whence it is copied, with some trifling difference, in 1 Chron. x.) is said to be contradicted by the account of the Amalekite, narrated in 2 Sam. i. 10.

The historian relates the fact as stated by the Amalekite himself, whose story bears every mark of being a fiction, formed in order to ingratiate himself with David as the next probable successor to the crown. (Compare 2 Sam. iv. 10.) There are always men of this description about camps, whose object is plunder, and for which they will strip the dead.

35. 2 Kings xxiv. 13. and xxv. 8—12. are stated to be contradictory.

If the objector had attended to the difference of *times*, he would have found the Scriptures perfectly consistent. Nebuchadnezzar carried away the riches and furniture of the temple at *three* different times:—*First*, in the third year of Jehoiachim (Dan. i. 2.); these were the vessels which his son Belshazzar profaned (Dan. v. 2.), and which Cyrus restored to the Jews (Ezra i. 7.), to be set up in the temple, when rebuilt:—*Secondly*, in the reign of Jehoiachim he again took the city, and cut to pieces a great part of the vessels of gold which Solomon had made (2 Kings xxiv. 13.); and, *thirdly*, in the eleventh year of Zedekiah, as related in 2 Kings xxv. 13—17., he once more pillaged the temple.

36. Ezra ii. is apparently at variance with Nehemiah vii.

On the discrepancies occurring throughout these two chapters, the commentators must be consulted: it may suffice here to remark that the account contained in Ezra was taken in Chaldæa *before* the Jews commenced their return; and that, which is related in Nehemiah vii., *after* their arrival in Jerusalem. Some of them altering their minds and staying behind after they had given in their names to go, and others dying on the way, lessened part of the numbers in Nehemiah; as, on the contrary, some of them coming to them afterwards, made the numbers mentioned in the latter appear the greater.

But the principal and most numerous contradictions are to be found in the Old Testament between some parts of the second book of Samuel, and the books of Kings and Chronicles; and chiefly relate to numbers, dates, names, and genealogies. The means by which some of these repugnancies may be reconciled have already been indicated [1]; in addition to which we may remark, that although the commentators generally present satisfactory solutions, yet many of the seeming differences may be easily reconciled on the principle that the books of Chronicles are *supplementary* to those of Kings; and hence they are termed in the Septuagint Παραλειπομενα, or things omitted. Besides, the language was slightly changed, after the captivity, from what it had previously been. The various places had received new names, or undergone sundry vicissitudes; certain things were now better known to the returned Jews, under other appellations than those by which they had formerly been

[1] See pp. 495—512. of the present volume.

distinguished; and from the materials before him, which often were not the same as those used by the abridgers of the histories of the kings, the author of the books of Chronicles takes those passages which seemed best adapted to his purpose, and most suitable to the time in which he wrote. It must also be considered, that he often elucidates obsolete and ambiguous words, in former books, by a different mode of spelling them, or by a different order of the words employed even when he does not use a distinct phraseology of narration, which he sometimes adopts. The following are the most material passages of these books, which have been the subject of cavil to the modern advocates of infidelity.

37. In 1 Chron. xix. 7. the children of Ammon are said to have hired *thirty-two thousand chariots, and the king of Maachah and his people;* which appears an incredible number.

But the original word here rendered chariots does not always bear that meaning: it is a collective noun signifying *cavalry* or *riders*. The meaning, therefore, is, that they hired thirty-two thousand Syrian auxiliaries, who were usually mounted on chariots or horses, but who occasionally also served as foot soldiers, which is perfectly in unison with 2 Sam. x. 6., where the Syrian auxiliaries engaged by the Ammonites amount exactly to thirty-two thousand, besides a thousand men, whom they hired of the king of Maachah: and whom we may presume to be infantry.

38. 2 Sam. xxiv. 1. *Again the anger of the Lord was kindled against Israel;* and he moved David against them, *to say, Go number Israel and Judah.* } is said to contradict { 1 Chron. xxi. 4. *Satan stood up and provoked David to* number *Israel.*

It is not usual to mention the anger of God, without stating its cause: but as the first of these texts now stands, God is stated to be angry, and his anger leads him to move David to number the people. This numbering of the people, however, was not the cause, but the effect of his anger; the *cause* is stated in the second passage, which may be rendered — *an adversary* (perhaps one of David's wicked counsellors, for the Hebrew word שטן (SATAN) signifies an adversary) *stood up against Israel, and moved David to number Israel.* At the time referred to, David probably coveted an extension of empire; and having through the suggestions of an adversary given way to this evil disposition, he could not well look to God for help, and, therefore, wished to know whether the thousands of Israel and Judah might be deemed equal to the conquest which he meditated. His design was, to force all the Israelites to perform military service, and engage in the contests which his ambition had in view; and, as the people might resist this census, soldiers were employed to make it, who might not only put down resistance, but also suppress any disturbances that might arise. Concerning the difference of numbers in this census see Sect. VIII. 6. p. 558. *infra.*

39. In 2 Kings xvi. 9. it is said, that the king of Assyria *hearkened* unto Ahaz, but in 2 Chron. xxviii. 20. we read that he *distressed him, but strengthened him not.*

Both statements are true. He *did* help him against the king of Syria, took Damascus, and delivered Ahaz from the power of the Syrians. But this service was of little value; for the Assyrian monarch did *not* assist Ahaz against the Edomites or Philistines; and he distressed him by taking the royal treasures and the treasures of the temple, and rendered him but little service for so great a sacrifice. [1]

The preceding are the chief passages in the Old Testament, in which differences have been imagined to exist: but with how little propriety the reader will be enabled to judge from a careful examination of the various passages themselves. It remains only that we notice a few passages in the New Testament which have also been the subject of cavil.

[1] This seeming contradiction is illustrated by what happened in our own nation. The Britons invited the Saxons to help them against the Scots and Picts. The Saxons accordingly came and assisted them for a time, but at length they made themselves masters of the country.

40. Matthew xxvii. 9, 10. disagrees with Zechariah xi. 13.

Both may be reconciled by supposing the *name* of the prophet to have been originally omitted by the evangelist, and that the name of Jeremiah was inserted by some subsequent copyist. Jeremiah is *omitted* in two manuscripts of the twelfth century, in the Syriac, the later Persian, and modern Greek versions, and in some later copies. What renders it likely that the original reading was δια του προφητου *by the prophet*, is, that Saint Matthew frequently omits the name of the prophet in his quotations. On this passage, see further p. 212. note [2], in this volume.

41. Mark ii. 26. is at variance with 1 Sam. xxi. 1.

Abiathar was not high priest at that time: but the expression may easily signify, in *the days of Abiathar*, who was afterwards high priest. Or, probably, both Ahimelech and Abiathar might officiate in the high priesthood, and the name of the office be indifferently applied to either.

42. The different manner in which the four evangelists have mentioned the superscription which was written over Jesus Christ when on the cross, was objected as a want of accuracy and truth by Dr. Middleton; and his objection has been copied by later writers.

But it is not improbable that it varied in each of the languages in which that accusation or superscription was written; for both Luke (xxiii. 38.) and John xxix. 20.) say that it was written in Greek, Latin, and Hebrew. We may then reasonably suppose Matthew to have recited the Hebrew;

THIS IS
JESUS THE KING OF THE JEWS.

And John the Greek:

JESUS THE NAZARENE THE KING OF THE JEWS.

If it should be asked, Why *the Nazarene* was omitted in the Hebrew, and we must assign a reason for Pilate's humour; perhaps we may thus account for it. He might be informed, that *Jesus* in Hebrew denoted *a Saviour*[1], and as it carried more appearance of such an appellative or general term by standing alone, he might choose by dropping the epithet *the Nazarene*, to leave the sense so ambiguous, that it might be thus understood:

THIS IS
A SAVIOUR THE KING OF THE JEWS.

Pilate, as little satisfied with the Jews as with himself on that day, meant the inscription, which was his own, as a dishonour to the nation; and thus set a momentous verity before them, with as much design of declaring it as Caiaphas had of prophesying, *That Jesus should die for the people.*[2] The ambiguity not holding in Greek, *the Nazarene* might be there inserted in scorn again of the Jews, by denominating their king from a city which they held in the utmost contempt.[3]

Let us now view the Latin. It is not assuming much to suppose, that Pilate would not concern himself with Hebrew names, nor risk an impropriety in speaking or writing them. It was thought essential to the dignity of a Roman magistrate in the times of the republic not to speak but in Latin on public occasions.[4] Of which spirit Tiberius the emperor retained so much, that in an oration to the senate he apologised for using a Greek word; and once, when they were drawing up a decree, advised them to erase another that had been inserted in it.[5] And though the magistrates in general were then become more condescending to the Greeks, they retained this point of state with regard to other nations, whose languages they esteemed barbarous, and would give themselves no trouble of acquiring. Pilate, indeed, according to Matthew, asked at our Lord's trial, *Whom will ye that I release unto you, Barrabas, or Jesus which is called Christ?* And again, *What shall I do then with Jesus which is called Christ?* But we judge this to be related, as the interpreter by whom he spake delivered it in Hebrew.[6] For if the

[1] Pearson on the Creed, art. ii. at the beginning.
[2] John xi. 49—51. [3] John i. 46.
[4] Valerius Maximus, b. ii. c. 2. § 2.
[5] Sueton. in Tiberio, c. 71. The two words were *Monopoly* and *Emblem*.
[6] See Wolfius on Matt. xxvii. 2.

other evangelists have given his exact words, he never pronounced the name of Jesus, but spake of him all along by a periphrasis: *Will ye that I release unto you* The King of the Jews? *What will ye then that I shall do unto him whom ye call* The King of the Jews? Thus he acted in conference with the rulers, and then ordered a Latin inscription without mixture of foreign words, just as Mark repeats it:

THE KING OF THE JEWS:

Which is followed by Luke; only that he has brought down *This is* from above, as having a common reference to what stood under it:

THIS IS
THE KING OF THE JEWS:

Thus, it is evident that there were variations in the inscription, and that the Latin was the shortest: but it is equally evident that these variations are not discrepancies or contradictions in the narratives of the evangelists. [1]

43. The alleged discrepancies in the genealogies recorded by Matthew (i.) and Luke (iii.) have already been considered in p. 497. *supra*. In addition to the observations there adduced, the following solution of the supposed contradiction by Professor Hug, (founded on the law of the levirate [2],) is highly deserving of consideration, both from its novelty and its probability.

By that law, one and the same son might have two different fathers, one *real* and the other *legal*. Most of the apparent contradictions in the genealogies of Matthew and Luke disappear, since Salathiel might be declared to be the son of Jechonias as well as Neri, and since Zorobabel might appear in one filiation as the father of Abiud and in the other as the father of Rhesa. Thus, since one genealogy makes Jacob to be the father of Joseph, and the other makes Heli to be his father, he might be the son of *both*, viz. of one by *nature*, and of the other by *law*. According to this solution, the design of the two evangelists in giving the genealogy of Jesus Christ, would have been to prove to the Jews, that the man who called himself the Messiah, was by his legal father Joseph, inscribed as a descendant of David in the genealogical tables, to which that nation attached so much importance and authority. Indeed, in a country where a *legal* descent was the same as a *real* descent, and where an inscription in the genealogical tables was every thing; the Jews, to whom the apostles addressed themselves, were to be the sole judges, from the ancestors of Joseph, of the fulfilment of the prophecies relative to the family of the Messiah; and the descent of Mary was of no importance to them. [3]

The following additional remarks of the late Bishop Horne, on the subject of the Jewish Genealogies, are likewise highly deserving of attention.

In the *first place*, Genealogies in general, and those of the Jews in particular, with their method of deriving them, and the confusion often arising from the circumstance of the same person being called by different names, or different persons by the same name, are in their nature, and must be to us, at this distance of time, matters of very complicated consideration, and it is no wonder they should be attended with difficulties and perplexities. *Secondly*, The evangelists, in an affair of so much importance, and so open then to detection, had there been any thing wrong to be detected, would most assuredly be careful to give Christ's pedigree as it was found in the authentic tables, which, according to the custom of the nation, were preserved in the family, as is evident from Josephus, who says, "I give you this succession of our family, as I find it written in the public tables." *Thirdly*, As it was well known the Messiah must descend from David, the genealogical

[1] Dr. Townson's Works, vol. i. pp. 200—202.

[2] By the *jus leviratus*, or law of the levirate, when a man died without issue, his nearest male relative was obliged to *raise up seed to him*: accordingly, he married his widow, and the first born son, of that marriage, was reputed to be the son of the deceased, to whose name and rights he succeeded.

[3] Cellérier, Introduct. au Nouv. Test. pp. 332—334. Hug's Introd. to the New Test. vol. ii. pp. 266—272.

tables of that family would be kept with more than ordinary diligence and precision. *Fourthly*, Whatever cavils the modern Jews and others now make against the genealogies recorded by the Evangelists, the Jews their contemporaries never offered to find fault with, or to invalidate the accounts, given in the Gospels. As they wanted neither opportunity, materials, skill, nor malice to have done it, and it would have offered them so great an advantage against the Christians, this circumstance alone, as Dr. South well remarks, were we not now able to clear the point, ought with every sober and judicious person to have the force of a moral demonstration. [1]

44. Heb. ix. 4. is apparently contradictory to 1 Kings viii. 9.

From the text of the former book, it appears that the ark contained the several things therein specified: whereas, we learn from the latter, that it contained only the two tables of stone. The words Εν ᾗ, *in which* (*wherein* in the authorised translation), therefore, refer to the tabernacle, and not to the ark; and thus the difference is removed.

Lastly, Some of the differences between the Old and New Testaments arise from numbers and dates, and may be explained on the principles already laid down in pp. 504—511. *supra*: and others arise from the variances occurring in the quotations from the Old in the New Testament. But as these require a distinct consideration, the reader will find them fully discussed in pp. 256—270. of this volume.

SECTION VII.

SEEMING INCONSISTENCIES BETWEEN SACRED AND PROFANE WRITERS.

IT is not to be denied that the sacred Scriptures contain facts, which appear to be contradictory to the relations of the same facts by profane historians. But the objections which some would derive from these seeming inconsistencies, lose all their force, when the uncertainty and want of credibility in heathen historians are considered, as well as their want of authentic records of the times. [2] It may further be added, that the silence of the latter, concerning facts related by the inspired writers, cannot be regarded as contradicting them: because many of these facts are either too antient to come within the limits of profane histories, or are of such a description that they could not take notice of them. [3] The silence or omission even of many historians ought not to overturn the testimony of any one author, who positively relates a matter of fact: if, therefore, a fact related in the Scripture be contradicted by an historian who lived many centuries *after* the time when it took place, such contradiction ought to have no weight.

1. Justin, the abbreviator of Trogus Pompeius, who wrote at least eighteen hundred years *after* the time of Moses, relates that the Israelites were expelled from Egypt, because they had communicated the itch and leprosy to the Egyptians, who were apprehensive lest the contagion

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[1] Bishop Horne's Works, vol. vi. p. 513.

[2] Bishop Stillingfleet has largely proved this point in the first book of his *Origines Sacræ*, pp. 1—65. (edit. 1709, folio.)

[3] On this subject, see Vol. I. pp. 198—203.

should spread; and that the Israelites having clandestinely carried away the sacred mysteries of the Egyptians, were pursued by the latter; who were compelled to return home by tempests. [1]

It is scarcely necessary to remark, how contrary this statement of the Roman historian is to that of the Jewish legislator; and when his credulity and want of information are properly weighed, the contradiction falls entirely to the ground. The same remark is applicable to the accounts of the Jewish nation given by the prejudiced historian Tacitus: which evidently betray the injurious representations of their avowed enemies. Dr. Gray, who has given these accounts (for which we have not room), has observed that many of them had been *distinctly refuted* in the time of Tacitus by Josephus and other historians. They contain in themselves sufficient to show how full of errors they are: and while they exhibit much truth blended with falsehood, they tend to establish the former, without conferring any shadow of probability on the latter. [2]

2. It has been thought impossible to raise so vast an empire as that of Assyria is described to have been by Herodotus and Ctesias (whose accounts contradict the relation of Moses), so early as within one hundred and fifty years after Noah.

But their accounts are, probably, exaggerated, and in many instances fictitious: and, according to the chronology of the LXX, as well as of the Samaritan Pentateuch, the origin of the Assyrian empire is carried to a much greater distance from the flood. [3]

3. Joseph's division of the land of Egypt, which is recorded by Moses (Gen. xlvii.) has been represented as contradictory to the account of that country by Diodorus Siculus.

But on comparing the two narratives together, it will be found that the latter fully *supports* the sacred historian. Diodorus [4] expressly affirms that *the lands were divided between the king, the priests, and the soldiery;* and Moses expressly says, that *they were divided between the king, the priests, and the people.* "Moses tells us that before the famine, all the lands of Egypt were in the hands of the king, the priests, and the people; but that this national calamity made a great revolution in property, and brought the whole possessions of the people into the king's hands; which must needs make a prodigious accession of power to the crown. But Joseph, in whom the office of high priest and patriot supported each other, and jointly concurred to the public service, prevented for some time the ill effects of this accession by his farming out the new domain to the old proprietors on very easy conditions. We may well suppose this wise disposition to have continued, till that *new king arose that knew not Joseph* (Exod. i. 8.); that is, would obliterate his memory, as averse to his system of policy. He, as it appears from Scripture, greatly affected a despotic government; to support which he first established a standing militia, and endowed it with the lands formerly belonging to the people, who now became a kind of villeins to this order, and were obliged to personal service; this and the priesthood being the orders of nobility in this powerful empire: and so considerable were they, that out of them, indifferently their kings were taken and elected. Thus the property of Egypt became divided in the manner the Sicilian relates; and it is remarkable that from this time and not till now, we hear in Scripture of a standing militia, and of the king's six hundred chosen chariots," &c. [5]

4. The destruction of Sennacherib's army which is ascribed to divine agency by the sacred historian, (2 Kings xix. 35. 2 Chron. xxxii. 21. and

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[1] Justin. Hist. Philipp. lib. xxxvi. c. 2. p. 308. ed. Bipont.

[2] See Dr. Gray's Connection between Sacred and Profane Literature, vol. i. pp. 435—448. And also Du Voisin's Autorité des Livres de Moyse, pp. 180—199.

[3] Doddridge's Lectures, vol. ii. Lect. 146. § x. (Works, vol. v. p. 127.) See also Dr. Hales's Analysis of Chronology, vol. ii. pp. 48—52.

[4] Bib. Historic. l. i. c. 73.

[5] Bishop Warburton's Divine Legation, book iv. § 3. in fine. (Works, vol. iv. pp. 115, 116.)

Isaiah xxxvii. 36.) was probably the *blast* or hot pestilential south wind called the *Simoom*, so well described by Mr. Bruce.[1]

The destruction of the same army before Pelusium, in the reign of Sethos king of Egypt, is attributed by Herodotus[2] to an immense number of mice, that infested the Assyrian camp by *night*, so that their quivers and bows, together with what secured their shields to their arms, were gnawed in pieces. It is particularly to be remarked that Herodotus calls the Assyrian king Sennacherib, as the Scriptures do: and that the time referred to in both is perfectly accordant. Hence it appears that it is the same fact to which Herodotus alludes, although much disguised in the relation; and thus the seeming contradiction between the sacred and profane historians is easily removed. The difference between them may be readily explained, when it is considered that Herodotus derived his information from the Egyptian priests, who cherished the greatest aversion from the nation and religion of the Jews, and, therefore, would relate nothing in such a manner as would give reputation to either.[3]

5. There are many, apparently considerable, contradictions of the Scriptures in the writings of Josephus.

But these, as well as his *omissions*[4], may be accounted for by his peculiar situation. His country was now in great distress; its constitution was overturned, and his countrymen in danger of extirpation, from the circumstance of their being confounded with the Christians, who were reputed to be a sect of the Jews, and at that time were suffering persecution. Josephus's deviations from Scripture, therefore, were made in order to accommodate his work to the taste of the Greeks and Romans.[5]

6. In consequence of this Jewish historian having omitted to notice the massacre of the infants at Bethlehem, which is related in Matt. ii. 16., the evangelical narrative has been pronounced a "fabrication," and "a tale that carries its own refutation with it."

This assertion was first made, we believe, by Voltaire, whose disregard of truth especially in matters connected with the sacred history, is sufficiently notorious. But the evidence for the reality of the fact, and, consequently, for the veracity of Matthew, is too strong to be subverted by any bold and unsupported assertions. For,

In the *first* place, The whole character which Josephus ascribes to Herod, is the most evident confirmation of the barbarous deed mentioned by the evangelist.

Secondly, The Gospel of Matthew was published about the year of our Lord 38, at which time there doubtless were persons living, who could, and (from the hostility then manifested against the the Christian faith) who would have contradicted his assertion if it had been false or erroneous: their silence is a tacit proof that the evangelist has stated the fact correctly. — But,

Thirdly, The reality of the fact itself (though mentioned in his usual scoffing manner) was *not denied* by the philosopher Celsus, one of the bitterest enemies of Christianity, who lived towards the close of the second century; and who would most unquestionably have denied it if he could.[6]

Fourthly, Matthew's narrative is confirmed by Macrobius, a heathen author, who

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[1] Travels, vol. v. pp. 80. 295. 322, 323. 350—353.

[2] Book ii. c. 141.

[3] Prideaux's Connection, book i. sub anno 710. (Part i. p. 25. edit. 1720.) It is remarkable that the blast, which destroyed the Assyrians, happened at night; whereas the Simoom, usually blows in the day-time, and mostly about noon, being raised by the intense heat of the sun. Dr. Hales's Analysis of Chronology, vol. ii. p. 167.

[4] Ottius has compiled a curious treatise, intitled *Prætermissa à Josepho*: it is a collection of sixty-eight articles, of which, in all probability, the Jewish historian could not be ignorant; but which he chose to omit for the reason above assigned. This treatise is appended to Ottius's very valuable Spicilegium sive Excerpta ex Flavio Josepho, pp. 527—612.

[5] Divine Legation of Moses, book v. sect. 4. (Warburton's Works, vol. v. pp. 126—128.) The bishop has given several instances at length, which we have not room to insert, see pp. 130—132.

[6] See the passages in Lardner's Works, vol. viii. p. 21. 8vo. or vol. iv. p. 122. 4to.

lived about the end of the fourth century, and who mentions this massacre in the following terms: "Augustus," says he, "having been informed that Herod had ordered a son of his own to be killed, *among the male infants about two years old*, whom he had put to death in Syria," said, "it is better to be Herod's HOG than his SON." [1] Now, although Macrobius is far too modern to be produced as a valid evidence in this matter, unsupported by other circumstances, and although his story is magnified by an erroneous circumstance; yet the passage, cited from him, serves to prove how universally notorious was the murder of the children in Bethlehem, which was perpetrated by the orders of Herod.

Fifthly, With regard to the silence of Josephus, we may further remark, that no historian, not even an *annalist*, can be expected to record every event that occurs within the period of which he writes: besides, his silence may be satisfactorily accounted for. "Josephus was a firm Jew, and there was, therefore, a particular reason for his passing over this event; because he could not mention it, without giving the Christian cause a very great advantage. To write, that Herod, at the latter end of his reign, had put to death all the infants at Bethlehem, under two years of age, on occasion of a report that the king of the Jews had been lately born there, would have greatly gratified the Christians, whom Josephus hated; since it was well known that, about thirty years after the slaughter, and the latter end of Herod's reign, Jesus (who was said to be born at Bethlehem), being about thirty years of age, styled himself King of the Jews, and did many things, to say no more in proof of it." It seems utterly impossible that Josephus could have been ignorant of this event: his silence was more likely to have been, in this as in other instances, wilful and interested. [2]

Sixthly, Contemporary historians do not relate the same facts: Suetonius tells us many things which Tacitus has omitted; and Dion Cassius supplies the deficiencies of both.

Seventhly, It is unreasonable to make the silence of the Jewish historian an objection to the credibility of the sacred writer, while there is equal and even superior reason to confide in the fidelity of the latter.

Eighthly, Herod would naturally be disposed to take such precautions as he might think necessary without being scrupulous concerning the means.

Ninthly, Voltaire, either from ignorance or dishonesty, asserts that fourteen thousand children must have lost their lives in this massacre. If this were true, the silence of Josephus would indeed be a very important objection to the veracity of Matthew's narrative; and with this view Voltaire makes the assertion, who every where shows himself an inveterate enemy of revealed, and not seldom of natural religion also. But as the children, whom Herod caused to be put to death (probably by assassins whom he kept in his pay), were only *males* of *two years old and under*, it is obvious, according to this statement, that more children must have been born annually in the village of Bethlehem, than there are either in Paris or London. Further, as Bethlehem was a very small place, scarcely two thousand persons existed in it and in its dependent district; consequently, in the massacre, not more than fifty at most could be slain. In the description of the life of such a tyrant as Herod was, this was so trifling an act of cruelty, that it was but of small consequence in the history of his sanguinary government.

Lastly, As the male infants that were to be slain could easily be ascertained from the public tables of birth or genealogies, that circumstance will account for the reputed parents of our Saviour fleeing into Egypt, rather than into any city of Judæa. [3]

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[1] Macrob. Saturn. lib. ii. c. 4. The emperor, according to this writer, seems to have played upon the Greek words *vov* a *hog*, and *vlov* a *son*; the point of the saying perhaps consists in this, that Herod, professing Judaism, was by his religion prohibited from killing swine, or having any thing to do with their flesh; and, therefore, that his *hog* would have been safe where his *son* lost his life. Macrobius, with singular propriety, states this massacre to have been perpetrated in Syria, because Judæa was at that time part of the province of Syria. Gilpin and Dr. A. Clarke on Matt. ii. 16. The massacre of the infants is likewise noticed in a rabbinical work called Toldoth Jeshu, in the following passage: "And the king gave orders for putting to death every infant to be found in Bethlehem; and the king's messengers killed every infant according to the royal order." Dr. G. Sharpe's First Defence of Christianity, &c. p. 40.

[2] Townsend's Harmony of the New Testament, vol. i. pp. 77, 78.

[3] Lardner's Credibility, part i. book ii. ch. ii. sect. 1. (Works, vol. i. pp. 329—338.

Any of these arguments would be sufficient to vindicate the evangelist's narrative; but, altogether, they form a cloud of witnesses, abundantly sufficient to overbalance the negative evidence attempted to be drawn from the silence of Josephus.

7. Luke ii. 2. is said to be contrary to historical fact, Saturninus and Volumnius being at that time the Roman presidents of Syria, and Cyrenius not being governor of that province until eleven years after the birth of Christ.

A slight attention to the situation of Judæa at that time, and a more correct rendering of the passage than is to be found in our English version, will easily reconcile the seeming difference between the sacred historian and Josephus.

Towards the close of his reign, Herod the Great (who held his kingdom by a grant from Mark Antony with the consent of the senate, which had been confirmed by Augustus,) having incurred the emperor's displeasure, to whom his conduct had been misrepresented, Augustus issued a decree reducing Judæa to a Roman province, and *commanding* an enrolment, or register, to be made of every person's estate, dignity, age, employment, and office. The making of this enrolment was confided to Cyrenius or Quirinius, a Roman senator, who was collector of the imperial revenue; but Herod having sent his trusty minister, Nicholas of Damascus, to Rome, the latter found means to undeceive the emperor, and soften his anger, in consequence of which the actual operation of the decree was suspended. *Eleven* years afterwards, however, it was carried into effect, on the deposition and banishment of Archelaus (Herod's son and successor), for maladministration, by Augustus, upon the complaint of the Jews; who, weary of the tyranny of the Herodian family, requested that Judæa might be made a Roman province. Cyrenius was now sent as president of Syria, with an armed force, to confiscate the property of Archelaus, and to complete the census, to which the Jewish people submitted. It was *this* establishment of the assessment or taxing under Cyrenius which was necessary to complete the Roman census, to which the evangelist alludes in the parenthetical remark occurring in Luke ii. 2., which may be more correctly written and translated thus: "*It came to pass in those days,*" that is, a few days before our Saviour's birth, "*that there went out a decree from Cæsar Augustus, that all the land*" [of Judæa, Galilee, Idumæa, &c. under Herod's dominion] "*should be enrolled*[1]" preparatory to a census or taxing; "*The taxing itself was first made when Cyrenius was governor of Syria*[2]*:*" *And all went to be enrolled, every one to his own city.* (Luke ii. 1—3.)

By the preceding construction, supported by the emendation in the note, the evangelist is critically reconciled with the varying accounts of

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8vo. or pp. 180—185. 4to.) Volborth *Causæ cur Josephus cædem puerorum Bethlemeticorum*, Matt. ii. 16. *narratam silentio præterierit*, 4to. Gottingen, 1788, as analysed in the Monthly Review (O. S.) vol. lxxx. p. 617. Schulzii Archæologia Hebraica, pp. 52, 53. Colonia, La Religion Chretiènne autorisée par le Temoignage des Anciens Auteurs Païens, pp. 117, 118.

[1] Απογραφεσθαι την ΟΙΚΟΥΜΗΝΗΝ, Luke ii. 1. That ΟΙΚΟΥΜΗΝΗΝ signifies the land of Judæa, and not the whole Roman empire, see Vol. III. p. 2.

[2] (Αὐτη ἡ απογραφη εγενετο ἡγεμονευοντος της Συριας Κυρηνιου.) In all the printed editions of the New Testament the first word in this verse is aspirated ἁυτη, *this*, as if it were the feminine of ὁυτος. "But this," says Dr. Hales, to whom we are indebted for the above elucidation, "materially injures the sense, as if the *enrolment* decreed in the first verse was the same as *this taxing* in the second; whereas there was an interval of eleven years between the two. But in the most antient manuscripts, written in uncials or in capitals, without points or accents, the word is ambiguous, and may also be unaspirated *αυτη, self*, the feminine of *αυτος*; and both occur together in this same chapter, where the evangelist, speaking of Anna the prophetess, says, και αὐτη, αυτη τη ωρα επισταsα; 'And *this* [woman] coming in at *the instant itself*,' or at '*the self-same hour*,' &c. The ordinal πρώτη, first, is here understood adverbially, (see Bishop Middleton on the Greek Article, pp. 304, 305.) and connected with the verb εγενετο, '*was made*,' or '*took effect*,' signifying that the taxing itself *first took effect*, or was carried into execution, under the presidency of Cyrenius or Quirinius; which had been suspended from the time of his procuratorship." Dr. Hales's Analysis of Chronology, vol. ii. pp. 705—710.

Josephus, Justin Martyr, and Tertullian, and an historical difficulty is solved, which has hitherto been considered as irreconcileable.[1]

Two other solutions, however, have been offered: which deserve to be noticed on account of their ingenuity.

(1.) The first is that of Mr. Charles Thompson, late Secretary to the Congress of the United States, the learned translator of the Old and New Testaments from the Greek. He renders Luke ii. 1, 2. in the following manner: "Now it happened in those days that an edict came forth from Cæsar Augustus that this whole inhabited land should be enrolled. *This was the first enrolment; it was made when Cyrenius was governor of Syria.*" In a note on the passage in question, he observes, "There were two enrolments, the first merely for the purpose of *numbering* the inhabitants, and the second for assessing them. The first here spoken of, was in the reign of Herod the Great, when Cyrenius was deputy-governor of Syria. It was done according to communities and families; and all were obliged to repair to their respective cities or towns, to be enrolled in their several families, according to their genealogies. The second, which was after the death of Herod, was for the sake of *assessment*, and was made indiscriminately. This was the enrolment which offended the Jews, and excited tumults and insurrections, and brought on the war which terminated in the destruction of Jerusalem, and the utter dispersion of the Jews." From the rendering, thus supported, the praise of learning and ingenuity must not be withheld. Mr. Thompson evidently considers the word η, which all other translators consider as an indefinite article prefixed to απογραφη (*enrolment*), as the third person singular of ην, the imperfect tense in the indicative mood of the verb ειμι, *I am*. It is well known that profane writers use η or ην indifferently as the third person singular; and if we could find a single parallel construction, in the New Testament, we should unquestionably give the preference to Mr. T.'s rendering.

(2.) The other solution is that offered by the learned editor of Calmet's Dictionary; who conjectures, that for the purposes of enrolment, Cyrenius, though not probably governor of Syria at the time of Christ's birth, might be associated with Saturninus; or, though now sent into Syria as an extraordinary officer, yet being afterwards governor of Syria, he might be called governor of Syria, as we call an officer during his life by the title he has borne, even after he has given up his commission. On a medal of Antioch appear the names of Saturninus and Volumnius, who were the emperor's chief officers in Syria. It would seem, therefore, that Volumnius was the colleague of Saturninus in the government of Syria, and procurator of the province; and that while Saturninus kept his court at Antioch, where he remained stationary, his associate Volumnius was engaged in other districts of the province as circumstances required. What we suppose of Volumnius we may also suppose of Cyrenius, who, after him, held the same office. Thus, the medal vindicates Josephus, who described Saturninus and Volumnius as governors of Syria; and it may justify both Saint Luke and Tertullian, of whom the former affirmed that Cyrenius, and the latter that Saturninus, executed the enrolment. It may also justify the evangelist, whose words the editor of Calmet thinks may be thus understood: "This was the first enrolment of Cyrenius, he being then governor of Syria, associated with Saturninus: and it should be dis-

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[1] Dr. Campbell (Translation of the Four Gospels, vol. ii. pp. 140. 422—425.) renders Luke ii. 2. in the following manner: — "*This first register* took effect when Cyrenius was president of Syria." But, as we have seen in the preceding note that πρωτη is here used adverbially, this version will not hold good. In confirmation of his rendering εγενετο "took effect," (which is adopted by Dr. Hales,) Campbell refers to Matt. v. 18. vi. 10. xviii. 19. xxii. 42. and 1 Cor. xv. 54. Dr. Lardner has proposed another solution of the above difference, (Credibility, part i. book ii. ch. i. Works, vol. i. pp. 248—329. 8vo. or pp. 136—179. 4to.) which deserves to be noticed, because it has been adopted by Archdeacon Paley, (Evidences, vol. ii. pp. 177, 178.) It is as follows: — "*This was the first enrolment of Cyrenius governor of Syria*, that is, who was afterwards governor of Syria, and best known among the Jews by that title;" which title, belonging to him at the time of *writing the account*, was naturally subjoined to his name, although acquired after the transaction which the account describes. A similar solution is given by Alber. Hermeneut. Nov. Test. tom. ii. pp. 309, 310., and in Pritii Introd. in Nov. Test. p. 437.

tinguished from that which he made eleven years after, when he was the chief, the presidential governor of the same province." [1]

The reader will adopt which of the preceding solutions he may prefer: either of them affords a sufficient explanation of the *seeming* contradiction between the Evangelist and Josephus, though, upon the whole, we think the rendering of Dr. Hales presents the most satisfactory elucidation.

8. In Luke iii. 19. Herod the tetrarch is said to have been reproved by John the Baptist for Herodias, his brother *Philip*'s wife, whom he had forcibly taken away from her husband and married.

Now this is irreconcileable with profane history, which asserts his brother's name to have been *Herod*. Hence it is probable that the name of *Philip* has crept into the text through the copyist's negligence, and ought to be omitted: Griesbach has omitted it in his text, but has inserted the word φιλιππου in the margin, with the mark of doubtful genuineness.

9. Acts v. 36. *For before these days rose up Theudas*, &c. Josephus's account of Theudas (Antiq. l. xx. c. 5. § 1.) referred to a transaction that occurred seven years *after* Gamaliel's speech, of which this text is a part.

The contradiction is removed by the probability that there might be *two* impostors of the same name: for there were four persons of the name of Simon within forty years, and three of *Judas* within ten years, all of whom were leaders of insurrections. [2]

SECTION VIII.

ALLEGED CONTRADICTIONS TO PHILOSOPHY AND THE NATURE OF THINGS.

THE Scriptures often refer to matters of fact, which are *asserted* (though without any proof whatever) to be contradictory to philosophy and to the nature of things. A little consideration, however, will reconcile these alleged repugnances; for it has been well observed by different writers, who have treated on this subject, that the Scriptures were not written with the design of teaching us natural philosophy, but to make known the revealed will of God to man, and to teach us our duties and obligations to our great Creator and Redeemer. Therefore the sacred penman might make use of popular expressions and forms of speech, neither affirming nor denying their philosophical truth. All proverbial sayings and metaphorical expressions introduced by way of illustration or ornament, must be taken from received notions; but they are not, *therefore*, asserted in the philosophical sense by him who uses them, any more than the historical truth of parables and similitudes is supposed to be asserted. Further, to have employed philosophical terms and notions only, and to have rectified the vulgar conceptions of men concerning all the

[1] Calmet's Dictionary, vol. i. article *Cyrenius*. Fragments Supplementary to Calmet, No. cxxiii. p. 37. Geographical Index and Sacred Geography, by the same editor, voce *Antioch*.

[2] Dr. Lardner has collected the passages in question relative to these impostors. Works, vol. i. pp. 409—413. See also Paley's Evidences, vol. ii. pp. 179—181.

phenomena incidentally mentioned in the Scriptures, would have required a large system of philosophy, which would have rendered the Scriptures a book unfit for ordinary capacities, and the greater part of those for whom it is designed. If, indeed, revelation had introduced any the best founded system of modern physics, or if the Almighty Creator had been pleased to disclose the councils themselves of his infinite wisdom, what would have been the consequence? Philosophy would immediately have become matter of faith, and disbelief of any part of it a dangerous heresy. How many infidels would this or that man's fanciful hypothesis concerning the appearances of things have called forth! Besides, if the Scriptures had been made the vehicle for a refined system of natural philosophy, such a theory of nature would have seemed as strange and incredible to most men as miracles do; for there is scarcely any thing which more surprises men, unacquainted with philosophy, than philosophical discoveries. How incredible do the *motion* of the earth and the *rest* of the sun appear to all but philosophers, who are now fully convinced of the reality of these phenomena, while the rising and setting of the sun are terms as much in use with those who hold the doctrine of the earth's motion as with others. In fact, if we would be understood, we must continue to make use of this expression; but excepting this one instance, which is and ever will be in use, according to the vulgar conceptions of all nations and languages (notwithstanding any philosophical discoveries to the contrary), there is nothing in the Scriptures that is not strictly consistent with the present notions of philosophy. The discoveries both in chemistry and in physics, as well as in natural history, which have been made in later times, concur in many instances to confirm and elucidate the Sacred Writings. A few examples will illustrate the preceding observations.

1. No fact recorded in the Sacred Writings has been a more favourite subject of cavil with modern objectors, than the *account of the creation*, related in the two first chapters of the book of Genesis. Founding their cavils upon translations, instead of consulting the original Hebrew (which their ignorance completely disqualified them from doing), they have pretended that the Mosaic narrative is alike inconsistent with reason and with true philosophy. If, however, these writers had impartially considered the modern discoveries in philosophy, they would have found nothing to contradict, but on the contrary much — very much — to confirm the relation of Moses.

"The *structure of the earth*," says one of the most profound geologists and practical philosophers of the present day[1], "and the mode of distribution of extraneous fossils or petrifactions, are so many direct evidences of the truth of the Scripture account of the formation of the earth; and they might be used as proofs of its author having been inspired; because the mineralogical facts discovered by *modern* naturalists were unknown to the sacred historian. Even the periods of time, the six days of the Mosaic description, — are not inconsistent with our theories of the earth." Nor are the phenomena of the heavenly bodies at all contradictory to the Mosaic history. Modern opposers of revelation have objected that the historian talks of light before there was any such thing as the sun, and calls the

[1] Professor Jameson, in page v. of his Preface to Mr. Kerr's translation of M. Cuvier's Essay on the Theory of the Earth.

moon a *great light*, when every one knows it to be an opaque body. But Moses seems to have known what philosophy did not till very lately discover, that the sun is not the original source of light, and, therefore, he does not call either the sun or the moon a *great light*, though he represents them both as great *luminaries* or *light-bearers*. Had these objectors looked into a Hebrew, Greek, or Latin Bible, they would have found that the word, which in Gen. i. 3. our translators have properly rendered *light*, is different from that which in the fourteenth verse they have *improperly* rendered light also. In the third verse the original word is אור (*aur*); the Greek, φως; and the Vulgate Latin, *lux*; in the fourteenth verse the corresponding words are מאורת (*mart*), φωστηρες, and *luminaria*. Each of the former set of words means that subtile, elastic matter, to which in English we give the name of *light*; each of the latter, the instruments, or means, by which light is transmitted to men. But surely the moon is as much an instrument of this kind, as the *reflector* placed behind the lamp of a light-house, for the purpose of transmitting to the mariner at sea the light of that lamp, which would otherwise have passed in an opposite direction to the land. Though the moon is not a light in itself, yet is that planet a light in its effects, as it reflects the light of the sun to us. And both the sun and moon are with great propriety called *great*,— not as being absolutely greater than all other stars and planets, but because they appear greater to *us*, and are of greater use and consequence to this world. And now, after all our improvements in philosophy and astronomy, we still speak of the light of the moon, as well as of the sun's motion, rising and setting. And the man, who in a moral, theological, or historical discourse, should use a different language, would only render himself ridiculous.

In like manner, had these objectors referred to the original Hebrew of Gen. i. 6, 7, 8. (which in our English authorised version, as well as in other modern versions, is erroneously rendered *firmament*, after the Septuagint and Vulgate Latin version,) they would have rendered it *expanse*; and they might have known, that it meant the air or atmosphere around us, in which birds fly and clouds are formed, and that it had no reference whatever to a solid firmament; though such an idea was entertained by the antient Greek philosophers, who, with all their boasted wisdom, were nearly as ignorant of the works, as they were of the nature of God. And does not this circumambient air divide the waters from the waters, the waters of the sea from the waters which float above us in clouds and vapours? *For there is a multitude of waters in the heavens, and He causesh the vapours to ascend from the ends of the earth.* (Jer. x. 13.)

Once more, Moses represents the earth at first in a state of *fluidity*. *The spirit of God*, says he, *moved upon the face* (or surface) *of the waters.* (Gen. i. 2.) The apostle Peter also speaks of the earth as being formed out of a fluid. *The earth standing out of the water* (more correctly, *consisting of water* δι' υδατος συνεστωσα,) *and in the midst of the water.* The same tradition reached also some of the antient heathen philosophers; and Thales, in particular, one of the seven wise men and the wisest of them all, as Cicero informs us, said that all things were made out of water.[1] Others after him taught the same doctrine[2]: and is it in the least degree contradicted or disproved by modern discoveries? On the contrary, is it not more and more confirmed and illustrated by them? It is well known that if a soft or elastic globular body be rapidly whirled round on its axis, the parts at the poles will be flattened, and the parts on the equator, midway between the north and south poles, will be raised up. This is precisely the shape of our earth; it has the figure of an oblate spheroïd, a figure bearing a close resemblance to that of an orange. Now, if the earth was ever in a state of fluidity, its revolution round its axis must necessarily induce such a figure, because the greatest centrifugal force must necessarily be near the equatorial parts, and, consequently, there the fluid must rise and swell most. It has been *demonstrated* by experiment, that the earth is flattened at the poles and raised at the equator[3]: and thus do the Scriptures

[1] Principes Thales, unus e septem cui sex reliquos concessisse primas ferunt ex aquæ dixit constare omnia. Ciceronis Academic. Quæst. lib. ii. c. 37. Op. tom. x. p. 118. edit. Bipont.

[2] The reader will find the sentiments of the philosophers above alluded to, in the notes to Grotius de Veritate, lib. i. c. 16.

[3] This was first conjectured by Sir Isaac Newton, and confirmed by M. Cassini and others, who measured several degrees of latitude at the equator and at the north pole; and found that the difference perfectly justified Sir Isaac Newton's conjecture, and, con-

and philosophy agree together and confirm each other. The Scriptures assert that the earth was in a state of fluidity; and philosophy evinces that it must have been in such a state from its very figure.

The account of the creation of man (Gen. i. 26, 27.) has been ridiculed by all opposers of revelation; but can they furnish us with one more likely to be the true one? Reason will tell us no better than history or tradition does, how man came into the world. This, therefore, is a subject of divine revelation, and until the objectors to revelation can give us a better account, we may safely affirm that the Mosaic history is perfectly consistent with every idea which right reason teaches us to entertain of the creation of man.

Lastly, objectors to the Scriptures have laid great stress upon the expression in Gen. ii. 3. — *God rested the seventh day from all his work*, as if it were alone sufficient to destroy the authority of the Mosaic writings. But no one, who impartially considers the noble account there given of the creation, that God is represented as having only spoken and it was done, can *reasonably* imagine, that the Almighty was tired with labour, as if he had moulded every thing with his hands, and that on the seventh day he lay or sat down for rest. *Hast thou not known*, says the Hebrew prophet Isaiah, — *hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary?* (Isa. xl. 28.)

The objections drawn by infidel writers from the Mosaic narrative of the deluge have already been noticed in Vol. I. pp. 160, 161. 170—173.

2. The declaration of Moses in Deut. i. 10. that God had multiplied the Israelites as the *stars of heaven for multitude*, has been ridiculed, because to the apprehension of the objector "the number of the stars is infinite."

Let us, however, consider this subject. How many in number are the stars, which appear to the naked eye? For it is that which appears to the naked eye, which is to govern us in replying to this objection: for *God brought Abraham forth abroad*, — that is, out of doors, *and bade him look towards heaven* (Gen. xv. 5.), not with a telescope, but with his naked eyes. Now, let the objector go forth into the open air, and look up in the brightest and most favourable night, and count the stars. Not more than 3010 stars can be seen by the naked eye in both the northern and southern hemispheres; but at the time alluded to, the Israelites, independently of women and children, were more than six hundred thousand. Suppose, however, we even allow, from the late discoveries made by Sir Wm. Herschel and others with telescopes, which have magnified between thirty-five and thirty-six thousand times, that there *may be* seventy-five millions of stars visible by the aid of such instruments, which is the highest calculation ever made; yet still the divine word stands literally true. Matthew says (i. 17.) that the generations from Abraham to Christ were forty-two. Now we find at the second census, that the fighting men among the Hebrews amounted to 600,000; and the Israelites, who have never ceased to be a distinct people, have so multiplied that, if the aggregate number of them who have ever lived, could be ascertained, it would be found far to exceed the number of all the fixed stars taken together. [1]

3. The speaking of Balaam's ass (Numb. xxii. 28.) has been a standing jest to infidels in almost every age.

If the ass had opened her own mouth, and reproved the rash prophet, we might well be astonished. Maimonides and others have imagined that the matter was transacted in a vision. But it is evident, from the whole tenor of the narration, as well as from the declaration of an inspired writer (2 Pet. ii. 14—16.), that it is to be understood as a literal narrative of a real transaction. The ass, it has been observed, was enabled to utter such and such sounds, probably as parrots do, *without* understanding them: and, whatever may be said of the construction of the ass's mouth, and of the tongue and jaws being so formed as to be unfit for speaking, yet an adequate cause is assigned for this wonderful effect: for it is expressly said, that *the Lord opened the mouth of the ass*. The miracle was by no means needless or superfluous: it was very proper to convince Balaam, that the mouth and tongue

sequently, confirmed the truth of the Mosaic narrative. The result of the experiments, instituted to determine this point, proved, that the diameter of the earth at the *equator* is greater by more than *twenty three miles* than it is *at the poles*.

[1] Dr. A. Clarke's Commentary, on Deut. i. 10.

were under God's direction, and that the same divine power, which caused the dumb ass to speak contrary to its nature, could make him in like manner utter blessings contrary to his inclination. The fact is as consonant to reason as any other extraordinary operation; for all miracles are alike, and equally demand our assent, if properly attested. The giving of articulation to a brute is no more to the Deity, than the making of the blind to see, or the deaf to hear. And the reputed baseness of the instrument, of which God was pleased to make use, amounts merely to this, that (as the Apostle observes on another occasion) *God hath chosen the foolish things of the world to confound the wise.* (1 Cor. i. 27.) There was, therefore, a fitness in the instrument used, for the more vile the means were, the fitter they were to confound the unrighteous prophet.

4. It has been affirmed that the circumstance of the sun and moon standing still, which is recorded in Joshua x. 12., is contrary to philosophy.

Let it, however, be recollected that the sacred historian expressly relates it as a *miracle:* it is, therefore, impossible to account for it on philosophical principles; it must be resolved wholly into the power of God, who hearkened to the voice of a man to stop the luminaries, in their *diurnal* courses, or, perhaps, the earth's rotation, and by prolonging the day of battle to make them fight for Israel. From the circumstances of the narrative we may collect the time of the day and of the month when it happened, viz. soon after sun-rise, and when the moon was rather past the full.

"Joshua, when summoned by the Gibeonites to come to their succour against the confederate kings, went up from Gilgal *all night*, and came suddenly (we may conclude *about day-break*) upon the enemy, whom he discomfited with great slaughter, and chased along the way from Gibeon to Beth-horon, in a westerly direction, the Lord co-operating in their destruction by a tremendous shower of great hail-stones, which slew more than the sword of the Israelites, but did not touch the latter. In this situation the sun appeared to rise over Gibeon eastward, and the moon to set over Ajalon westward, near the Mediterranean Sea, in the tribe of Dan; when Joshua, moved by a divine impulse, uttered this invocation in the sight of Israel:—'*Sun*, stand thou still over Gibeon; and thou, *Moon*, in the valley of Ajalon.' So the sun stood still in the hemisphere [at its rising], and hasted not to go down [at its setting] about a whole day; which, in that climate, and shortly after the vernal equinox, might have been about thirteen hours long, thus giving him day-light for the destruction of his enemies for twenty-six hours, during which he took the city of Makkedah, and slew the five kings who hid themselves in a cave near it." (Josh. x. 1—28.)[1]

The object of this miracle was of the most important and impressive nature. The sun and the moon, the two principal gods of the idolatrous heathen nations, were commanded to yield miraculous obedience to the chief servant of the true God; and thereby to contribute to the more effectual conquest of their own worshippers. It was a miracle of the same description as those which had been wrought in Egypt. With respect to the objections to the probability of this miracle, which originate in a consideration of its supposed consequences, it is justly observed by Bishop Watson, that "the machine of the universe is in the hand of God: he can stop the motion of any part or of the whole, with less trouble than either of us can stop a watch!" How absurd, then, are the reasonings of those men who believe in the existence of an omnipotent God, yet deny the possibility of the exertion of his power in other ways, than those which are known to their limited experience![2]

5. The beautiful poetical passage in Judges v. 20. has been stigmatised as a "species of Jewish rant and hyperbole."

A tempest meeting the enemy in the face discomfited them: and the torrent Kishon was so suddenly swelled by the rain (which common opinion ascribed to the planets), as to sweep away the greater part of Sisera's army in their precipitate flight. Hence the poetess calls it the *first* or the *prince* of torrents. The whole is

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[1] Dr. Hales's New Analysis of Chronology, vol. i. p. 290. The reader, who is desirous of reading the different opinions of learned men, on the subject of this miracle, is referred to Mr. Hewlett's note on Josh. x. 12. (Comment. on the Bible, vol. i.) and to an original and elaborate note of Dr. A. Clarke on the same passage.

[2] Townsend's Arrangement of the Old Testament, vol. i. p. 463. note.

exceedingly poetical, notwithstanding the censure of the opposers of revelation, whose cavils are characterised not more by want of taste, than by wilful ignorance and malignity of disposition.

6. It is said that such a number of inhabitants, as are stated to have dwelt in the land of Canaan, could not possibly have been supported there, viz. a million and a half of fighting men. (2 Sam. xxiv. 9. 1 Chron. xxi. 5.)

To this it is to be answered, that if there be no mistake in the numbers (which probably are incorrect, as the Syriac version reads eight hundred thousand in 2 Sam. xxiv. 9. and 1 Chron. xxi. 5.) this vast population is to be ascribed to the extraordinary fertility of the soil. Another solution of this apparent contradiction has been offered by a late writer [1], which is both ingenious and probable. "It appears," he observes, "from Chronicles, that there were twelve divisions of generals, who commanded monthly, and whose duty it was to keep guard near the king's person, each having a body of troops consisting of twenty-four thousand men, which jointly formed a grand army of two hundred and eighty thousand: and, as a separate body of twelve thousand men naturally attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be three hundred thousand; which is the difference between the two last accounts of eight hundred thousand and of one million one hundred thousand.[2] Whence may be deduced this natural solution as to the number of Israel. As to the men of Israel, the author of Samuel does not take notice of the three hundred thousand, because they were in the actual service of the king as a standing army, and, therefore, there was no need to number them: but the author of Chronicles joins them to the rest, saying expressly, כל ישראל 'all those of Israel were one million one hundred thousand;' whereas the author of Samuel, who reckons only the eight hundred thousand, does not say כל ישראל 'all those of Israel,' but barely ויתחי ישראל 'and Israel were,' &c. It must also be observed, that, exclusively of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, composed of thirty thousand men, as appears by 2 Sam. vi. 1.; which, it seems, were included in the number of five hundred thousand of the people of Judah, by the author of Samuel; but the author of Chronicles, who mentions only four hundred and seventy thousand, gives the number of that tribe exclusively of those thirty thousand men, because they were not all of the tribe of Judah: and therefore he does not say, כל יהודה 'all those of Judah,' as he had said כל ישראל 'all those of Israel,' but only ויהודה 'and those of Judah.' Thus both accounts may be reconciled, by only having recourse to other parts of Scripture, treating on the same subject; which will ever be found the best method of explaining difficult passages."

7. The number of cattle sacrificed at the dedication of Solomon's temple, has been objected to as incredible, viz. one hundred and twenty thousand sheep, and two and twenty thousand oxen. (1 Kings viii. 63.)

To this it may be replied, *first*, that all these were not offered in one day, much less on one altar. This solemn meeting continued fourteen days, viz. seven at the feast of tabernacles, and seven at the feast of dedication (1 Kings viii. 65.): and because the brazen altar was too little to receive the burnt offerings, Solomon by special permission from God, *hallowed the middle of the court*, that is, ordered other altars to be erected in the court of the priests, and perhaps in other places, which were to serve *only* during that solemnity, when such a vast number of sacrifices was to be offered. And, *secondly*, it is by no means improbable that there were some neighbouring princes, who paid Solomon their tribute in cattle, and who might supply victims for the extraordinary sacrifice above referred to. See an instance of this kind in 2 Kings iii. 4.

The great number of beasts daily required in Solomon's kitchen, (1 Kings iv. 23.) will by no means be found incredible, when we compare it with the accounts of the daily consumption of oriental courts in modern times, and the prodigious

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1 The editor of the quarto edition of Calmet's Dictionary of the Bible. See Fragments, No. xxxvii. pp. 62, 63.

2 Vide Alichot Holam, p. 18.

number of servants of an Asiatic prince. Thus, Tavernier, in his description of the seraglio, said, that *five hundred sheep and lambs* were *daily* required for the persons belonging to the court of the sultan.[1]

8. It is urged that the treasures, mentioned in 1 Chron. xxix. 4—7. as amassed by David for the purpose of erecting a temple, are incredible; and that it was impossible that he could collect such a sum, which has been computed by M. le Clerc at eight hundred millions sterling, and which is thought to exceed all the gold of all the princes now upon earth put together.

But it is possible that there may be a corruption in the numbers: we are not so well acquainted with the weights mentioned, as to be able to ascertain with precision the then comparative value of the precious metals, nor what resources for obtaining them (now lost) there were at that time. Besides, it is probable that the *talent*, mentioned in the passage above cited, was the Syriac talent; according to which the amount collected by David would be £7,087,791.[2] And in an age like that in which David lived, when kings and princes were accustomed to hoard up vast quantities of gold and silver (as the oriental monarchs still do) it is by no means improbable that David and his princes, in their successful wars with the Philistines, Moabites, and Amalekites, and with the kings of Zobah, Syria, and Edom, might collect gold and silver to the above amount.

9. The circumstance of Elijah being fed by ravens (1 Kings xvii. 4.) has excited the profane scoffs of unbelievers, as an incredible thing; and they have attempted to be witty in their inquiries whence these unclean birds could have procured food for the prophet.

Had these writers, however, consulted the original word of this passage, and also other places where the same word occurs, they would have found that ערבים ORBIM) signifies Arabian. Such is the meaning of the word in 2 Chron. xxi. 16. and in Neh. iv. 7. where our version correctly renders it Arabians. Now we learn from the *Bereshith Rabba* (a rabbinical commentary on the book of Genesis[3]), that there antiently was a town in the vicinity of Bethshan (where the prophet was commanded to conceal himself); and we are further informed by Jerome, a learned writer of the fourth century, that the *Orbim, inhabitants of a town, on the confines of the Arabs, gave nourishment to Elijah.*[4] This testimony of Jerome is of great value, because he spent several years in the Holy Land, in order that he might acquire the most correct notion possible of the language and geography of the country, as well as of the customs and habits of the people, in order to enable him to understand, explain, and translate the Holy Scriptures. Although the common printed editions of the Latin Vulgate read *corvi*, crows or ravens, yet in 2 Chron. xxi. 16. and Neh. iv. 7. Jerome properly renders the same word ערבים (ORBIM or ORBIM), the Arabians. What adds further weight to these testimonies is the FACT, that the Arabic version considers the word as meaning a people, *Orabim*, and not ravens or fowls of any kind. We may also add, that the celebrated Jewish commentator, Jarchi, gives the same interpretation. How, indeed, (it has been well asked,) could the holy prophet receive his meat from such unclean animals as ravens are, contrary to that law of which he was so zealous and intrepid a defender? How could he know that these impure birds had not been resting among carcases and carrion, before they brought him his meat? Besides, Elijah was supplied with bread and flesh every morning and evening for a whole year. How can such a long and careful attendance be ascribed to ravens? It is therefore most likely, that some of the inhabitants of Oreb or Orbo furnished the prophet with food, being specially and divinely directed so to do.[5]

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[1] Burder's Oriental Literature, vol. i. p. 399.

[2] The reader will find some elaborate and interesting calculations on this subject, in Dr. Brown's Antiquities of the Jews, vol. i. pp. 149—153.

[3] Sect. 33. fol. 30. col. 2.

[4] Orbim accolæ villæ in finibus Arabum, Eliæ dederunt alimenta.

[5] See Dr. A. Clarke on 1 Kings xvii. and especially the Dissertation in De la Roche's Memoirs of Literature, vol. i. pp. 81—85.; where the reader will find a full discussion of this subject. In the last cited work the testimonies of antient Jewish writers, confirming the view of it above given, are stated at length.

10. There is no contradiction between Job xxvi. 7. and Psal. xxiv. 2. and civ. 5.

In the first cited passage, Job says that God *hangeth the earth upon nothing:* and in Psal. xxiv. 2. it is said that Jehovah *hath founded the earth upon the seas, and established it upon the floods:* and in Psal. civ. 5. that he hath *laid the foundations of the earth that it should not be removed for ever.* All which expressions are philosophically correct: for the foundation of a pendulous globe can be nothing, but its centre, upon which all the parts lean and are supported by it; and the waters continually flowing through the bowels and concavities of the earth, from the depths of the sea, by a constant course and circulation, constitute an abyss in the lowermost parts of the earth. *All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.* (Eccles. i. 7.) So that, with great propriety of speech, the terraqueous globe is said to hang upon nothing, and the earth to be founded upon the seas, and established upon the floods, and (Psal. cxxxvi. 6.) to *be stretched out above the waters* [1].

11. The *unicorn* רים (REIM), described in Job xxxix. 9. and alluded to in several other passages of Scripture, is the common rhinoceros, which is known, in Arabia, by the name of *reim* unto this day.

12. The circumstance of Jonah being in the belly of a *whale* (Jonah i. 17. Matt. xii. 40.) has been affirmed to be contrary to matter of fact; as the throat of a whale, it is well known, is capable of admitting little more than the arm of an ordinary man; and these fish are never found in the Mediterranean Sea.

But Bochart has long since proved that a great fish of the *shark* kind is here intended. It is a well attested fact that many of the shark species are not only of such a size and form as to be able, without any miracle, to swallow a man whole, but also that men have been found entire in their stomachs: and, since it is a fact well known to physiologists, that the stomach has no power over substances endued with vitality, this circumstance will account in part for the miraculous preservation of the prophet Jonah in the belly or stomach of the great fish, in which he was for three days and three nights. Bochart is further of opinion, that the particular species of shark which followed the prophet Jonah, was the *squalus carcharias* or white shark, for its voracity termed *lamia* by some naturalists, and which is a native of the seas in hot climates, where it is the terror of navigators. [2]

The preceding are the passages of Scripture, which have been principally excepted against, as being contrary to philosophy and the nature of things; and yet, when all the circumstances of them are properly considered, there is nothing in them which may not be accounted for, and interpreted, on the principles of modern philosophy.

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[1] Jenkin's Reasonableness of the Christian Religion, vol. ii. p. 236.

[2] Bocharti Opera, tom. iii. col. 742. *et seq.* Bochart's opinion has been adopted by Mr. Parkhurst (Greek Lexicon, article Κητος), and is now generally received. See also Scripture illustrated by Natural History, &c. Expository Index, p. 52. and the Fragments annexed to the quarto edition of Calmet's Dictionary, No. cxlv. p. 103. Bishop Jebb, however, has urged several considerations (which are too long for insertion here, and the force of which it would impair to abridge,) showing that it probably was a whale, into the cavity of whose mouth Jonah was taken. (Sacred Literature, pp. 178—180.) The observations which he has adduced from the natural history of the whale, are confirmed by the enterprising and experienced whale-fisher, Capt. Scoresby; who states, that when the mouth of the *Balæna Mysticetus*, or Great Common Whale, is open, "it presents a cavity as large as a room, and capable of containing a merchant ship's jolly-boat full of men, being six or eight feet wide, ten or twelve feet high (in front), and fifteen or sixteen feet long. (Scoresby's Account of the Arctic Regions, vol. i. p. 455.) The only objection that can be offered to Dr. Jebb's opinion, is, that there is no authentic instance on record of whales being found in the Mediterranean Sea.

CHAPTER VIII.

ON THE INFERENTIAL AND PRACTICAL READING OF SCRIPTURE.

SECTION I.

ON THE INFERENTIAL READING OF THE BIBLE.

I. *General Rules for the Deduction of Inferences.* — II. *Observations for ascertaining the Sources of Internal Inferences.* — III. *And also of External Inferences.*

I. THE sense of Scripture having been explained and ascertained, it only remains that we apply it to purposes of practical utility: which may be effected either by deducing inferences from texts, or by practically applying the Scriptures to our personal edification and salvation. By INFERENCES, we mean certain corollaries or conclusions legitimately deduced from words rightly explained: so that they who either hear or read them, may form correct views of Christian doctrine and Christian duty. And in this deduction of inferences we are warranted both by the genius of language, which, when correctly understood, not only means what the words uttered in themselves obviously imply, but also what may be deduced from them by legitimate consequences [1]; and likewise by the authority of Jesus Christ and his apostles, who have sanctioned this practice by their example. To illustrate this remark by a single instance: —

Our Lord (Matt. xxii. 23—32.), when disputing with the Sadducees, cited the declaration of Jehovah recorded in Exod. iii. 6. *I am the God of Abraham, Isaac, and Jacob:* and from thence he proved the *resurrection of the dead* inferentially, or by legitimate *consequence.* It should be observed, that Abraham had been dead upwards of three hundred years before these words were spoken to Moses, yet still Jehovah called himself the God of Abraham, &c. Jesus Christ properly remarked that God is not the God of the *dead*, (that word being equivalent to *eternal annihilation*, in the sense intended by the Sadducees, who held that the soul vanished with the body [2],) but of the *living:* whence it follows, that if he be the God of Abraham, Isaac, and Jacob, they have not altogether perished, but their bodies will be raised again from the dead, while their spirits or souls are alive with God, notwithstanding they have ceased for many centuries to exist among mortals. In the same reply, our Saviour further confuted, *inferentially*, another tenet of the Sadducees, viz. that there *is neither angel nor spirit*, by showing that the soul is not only immortal, but lives with God even while the body is detained in the dust of the earth, which body will afterwards be raised to life, and be united to the soul by the miraculous power of God.

The foundation of *inferential reading* is the perpetual harmony of sacred things; so that any one who has thoroughly considered

[1] Qui enim intelligit, quod loquitur, non modo *sim*, sed *ambitum* quoque verborum perspicit; ideoque id omne, quod ex iis legitime colligi potest, adprobare etiam merito creditur. Buddei Elementa Philosophiæ Instrumentalis, part ii. cap. ii. § xxx. p. 246.

[2] Συναφανιξει τοις σωμασι. Joseph. Ant. Jud. lib. xviii. c. 1. § 4. (al. c. ii.)

and rightly understood a single doctrine, may hence easily deduce many others which depend upon it, as they are linked together in one continued chain. But, in order to conduct this kind of reading with advantage, it is necessary that we bring to it a *sober judgment*, capable of penetrating deeply into sacred truths, and of eliciting with indefatigable attention and patience, and also of deducing one truth from another by strong reasoning; and further, that the mind possess a sufficient knowledge of the *form of sound words in faith and love which is in Christ Jesus.* (2 Tim. i. 13.) Without this knowledge, it will be impossible to make any beneficial progress in this branch of sacred literature, or to discover the exhaustless variety of important truths contained in the Sacred Writings. It will likewise be requisite to compare inferences when deduced, in order to ascertain whether they are correct, and are really worthy of that appellation. For this purpose the following rules may be advantageously consulted.

1. *Obvious or too common inferences must not be deduced, nor should they be expressed in the very words of Scripture.*

Thus, if from Matt. vi. 33. *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,* the following inferences be deduced: — 1. The kingdom of God is to be sought in the first instance. 2. It is necessary that we seek the righteousness of God; and, 3. To him that thus seeks, all other things shall be added. Although these are in themselves weighty truths, yet they are expressed too plainly in the very words of Scripture, to be called inferences. They are, rather, truths seated in the text itself, than truths deduced from those words.

2. *Inferences must be deduced from the true and genuine sense of the words, not from a spurious sense, whether literal or mystical.*

We have a striking violation of the sober and almost self-evident canon, in the inference deduced by cardinal Bellarmin, from a comparison of Acts x. 13. with John xxi. 16. From the divine command, *Rise, Peter! kill and eat,* compared with our Lord's direction to the Apostle, *Feed my sheep,* he extorts this consequence, viz. that the functions of the Roman pontiff, as the successor of Peter, are two-fold — *to feed the church, and to put heretics to death!* It is scarcely necessary to add, that this inference is derived from putting a false and spurious sense upon those passages.

3. *Inferences are deduced more safely as well as more correctly from the originals, than from any version of the Scriptures.*

It is not uncommon, even in the best versions, to find meanings put upon the sacred text, which are totally foreign to the intention of the inspired penman. Thus, from Acts ii. 47. (*the Lord added to the church daily such as should be saved*), the papists have absurdly pretended to deduce the perpetuity and visibility of the (Roman Catholic) church; and, from the same text compared with Acts xiii. 48. (*as many as were ordained to eternal life believed*), some have inferred that those whom God adds to the church shall necessarily and absolutely be eternally saved. The question relative to indefectibility from grace is foreign to a practical work like this [1]: but, without throwing down the gauntlet

[1] "It may not be the most philosophical, but it *is probably the wisest opinion which we can adopt,* that the truth lies somewhere between the two rival systems of Calvin and Arminius; though I believe it to exceed the wit of man to point out the *exact* place where it *does* lie. We distinctly perceive the two extremities of the vast chain, which stretches across the whole expanse of the theological heavens; but its central links are enveloped in impenetrable clouds and thick darkness." (Mr. Faber's Discourses, vol. i. pp. 478, 479.) Archbishop Tillotson has a fine passage on this subject to the same effect (which is too long to be extracted), at the close of his hundred and seventh sermon. See his Works, vol. v. pp. 395, 396. Compare also vol. vii. pp. 99, 100. (London, 1820.) On this topic the author cannot withhold from his readers the following admirable observations of the late Bishop Horsley. Addressing the clergy of the diocese of Gloucester, he says, "I would entreat you of all things to avoid controversial arguments in the pulpit upon what are called the Calvinistic points; — the dark subject of predestination and

of controversy, we may remark, that these passages have *no relation whatever* to the doctrine of election; and that if the translators of our authorised version had rendered the original of Acts ii. 47. *literally*, as they have done in other parts of the New Testament [1], it would have run thus:—The Lord added daily to the church, τους σωζομενους, *the saved*; that is, those who were saved from their sins and prejudices; and so the passage is rendered by Drs. Whitby, Doddridge, and other eminent critics and divines. Further, if Acts xiii. 48. had been translated according to the *proper* meaning of τεταγμενοι, that verse would have run thus: — *As many as were disposed for eternal life, believed*: which rendering is not only faithful to the original, but also to the *context* and *scope* of the sacred historian, who is relating the effects or consequences of the preaching of the Gospel to the Gentiles. For the Jews had contradicted Paul, and blasphemed, while the religious proselytes heard with profound attention, and cordially received the Gospel he preached to them; the *former* were, through their own stubbornness, utterly *indisposed* to receive that Gospel, while the *latter*, destitute of prejudice and prepossession, rejoiced to hear that the Gentiles were included in the covenant of salvation through Jesus Christ; and, therefore, in this good state or *disposition* of mind, they believed. Such is the plain and obvious meaning deducible from the consideration of the context and scope of the passage in question; and that the rendering above given is strictly conformable to the original Greek, is evident from the following considerations. In the first place, the word τεταγμενοι is *not* the word generally used in the New Testament to denote fore-ordination, or an eternal decree, but the verbs οριζω and προοριζω, which exactly answer to our English words *determine* and *predetermine*. Further, Dr. Hammond remarks, the verb τασσω or ταττω, (whence the participle τεταγμενος) and its compounds, are often employed in the sense of our military word *tactics*, by which is meant whatever relates to the *disposal* or marshalling of troops. (Compare Luke vii. 8. and Rom. xiii. 1. Gr.) and hence, by analogy, it is applied to other things: — Thus, in 1 Cor. xvi. 15. we read, "*They devoted* (εταξαν) themselves to the ministry of the saints." See also 1 Macc. v. 27. and 2 Macc. xv. 20. (Gr.); and particularly Acts xx. 13., where we read that Saint Paul went on foot to Assos, *for so he was* (διετεταγμενος) *disposed*. Similar expressions are to be found in the Greek classic writers. [2] But what confirms the preceding rendering of this text, is *the fact*, that it is so

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election I mean, and the subordinate questions. *Differences of opinion upon these subjects have subsisted among the best Christians from the beginning, and will subsist, I am persuaded, to the end.* They seem to me to arise almost of necessity, from the inability of the human mind to reconcile the doctrine of a providence, irresistibly ruling all events, with the responsibility of man as a moral agent. And persons equally zealous for God's glory, have taken different sides of the question, according as their minds have been more forcibly impressed with awful notions of God's right of sovereignty on the one hand, or of his justice on the other. But in certain leading principles, Lutherans, Calvinists, Arminians, and we of the church of England are, I trust, all agreed. We are agreed in the fundamental doctrines of the Trinity; all believing in the united operation of the three persons, in their distinct offices in the accomplishment of man's redemption. We are all agreed that the fore-knowledge of God is — like himself — from all eternity, and absolute; that his providence is universal, controlling not only all the motions of matter, but all the thoughts and actions of intelligent beings of all orders; that, nevertheless, man has that degree of free agency which makes him justly responsible; that his sins are his own; and that, without holiness, no man shall see God. While we agree in these principles, I cannot see to what purpose we agitate endless disputes upon the dark — I had almost said — *presumptuous questions* upon the order of the divine decrees, as if there could be any internal energies of the divine mind, and about the manner of the communion between the Spirit of God and the Soul of the believer." (Bishop Horsley's Charge in 1800, pp. 32, 33. 4to.)

[1] It is worthy of remark that the participle σωζομενος occurs in four other places of the New Testament, in all which our translators give the true meaning. These are Luke xiii. 23. ει ολιγοι σωζομενοι; *are there few that* BE SAVED? — 1 Cor. i. 18. τοις δε σωζομεμοις ἡμιν, *but unto us* WHICH ARE SAVED — 2 Cor. ii. 15. εν τοις σωζομενοις, *in them* THAT ARE SAVED. — Rev. xxi. 24. τα εθνη των σωζομενων, *the nations of them*, WHICH ARE SAVED. In none of these instances have the translators given the forced and arbitrary meaning above noticed, and no reason can be assigned why they should have so rendered Acts ii. 47.

[2] Dr. Hammond (on Acts xiii. 48.) has cited and commented on several passages which we have not room to state. He renders the word τεταγμενοι by *fitly disposed and qualified for*; Dr. Wall, by *fit to receive*; and Mr. Thompson, the learned North American translator of the Scriptures from the Greek, by *fitly disposed*. Wolfius (Cur. Philol. in loc.) considers the phrase τεταγμενος εις as equivalent to ευθετος εις (Luke ix. 62.) in our version rendered *fit* (or, more correctly, *rightly disposed*) *for the kingdom of God*. Dr. Whitby

translated in the Old Syriac, the most antient of all the versions of the New Testament. This is of great moment; for that version was made at least four hundred years *before* the sense of this place was disputed by the different sects and parties of Christians. "Meanwhile," says Dr. Hammond, with equal truth and piety, "it must be remembered that these qualifications are not pretended to have been originally from themselves, but from *the preventing grace of God;* to which it is to be acknowledged due that they are ever pliable, or willing to follow Christ."

4. *Those inferences are always to be preferred which approach nearest to the scope of a passage.*

Thus, in John vi. 37. Christ says, *Him that cometh unto me I will in nowise cast out.* From this clause the two following inferences have been deduced. 1. That Jesus Christ is a most certain asylum for all persons whose consciences are burthened. 2. That Christians ought to receive those who are weak in faith, after the example of Christ, and to treat them with tenderness. Now, though both these inferences are good in themselves, the first is most to be preferred, because it harmonises best with the scope of the passage, (compare verses 37—40.) which is to show that Christ will reject none "that truly repent and unfeignedly believe" in him.

5. *Inferences ought to embrace useful truths, and such as are necessary to be known, on which the mind may meditate, and be led to a more intimate acquaintance with the doctrines of salvation, and with Christian morality.*

It were no difficult task to illustrate this remark by a variety of examples; but this is rendered unnecessary by the admirable models presented in the valuable sermons of our most eminent divines, not to mention the excellent discourses of Masillon, Bossuet, Flechier, Claude, Saurin, Superville, Du Bosc, and other eminent foreign divines, both protestants and catholics. The reader, who is desirous of illustrations, will find many very apposite ones in Monsieur Claude's celebrated and elaborate Essay on the Composition of a Sermon.[1]

II. The *sources*, whence inferences are deducible, are divided by Professor Rambach (to whom we are almost wholly indebted for this chapter[2]) into two classes, viz. *internal* and *external:* the former are *inherent* in the text, and flow from it, *considered in itself;* the latter are derived from a *comparison* of the text with *other passages and circumstances.*

To illustrate these definitions by a few examples: — The sources whence inferences may be deduced, are *internal*, or inherent in the text, when such consequences are formed, 1. From the affections of the sacred writer or speaker; 2. From words and their signification; 3. From the emphasis and force of words; and, 4. From the structure and order of the words contained in the sacred text.

1. *Inferences deduced from the affections of the writer or speaker, whether these are indicated in the text, or are left to the investigation of the interpreter.*

Thus, in Mark iii. 5. we read that Jesus Christ looked round about on those who op-

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translates the word by *disposed*, and Dr. Doddridge by *determined*, in order to preserve the ambiguity of the word. The meaning, he observes, of the sacred penman seems to be, that all who were deeply and seriously concerned about their eternal happiness, openly embraced the Gospel. And wherever this temper was, it was undoubtedly the effect of a divine operation on their hearts. See Whitby, Doddridge, Wall, Wetstein, Bengel, Rosenmüller, and especially Limborch, (Commentarius in Acta Apostolorum, pp. 133—136. folio, Rotterdam, 1711,) on Acts xiii. 48., and Krebsii Observationes in Nov. Test. ex Josepho, pp. 222—224. Compare also Franzius de Interpretatione Sacrarum Scripturarum, pp. 104—115.; Bp. Taylor's Works, vol. ix. p. 140.; and Bishop Wilson's Works, Sermon 57. Vol. ii. p. 272. folio edit. Bath, 1782.

[1] See particularly §§ 17—26. in Dr. Williams's edition of Claude's Essay, Christian Preacher, pp. 300—346.; or Mr. Simeon's much improved edition, Cambridge and London, 1827. 12mo.

[2] Institutiones Hermeneuticæ Sacræ, lib. iv. c. 3. pp. 804—822.

posed him with *anger, being grieved for the hardness of their hearts:* the anger here mentioned was no uneasy passion, but an excess of generous grief occasioned by their obstinate stupidity and blindness. From this passage the following conclusions may be drawn: 1. It is the duty of a Christian to sorrow, not only for his own sins, but also to be grieved for the sins of others. 2. All anger is not to be considered sinful. 3. He does not bear the image of Christ, but rather that of Satan, who can either behold with indifference the wickedness of others, or rejoice in it. 4. Nothing is more wretched than an obdurate heart, since it caused him, who is the source of all true joy, to be filled with grief on beholding it. 5. Our indignation against wickedness must be tempered by compassion for the persons of the wicked.

2. *Inferences deduced from words themselves, and their signification.*

For instance, in Luke xxi. 15. our Lord addressing his disciples, says, *I will give you a mouth and wisdom.* Inference 1. Christ, the eternal wisdom, is the source and spring of all true wisdom. 2. *Will give.* They who attempt to procure wisdom by their own strength, without the aid of prayer, may justly be charged with presumption. 3. *You.* No one stands more in need of the gift of divine wisdom than they who are intrusted with the charge of teaching others. 4. *A mouth,* or ready utterance. The gift of eloquence is bestowed by God, as well as every other gift. *Wisdom.* It is possible for a man to acquire *cunning* by the mere force of corrupt nature; but nature cannot possibly confer true wisdom. 5. *And.* Eloquence, when not united with wisdom, is of little utility in promoting the kingdom of Christ. From this last inference, it appears, that even the smallest particles sometimes afford matter from which we may deduce practical conclusions.

3. *Inferences deduced from the emphasis and force of words.*

We have an example in 1 Pet. v. 5. *Be clothed with humility: for God resisteth the proud.* Inference 1. *Humility.* Christian humility does not reside in filthy or rent garments, but in a modest mind, that entertains humble views of itself. 2. *Be ye clothed,* εγκομβωσασθε, from εν, in, and κομβοω, to *gather,* or *tie in a knot.* The word means to *clothe,* properly, *with an outer ornamental garment, tied closely upon one with knots.* True humility is an *ornament* which decorates the mind much more than the most costly garment does the body.[1] 3. Humility is a garment with which we cover both our own virtues and the defects of others. 4. This ornament of humility, being exposed to many snares, must be most carefully guarded, and retained around us. 5. *The proud* υπερηφανοις, from υπερ, *above,* and φαινω, *to appear,* because such persons exalt themselves above others. No sin is capable of being less concealed, or of escaping the observation of others, than pride. 6. *God resisteth* αντιτασσεται, literally, SETTETH HIMSELF AS IN ARRAY *against, the proud man:* this is a military term. The inference deducible is, that while all other sinners retire, as it were, from the presence of God, and seek for shelter against his indignation, the proud man alone openly braves it.[2]

4. *Inferences deduced from the order and structure of the words contained in the sacred text.*

Thus, from Rom. xiv. 17. *The kingdom of God is righteousness, peace, and joy in the Holy Ghost,* the following inferences may be derived, according to the order of the words, which depends upon the connection and order of the subjects treated of. 1. No constant and lasting *peace* of conscience is to be expected, unless we previously lay hold of the *righteousness* of Christ by faith. 2. They only possess a genuine and permanent *joy,* who being justified, cultivate *peace* with God through Jesus Christ. 3. In vain do those persons boast of the *righteousness* of Christ, who still continue in a state of hostility and enmity with God and man. 4. A serene and peaceful conscience is the only source of spiritual joy.[3]

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[1] Mr. Parkhurst's illustration of this truly emphatic word is too important and beautiful to be omitted. "On the whole," says he, "this expressive word, εγκομβωσασθε used by Saint Peter, implies that the humility of Christians, which is one of the most *ornamental* graces of their profession, should constantly *appear* in all their conversation, so as to *strike the eye of every beholder;* and that this amiable grace should be so *closely connected* with their persons, that no occurrence, temptation, or calamity should be able to *strip* them of it. — Faxit Deus!" Greek and English Lexicon, p. 185. col. 2. (5th edit.)

[2] It may be worth the reader's while to re-consider what has already been stated on the subject of emphatic words, which, in fact, are so many sources whence inferences may be judiciously deduced.

[3] For a full illustration of this subject, we with pleasure refer the reader to an excellent discourse, in "Sermons on Subjects chiefly Practical, by the Rev. John Jebb, A. M." (now Bishop of Limerick,) Serm. iv. pp. 71—98. London, 1816. 8vo.

III. The sources of inferences are *external*, when the conclusions are deduced from a comparison of the text, 1. With the state of the speaker; — 2. With the scope of the book or passage; — 3. With antecedents and consequents; or, in other words, with the context; — 4. With parallel passages, and other circumstances.

1. *Inferences deduced from the state of the writer or speaker.*

Thus, when Solomon, the wisest and richest of sovereigns, whose eager desire after the enjoyment of worldly vanities was so great, that he left none of them untried, and whose means of gratifying himself in every possible pleasure and delight were unbounded, — when he exclaims, (Eccl. i. 2.) *Vanity of vanities, all is vanity*, the following inferences may be deduced from his words, compared with the state of his mind. (1.) Since the meanest artisan is not to be despised when speaking properly and opportunely of his own business, he must be more than usually stupid who does not give diligent attention when a most illustrious monarch is about to speak. (2.) How admirable is the wisdom of God, who, when it pleased him to select a person to proclaim and testify the vanity of all things human, made choice of one who had most deeply experienced how truly vain they were! (3.) When a sovereign, thus singularly possessed of glory, fame, human wisdom, riches, and every facility for the enjoyment of pleasures, proclaims the vanity of all these things, his testimony ought to be received by every one with great respect. (4.) Since princes, above all others, are exposed to the insidious wiles of pleasures, it is worthy of remark that God raised up one of their own rank to admonish them of their danger.

2. *Inferences deduced.*

(1.) *From the general scope of an entire book.* — For instance, let the following words of Jesus Christ (John viii. 51.) *Verily, verily, I say unto you, if a man keep my saying he shall never see death*, be compared with the *general scope* of the book which is announced in John xx. 31. *These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name.* From this collation the following inferences will flow. (i.) Faith in Christ is to be proved and shown by obedience to his word. (ii.) True faith cordially receives not only the merits of Christ, but also his words and precepts. And, (iii.) Whosoever is made, through faith, a partaker of spiritual life, shall also be freed from spiritual and eternal death.

(2.) *From the special scope of a particular passage.* — The particular scope of Jesus Christ in the passage above cited, (John viii. 51.) was to demonstrate that he was not possessed by an evil spirit, since the keeping of his words would procure eternal life for all who obey him, while Satan, on the contrary, leads men into sin, whose wages is *death*, or everlasting perdition. Hence we may deduce the subsequent inferences. (i.) That doctrine which produces such very salutary effects, cannot necessarily be false and diabolical. (ii.) Saving truths are to be proposed even to those who are guilty of calumniating them. (iii.) There is no nearer way, by which to liberate the mind from doubts formed against truth, than a ready obedience to acknowledged truth. (iv.) The precepts of Christ are to be regarded and obeyed, even though they should be ridiculed or defamed by the most learned men.

(3.) *From the very special scope of particular words or phrases.* — The passage just referred to will supply us with another illustration. — For instance, should it be asked, (i.) Why our Lord prefixed to his declaration, a solemn asseveration similar to an oath? it is replied, because he perceived the very obstinate unbelief of his hearers; whence it may be inferred, that it is a shameful thing that Christ should find so little faith among men. (ii.) Should it be further inquired, why he prefixed a *double asseveration?* it is answered, in order that, by such repetition, he might silence the repeated calumnies of those who opposed him: hence, also, it may be inferred, that in proportion to the malice and effrontery of men in asserting calumnies, the greater zeal is required in vindicating truth. (iii.) Should it still be asked, why our Lord added the words, *I say unto you*, we reply, in opposition to the assertion of his enemies in the 48th verse, — *Say we not well, that thou hast a demon?* From which we may infer, that he who is desirous of knowing the truth, ought not only to attend to the stories invented and propagated by wicked men against the godly, but also to those things which Christ says of them, and they of him. Other instances might be adduced, but the preceding will suffice.

3. *Inferences deduced from a collation of the text with the context.*

In this case, the principal words of a text should be compared together, in order that inferences may be deduced from their mutual relation. (i.) Collate 1 Tim. i. 15. *It is a faithful saying*, with verse 4. *Neither give heed to fables. Inference.* The idle legends

of the Jews (preserved in the Talmud), and the relations of the Gentiles concerning their deities, and the appearances *of the latter*, are compared to uncertain fables: but the narration in the Gospel concerning Jesus Christ is both certain, and worthy of being received with faith. (ii.) Collate also 1 Tim. i. 15. with verse 6. *Vain jangling*, or empty talking. *Inference.* God usually punishes those who *will not* believe the most certain words of the Gospel, by judicially giving them up to a voluntary belief of the most absurd and lying fables. (iii.) Compare the words, *Worthy of all acceptation*, (1 Tim. i. 15.) with verse 8. *The law is good. Inference.* The law, as given by God, is both good in itself and has a good tendency, though to a sinner it is so formidable as to put him to flight: but the Gospel recommends itself to the terrified conscience, as a saying or discourse every way worthy of credit.

4. *Inferences deduced from a collation of the text with parallel passages.*

The advantage resulting from such a comparison, in investigating the *sense* of a passage of Scripture, has already been stated and illustrated; and the observations and examples referred to, if considered with a particular view to the deduction of inferences, will supply the reader with numerous instances, whence he may draw various important corollaries. One instance, therefore, will suffice to exemplify the nature of the inferences deducible from a comparison of the text with parallel passages. In 2 Tim. i. 8. Saint Paul exhorts Timothy *not to be ashamed of the testimony of the Lord.* Compare this with Rom. i. 16. where he says, *I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek;* and with Isa. xxviii. 16. and xlix. 23. last clause, (cited in Rom. x. 11.) where it is said, *Whosoever believeth in him* (Christ) *shall not be ashamed*, that is, confounded or disappointed of his hope. From this collation the two following inferences may be derived. (1.) Faithful ministers of the Gospel require nothing from others which they do not by their own experience know to be both possible and practicable. And, (2.) All those, who have already believed, or do now or shall hereafter believe in Christ, have, in and through him, all the blessings foretold by the prophets: all the promises of God, in (or through) him, being *yea*, that is, true in themselves, and *amen*, that is, faithfully fulfilled to all those who believe in Christ. (2 Cor. i. 20.)

IV. *A fifth external source of inferences, is the collation of the text with the consideration of the following external circumstances, viz.*

(1.) *The Time when the words or things were uttered or took place.*

Thus, in Matt. xxvii. 52. we read that *many bodies of the saints which slept arose:* but when? After Christ's Resurrection, (v. 53.) not before (as Rambach himself, among other eminent divines, has supposed); for Christ himself was the *first fruits* of them that slept. (1 Cor. xv. 20.) The graves were opened at his death by the earthquake, and the bodies came out at his resurrection. *Inference.* The satisfactory efficacy of Christ's death was so great, that it opened a way to life to those who believed on him as the Messiah that was to come, as well as to those who believe in him subsequently to his incarnation: and both are equally partakers of the benefits flowing from his resurrection.

(2.) *The Place where the words were uttered.*

As in Matt. xxvi. 39. 42. *Not my will but thine be done!* Where did Christ utter this exclamation? In a garden. *Inference.* He who made an atonement for the sins of all mankind, voluntarily submitted himself, in the garden of passion, to the will of God: from which man withdrew himself in a garden of pleasure.

(3.) *The Occasion upon which the words were spoken.*

Thus, in Matt. xvi. 3. Christ rebukes the Pharisees, *because they did not observe the signs of the times.* On what occasion? When they required him to show them a sign from heaven. *Inference.* Such are the blindness and corruption of men, that disregarding the signs exhibited to them by God himself, they frequently require new signs that are more agreeable to their own desires.

(4.) *The Manner in which a thing is done.*

Acts ix. 9. During the blindness in which Saul continued for three days and three nights, God brought him to the knowledge of himself. *Inference.* Those, whom God vouchsafes to enlighten, he first convinces of their spiritual blindness.[1]

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[1] Professor Franck, in his Manuductio ad Lectionem Scripturæ Sacræ, cap. 3. (pp. 101—123. of Mr. Jacques's translation), has some very useful observations on inferential reading, illustrated with numerous instances different from those above given. See also Schaeferi Institutiones Scripturisticæ, pars ii. pp. 166—178.

Other instances, illustrating the sources whence inferences are deducible, might be offered, were they necessary, or were the preceding capable of being very soon exhausted. From the sources already stated and explained, various kinds of inferences may be derived, relating both to faith and practice. Thus, some may be deduced for the confirmation of faith, for exciting sentiments of love and gratitude, and for the support of hope: while others contribute to promote piety, Christian wisdom and prudence, and sacred eloquence; lastly, others are serviceable for doctrine, for reproof, for instruction, and for comfort. He, who adds *personal practice* to the diligent reading of the Scriptures, and meditates on the inferences deduced from them by learned and pious men, will abundantly experience the truth of the royal psalmist's observations, — *Thy commandment is exceeding broad;* and, *the entrance of thy words giveth light, it giveth understanding to the simple.* (Psal. cxix. 96. 130.) "The Scriptures," says the late eminent Bishop Horne, "are the appointed means of *enlightening* the mind with true and saving knowledge. They show us what we were, what we are, and what we shall be: they show us what God hath done for us, and what he expecteth us to do for him; they show us the adversaries we have to encounter, and how to encounter them with success; they show us the mercy and the justice of the Lord, the joys of heaven, and the pains of hell. Thus will they *give to the simple,* in a few days, an *understanding* of those matters, which philosophy, for whole centuries, sought in vain."

In conducting, however, the inferential reading above discussed, we must be careful not to trust to the mere effusions of a prurient or vivid fancy: inferences *legitimately deduced,* unquestionably do essentially promote the spiritual instruction and practical edification of the reader. "But when brought forward for the purpose of *interpretation* properly so called, they are to be viewed with caution, and even with mistrust. For scarcely is there a favourite opinion, which a fertile imagination may not thus extract from some portion of Scripture: and very different, nay contrary interpretations of this kind have often been made of the very same texts, according to men's various fancies or inventions." [1]

SECTION II.

ON THE PRACTICAL READING OF SCRIPTURE.

HAVING hitherto endeavoured to show how we may ascertain and apply the true sense of the Sacred Writings, it remains only to consider in what manner we may best reduce our knowledge to practice; for, if serious contemplation of the Scriptures, and *practice,* be united together, our real knowledge of the Bible must necessarily be increased, and will be rendered progressively more delightful. *If,* says Jesus Christ, *any man will do his* (God's) *will, he shall know*

[1] Bishop Vanmildert's Lectures, p. 247.

of the doctrine whether it be of God. (John vii. 17.) This is the chief end for which God has *revealed* his will to us (Deut. xxix. 29.); and all Scripture is profitable for this purpose, (2 Tim. iii. 16.) either directing us what we should do, or inciting and encouraging us to do it: it being written for our learning, that *we through patience and comfort of the Scriptures might have hope* (Rom. xv. 4.); that is, that by the strenuous exercise of that patience, which the consolations administered in Scripture so powerfully support, we might have an assured and joyful hope in the midst of all our tribulation. Even those things, which seem most notional and speculative, are reducible to practice. (Rom. i. 20, 21.) Those speculations, which we are enabled to form concerning the nature and attributes of God, grounded upon his works, ought to induce us to glorify him as such a God as his works declare him to be: and it is a manifest indication that our knowledge is not right, if it hath not this influence upon our conduct and conversation. (1 John ii. 3.)

The practical reading here referred to, is of such a nature, that the most illiterate person may prosecute it with advantage: for the application of Scripture which it enjoins, is connected with salvation: and, consequently, if the unlearned were incapable of making such application to themselves, it would be in vain to allow them to peruse the Sacred Writings.[1] After what has been stated in the preceding part of this volume, the author trusts he shall stand acquitted of undervaluing the knowledge of the original languages of the Scriptures, an acquaintance with which will suggest many weighty practical hints, that would not present themselves in a version. It is, however, sufficient, that every thing necessary to direct our faith, and regulate our practice, may easily be ascertained by the aid of translations. Of all modern versions, the present authorised English translation, is, upon the whole, undoubtedly the most accurate and faithful; the translators having seized the very spirit of the sacred writers, and having almost every where expressed their meaning with a pathos and energy that have never been rivalled by any subsequent versions either of the Old or the New Testament, or of detached books, although, in most of these, *particular passages* are rendered more happily, and with a closer regard to the genius and spirit of the divine originals.

The simplest practical application of the word of God will, unquestionably, prove the most beneficial: provided it be conducted with a due regard to those moral qualifications which have already been stated and enforced, as necessary to the right understanding of the Scriptures.[2] Should, however, any hints be required, the following may, perhaps, be consulted with advantage.[3]

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[1] Franckii Manuductio, cap. iv. p. 131. et seq.; or, p. 124. et seq. of the English version.

[2] See Vol. I. p. 491. supra.

[3] These observations are selected and abridged from Rambach's Institutiones Hermeneuticæ, and Professor Franck's Brevis Institutio, Rationem tradens Sacram Scripturam in veram edificationem legendi, annexed to his Prælectiones Hermeneuticæ, 8vo. Halæ Madgeburgicæ, 1717. Franck has treated the same topic nearly in a similar manner, in his Manuductio, already noticed, cap. iv.

I. *In reading the Scriptures, then, with a view to personal application, we should be careful that it be done with a pure intention.*

The Scribes and Pharisees, indeed, searched the Scriptures, yet without deriving any real benefit from them: they *thought* that they had in them eternal life: yet they would not come to Christ that they might have life. (John v. 40.) He, however, who peruses the Sacred Volume, merely for the purpose of amusing himself with the histories it contains, or of beguiling time, or to tranquillise his conscience by the discharge of a mere external duty, is deficient in the *motive* with which he performs that duty, and cannot expect to derive from it either advantage or comfort amid the trials of life. Neither will it suffice to read the Scriptures with the mere design of becoming intimately acquainted with sacred truths, unless such reading be accompanied with a desire, that, through them, he may be convinced of his self-love, ambition, or other faults, to which he may be peculiarly exposed, and that by the assistance of divine grace, he may be enabled to root them out of his mind.

II. *In reading the Scriptures for this purpose, it will be advisable to select some appropriate lessons from its most useful parts; not being particularly solicitous concerning the exact connection or other critical niceties that may occur, (though at* other *times, as ability and opportunity offer, these are highly proper objects of inquiry,) but simply considering them in a devotional or practical view.*[1]

After ascertaining, therefore, the plain and obvious meaning of the lesson under examination, we should first consider the *present state of our minds*, and carefully compare it with the passage in question: next, we should inquire into the *causes of those faults* which such perusal may have disclosed to us; and should then look around for suitable remedies to correct the faults we have thus discovered.

III. *We should carefully distinguish between what the Scripture itself says, and what is only said in the Scripture, and, also, the times, places, and persons, when, where, and by whom any thing is recorded as having been said or done.*

In Mal. iii. 14. we meet with the following words: "It is in vain to serve God; and what profit is it that we have kept his ordinance?" And in 1 Cor. xv. 32. we meet with this maxim of profane men — "Let us eat and drink, for to-morrow we die." But, when we read these and similar passages, we must attend to the characters introduced, and remember that the persons who spoke thus were wicked men. Even those, whose piety is commended in the Sacred Volume, did not always act in strict conformity to it. Thus, when David vowed that he would utterly destroy Nabal's house, we must conclude that he sinned in making that vow: and the discourses of Job's friends, though in themselves extremely beautiful and instructive, are not in *every* respect to be approved; for we are informed by the sacred historian, that God was wroth with them, because they had not spoken of him the thing that was right. (Job xlii. 7.)

IV. *In every practical reading and application of the Scriptures to ourselves, our attention should be fixed on Jesus Christ, both as a* gift, *to be received by faith for salvation, and also as an* exemplar, *to be copied and imitated in our lives.*

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[1] Doddridge's Rise and Progress of Religion, ch. xix. § 9. (Works, vol. i. p. 359. Leeds edit. 8vo.)

We are not, however, to imitate him in all things. Some things he did by his divine power, and in those we *cannot* imitate him: other things he performed by his sovereign authority, in those we *must not* imitate him: other things also he performed by virtue of his office, as a Mediator, and in these we *may not*, we *cannot* follow him. But in his early piety, his obedience to his reputed earthly parents, his unwearied diligence in doing good, his humility, his unblameable conduct, his self-denial, his contentment under low circumstances, his frequency in private prayer, his affectionate thankfulness, his compassion to the wretched, his holy and edifying discourse, his free conversation, his patience, his readiness to forgive injuries, his sorrow for the sins of others, his zeal for the worship of God, his glorifying his heavenly Father, his impartiality in administering reproof, his universal obedience, and his love and practice of holiness, — in all these instances, Jesus Christ is the most perfect pattern for our imitation.[1] And the observation of these things, in a practical point of view, will be of singular use to us on this account; namely, that whatever sympathy and benevolence Christ displayed on earth, he retains the same in heaven, seeing that he is the same yesterday, to-day, and for ever, and that he ever liveth to make intercession for them that come unto God by him. For we have not an high priest that cannot be touched with the feeling of our infirmities, but [one who was] in all points tempted like as we are; so that we may now come with humble confidence to the throne of grace; assuring ourselves, that we shall find, from the true mercy-seat of God, sufficient help in all our distresses. (Heb. xiii. 8. vii. 25. and iv. 15, 16.) Jesus Christ, then, being our most perfect exemplar, (1 Cor. xi. 1.) the particular actions and general conduct of other men, as related in the Scriptures, should be regarded by us as models of imitation, only *so far as they are conformable to this standard.*

V. "*An example* (*that is, every good one*) *hath the force of a rule; all of them being* 'written for our admonition.' (1 Cor. x. 11.) *But then we must be careful to examine and discern whether the example be* extraordinary *or* ordinary, *according to which the application must be made.*"[2]

In illustration of this remark, it may be observed, 1. That in matters which were *extraordinary*, such as the killing of Eglon by Ehud, (Judg. iii. 21.) Elijah's killing the prophets of Baal, (1 Kings xviii. 40.) and his invoking fire from heaven, (2 Kings i. 10.) a conduct which, though approved in *him*, was condemned by our Lord in the apostles (Luke ix. 54, 55.); — 2. In matters that were *temporary*; such were many of the ceremonies observed by the Jews, the washing of his disciples' feet by our Lord, (John xiii. 14.) the celebration of love-feasts by the primitive

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[1] The various features in the character of our Redeemer as man, which are enumerated above, are illustrated in an admirable, but litle known tract of the pious commentator Burkitt (edited by the late Rev. Dr. Glasse), intitled "Jesus Christ, as Man, an inimitable pattern of religious virtue." 8vo. London, 1809. Having briefly, though perspicuously, illustrated the different subjects, the editor terminates his essay with the following caution, which is unhappily as applicable to the present time as when it was first written, "Take heed that ye do not so consider Christ for your pattern, as to *disown him* for your Saviour and Redeemer. God preserve us," he adds, "from this growing error, which stabs the heart of the Christian religion, in that it deprives us of the choicest benefits of Christ's death; namely, the expiation of sin by a proper satisfaction to the justice of God!"

[2] Bishop Wilkins on the Gift of Preaching, p. 23. of Dr. E. Williams's Christian Preacher. See also some admirable observations on this subject in Bishop Taylor's Works, vol. xii. p. 452. *et seq.*

Christians, &c.; and 3: In matters that were *sinful*, as the drunkenness of Noah, (Gen. ix. 21.) the adultery of David, (2 Sam. xi.) the repining of Jonah, (Jonah iv. 1—9.) Peter's denial of Christ, (Matt. xxvi. 69—75. Mark xiv. 66—72. Luke xxii. 55—62. John xviii. 25—27.) &c.; — in matters which were thus extraordinary, temporary, or sinful, the practice of holy men recorded in the Scriptures, is NOT to be a pattern for us: but in all general holy duties, and in such particular duties as belong to our respective situations and callings, we are to set them before our eyes, and to follow their steps. When, therefore, we read of the uprightness of Noah, of Abraham's faith, the meekness of Moses, of David's devotions, the zeal of Josiah, the boldness of Peter and John in Christ's cause, of the labours of Saint Paul, and other virtues of the antient saints, it should be our study to adorn our profession with similar graces and ornaments.

"Instead," therefore, "of adopting the sayings and actions recorded in Scripture, implicitly and absolutely, we ought to reason in some such manner as this:.....If such a person, so situated, best answered the ends of such an institution, by acting in such a manner, how shall we, in our situation, best answer the ends of the same? Sometimes merely proposing this form of inquiry will carry us right: but, in more difficult cases, we shall have the general principles, the nature and end of the duty in question to investigate, and from these to determine the particular cases; that is, how, in such cases, the ends of the duty can be best attained. However, in most questions, a good *heart* will be more requisite than a good *head*." [1]

VI. *When we read of the* failings, *as well as the* sinful actions *of men, recorded in the Scriptures, we may see what is in our own nature: for there are in us the seeds of the same sin, and similar tendencies to its commission, which would bring forth similar fruits, were it not for the preventing and renewing grace of God. And as many of the persons, whose faults are related in the volume of inspiration, were men of infinitely more elevated piety than ourselves, we should learn from them, not only to "be not high-minded, but fear"* (Rom. xi. 20.); *but further, to avoid being rash in censuring the conduct of others.*

The *occasions* of their declensions are likewise deserving of our attention, as well as the temptations to which they were exposed, and whether they did not neglect to watch over their thoughts, words, and actions, or trust too much to their own strength (as in the case of St. Peter's denial of Christ): what were the means that led to their penitence and recovery, and how they demeaned themselves after they had repented. By a due observation, therefore, of their *words and actions*, and of the *temper of their minds*, so far as this is manifested by words and actions, we shall be better enabled to judge of our *real* progress in religious knowledge, than by those characters which are given of holy men in the Scriptures, without such observation of the tenor of their lives, and the frame of their minds.[2]

VII. *In reading the promises and threatenings, the exhortations and admonitions, and other parts of Scripture, we should apply them to ourselves in such a manner, as if they had been personally addressed to us.*

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[1] Dr. Hey's Norrisian Lectures, vol. i. p. 77. The whole of his chapter on "applying sayings and actions recorded in the Scriptures to ourselves," abounds with profound views, happily illustrated, and is worthy of repeated perusals.

[2] Lukin's Introduction to the Scriptures, p. 215. 12mo. London, 1669.

For instance, are we reading any of the prophetic Sermons? Let us so read and consider them, and, as it were, realise to ourselves the times and persons when and to whom such prophetic discourses were delivered, as if they were our fellow-countrymen, fellow-citizens, &c. whom Isaiah, Jeremiah, Ezekiel, and other prophets rebuke in some chapters; while in others they labour to convince them of their sinful ways, and to convert them, or, in the event of their continuing disobedient, denounce the divine judgments against them.[1] So, in all the precepts of Christian virtue recorded in Matt. v. vi. and vii. we should consider ourselves to be as nearly and particularly concerned, as if we had personally heard them delivered by Jesus Christ on the Mount.[2] Independently, therefore, of the light which will thus be thrown upon the prophetic or other portions of Scripture, much *practical* instruction will be efficiently obtained; for, by this mode of reading the Scriptures, the promises addressed to others will encourage us, the denunciations against others will deter us from the commission of sin, the exhortations delivered to others will excite us to the diligent performance of our duty, and, finally, admonitions to others will make us *walk circumspectly*. Thus will Saint Paul's comprehensive observations be fully realised; *Whatsoever things were written aforetime, were written for our learning* (Rom. xv. 4.); and *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be made perfect, thoroughly furnished unto all good works.* (2 Tim. iii. 16, 17.)

VIII. *The words of the passage selected for our private reading, after its import has been ascertained, may beneficially be summed up or comprised in very brief prayers, or ejaculations.*[3]

The advantage resulting from this simple method, says Rambach, has been proved by many who have recommended it. If we pray over the substance of Scripture, with our Bible before us, it may impress the memory and heart more deeply, and may form us to copiousness and variety both of thought and expression in prayer.[4] Should any references to the Scriptures be required, in confirmation of this statement, we would briefly notice that the following passages, among many others that might be cited, will, by addressing them to God, and by a slight change also in the person, become admirable petitions for divine teaching; viz. Col. i. 9, 10.—Eph. i. 17, 18, 19.—1 Pet. ii. 1, 2.—The hundred and nineteenth Psalm contains numerous similar passages.

IX. *In the practical reading of the Scriptures, all things are not to be applied at once, but gradually and successively; and this application must be made, not so much with the view of supplying us with materials for* talking, *as with matter for* practice.

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[1] Franzii Tractatus de Interpretatione Sacrarum Scripturarum, Præf. p. 9.

[2] "This *close* application," says an excellent, but now neglected writer, "will render what we read operative and effective, which, without it, will be useless and insignificant. We may see an instance of it in David: who was not at all convinced of his own guilt by Nathan's parable; though the most apposite that was imaginable, till he roundly applied it, saying, *Thou art the man.* (2 Sam. xiii. 7.) And, unless we treat ourselves at the same rate, the Scriptures may fill our heads with high notions, nay, with many speculative truths, which yet amount to *no* more than the devil's theology (Jam. ii. 19.), and will as little advantage us." Lively Oracles, sect. viii. § 41.

[3] Professor Franck has given several examples of the practice here recommended, in the "Brevis Institutio," at the end of his Prælectiones Hermeneuticæ. Similar examples are also extant in the well known and useful little tract, intitled "Plain Directions for reading the Holy Scriptures," published by the Society for promoting Christian Knowledge.

[4] Dr. Doddridge, Works, vol. i. p. 360.

Finally, *This practical reading and application must be diligently continued through life; and we may, with the assistance of divine grace, reasonably hope for success in it, if to reading, we add constant* prayer *and* meditation *on what we have read.*

Prayer, says Saint Bernard, enlightens meditation, and by meditation, prayer is rendered more ardent. [1] With these, we are further to conjoin a perpetual comparison of the Sacred Writings; daily observation of what takes place in ourselves, as well as what we learn from the experience of others; a strict and vigilant self-examination; together with frequent conversation with men of learning and piety, who have made greater progress in saving knowledge; and, lastly, the diligent cultivation of internal peace. [2]

Other observations might be offered: but the preceding hints, if duly considered and acted upon, will make us "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Pet. i. 8.) And if, to some of his readers, the author should *appear* to have dilated too much on so obvious a topic, its *importance* must be his apology. Whatever relates to the confirmation of our faith, the improvement of our morals, or the elevation of our affections, ought not to be treated lightly or with indifference. To borrow a remark of the eminently learned Dr. Waterland, with a trifling variation, — while moral or spiritual uses or improvements are raised upon texts of Scripture, for the purposes of *practical edification*, (whether such spiritual uses were really intended by the sacred penman or not,) if the words be but *aptly* accommodated to them, and *pertinently* and *soberly* applied, and the analogy of faith be preserved, a good end will be answered, and the true *doctrine* at least will be kept, if not a true interpretation.

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[1] Oratio et meditatio conjunctione necessariâ sibi ad invicem copulantur. Et per orationem illuminatur meditatio, et in meditatione exardescit oratio. Opera, tom. v. p. 260. n°. 2. In p. 156! n°. 56. of the same volume, Saint Bernard has the following apposite observations on this topic: — "Nemo repente fit summus: *Ascendendo*, non volando, apprehenditur summitas scalæ. Ascendamus igitur, duobus veluti pedibus, *Meditatione* et *Oratione*. Meditatio siquidem docet, quid desit: Oratio, ne desit, obtinet. Illa viam ostendit, ista deducit. Meditatione denique agnoscimus imminentia nobis pericula: Oratione evadimus, præstante Domino Nostro Jesu Christo."

[2] The subjects briefly noticed in this paragraph, are discussed more at length by Franzius, in the preface (pp. 9—11.) to his Tractatus Theologicus de Interpretatione Scripturæ Sacræ.

AN

INTRODUCTION

TO THE

Critical Study and Knowledge

OF THE

HOLY SCRIPTURES.

BY

THOMAS HARTWELL HORNE, M.A.

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APPENDIX,

CONTAINING

A CONCISE BIBLIOGRAPHICAL ACCOUNT

OF THE

PRINCIPAL EDITIONS OF THE

HOLY SCRIPTURES,

AND OF THE PRINCIPAL

PHILOLOGERS, CRITICS, AND COMMENTATORS,

WHO HAVE ELUCIDATED THE TEXT, HISTORY, AND ANTIQUITIES OF THE BIBLE.

APPENDIX.

Introduction.

General Bibliographical Works, treating on the Editions, Literary History, Criticism, &c. of the Bible.

1. BIBLIOTHECA SACRA in binos syllabos distincta. Quorum prior, qui jam tertio auctior prodiit, omnes sive Textus Sacri sive Versionum ejusdem quâvis linguâ expressarum editiones, necnon præstantiores MSS. Codices, cum notis historicis continet: Posterior vero continet omnia eorum opera quivis idiomate conscripta, qui huc usque in Sacram Scripturam ediderunt, simul collecta, tum ordine alphabetico disposita, tum serie sacrorum librorum. Huic coronidis loco subjiciuntur Grammaticæ et Lexica Linguarum præsertim orientalium, quæ ad illustrandas sacras paginas aliquid adjumenti conferre possunt. Labore et industria Jacobi LE LONG. Parisiis 1723, 2 tomis folio.

The third and best edition of a most laborious work. The first edition appeared at Paris in 1709, in 2 vols. 8vo.; the second, at Leipsic, in the same year, with additions by C. F. Boerner.

2. Discours Historique sur les principales Editions des Bibles Polyglottes. Par l'Auteur de la Bibliothèque Sacrée. [Jacques LE LONG.] Paris, 1713, 8vo.

3. Bibliotheca Sacra post Jacobi Le Long et C. F. Boerneri iteratas curas ordine disposita, emendata, suppleta, continuata ab Andrea Gottlieb MASCH. Halæ, 1774—1797. 5 vols. 4to. frequently bound in two thick volumes.

This elaborate work, which was discontinued for want of adequate support, is confined to the printed editions of the Holy Scriptures. Part I. contains editions of the original Hebrew and Greek text. Part II., in three volumes, treats on the Greek, Oriental, and Latin versions, and on editions of them; and the last volume comprises a supplement to the preceding volumes.

We have been largely indebted to this publication for much information concerning the printed editions of the Old and New Testament. To this valuable work the *Bibliotheca Biblica Serenissimi Wuertembergensium Ducis, olim Lorkiana*, published by J. G. C. Adler, at Altona, in 1787, (in five parts forming two quarto volumes) is an indispensable supplement. It is very justly characterised by Bp. Marsh as "a catalogue of great merit and utility," and contains notices of some versions and translators, which have escaped even the researches of Dr. Masch.

4. CALMET (Augustin) Bibliotheca Sacra, or a Catalogue of the best books that can be read in order to acquire a good understanding of the Scripture. Folio.

This Catalogue fills a considerable portion of a volume in the various French editions of Calmet's Dictionary of the Bible. It also occupies two hundred and eighty-four pages of the third volume of the English Translation of that Dictionary, in folio. It contains copious notices of the earlier biblical critics and commentators, and other writers on Scriptural Antiquities, &c. This valuable Catalogue is *omitted* in the quarto edition of Calmet's Dictionary, published by the late Mr. C. Taylor.

5. Joh. Christophori Wolfii Bibliotheca Hebræa; sive Notitia tum Auctorum Hebræorum cujuscumque ætatis, tum Scriptorum, quæ vel Hebraicæ primum exarata, vel ab aliis conversa sunt, ad nostram ætatem deducta. Accedit in calce Jacobi Gaffarelli Index Codicum Cabbalistic. MSS., quibus Joh. Picus, Mirandulanus Comes, usus est. Hamburgi et Lipsiæ, 1715—33, 4 tomis, 4to.

6. Jo. Georgii Walchii Bibliotheca Theologica Selecta, literariis adnotationibus instructa. Jenæ, 1757—8—62—65, 4 vols. 8vo.

All who are conversant in sacred literature have borne willing testimony to the accuracy and research of Walchius: how much the author of this work is indebted to his labours, the frequent references made to them will sufficiently attest. The third and fourth volumes are chiefly interesting to biblical students. In 1770 Walchius published a Bibliotheca Patristica, which contains an excellent account of treatises on the lives and erudition of the fathers of the church, and on the editions of their writings.

7. A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters to the Year of our Lord 345. By Adam Clarke, A.M. [now L.L.D.] London, 1821, 12mo.

8. A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity, accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods, in Theological Learning. By Herbert Marsh, D.D. [Bishop of Peterborough.] London, 1810—1823. 8vo.

Seven parts of these Lectures have been published. They embrace almost every topic of Biblical Criticism and Interpretation, and also the genuineness, authenticity, and credibility of the Scriptures; and are particularly valuable for their bibliographical and critical notices of the principal writers who have treated on these subjects.

9. Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings, from the earliest Period to the present Century; including Biographical Notices of Translators and other eminent Biblical Scholars. By the Rev. James Townley, [now D.D.] London, 1821, 3 vols. 8vo.

"The ample volumes before us comprise a rich fund of instructive and pleasing information on the subject of Sacred Bibliography. They have been compiled from a great variety of publications, many of them inaccessible to the generality of readers, and some of them of extreme rarity."... "The industry and the accuracy of Mr. Townley will entitle his volumes to the approbation of the critic and the patronage of the public. They afford a more comprehensive view of the progress of Biblical Translations and of the Literary and Ecclesiastical History of the Holy Scriptures than is to be found in any other work." (Eclectic Review, N. S. vol. xviii. pp. 386. 407.)

10. Bibliotheca Biblica: a Select List of Books on Sacred Literature, with notices Biographical, Critical, and Bibliographical. By William Orme. London, 1824, 8vo.

For many of his titles and notices of books, Mr. Orme has been indebted to the present Work, to which he has *honourably* acknowledged his obligations. "The theological student cannot fail to derive much advantage from it; and the more learned divine will find it an excellent supplement to the Bibliotheca Theologica Selecta of the laborious Walchius, or to the erudite Bibliotheca Sacra of Le Long." (British Critic, N. S. vol. xxii. p. 486.)

11. Bibliothèque Sacrée Grecque-Latine ; contenant le Tableau Chronologique, Biographique, et Bibliographique, des Auteurs Inspirés et des Auteurs Ecclesiastiques, depuis Moïse jusqu'à Saint Thomas-d'Aquin. Ouvrage rédigé d'après Mauro Boni et Gamba. Par. Ch. NODIER. Paris, 1826. 8vo.

A convenient and useful summary of biblical and ecclesiastical Bibliography. The author first gives a concise biographical notice of the sacred and ecclesiastical writers, and then specifies the principal editions of their works. A List is then subjoined of the Collections of the Canons and Acts of Councils and of the Canon Law, of Ecclesiastical Biographers, and of the Works of the Greek and Latin Fathers, and other Ecclesiastical Writers, and of the Greek and Latin Christian Poets.

12. Bibliotheca Sussexiana. A Descriptive Catalogue, accompanied by Historical and Biographical Notices, of the Manuscripts and Printed Books contained in the Library of HIS ROYAL HIGHNESS THE DUKE OF SUSSEX. By Thomas Joseph Pettigrew, F.R.S. &c. &c. Vol. I. in Two Parts. London, 1827. Imperial 8vo.

This magnificent Publication has a special claim to be noticed in the present Catalogue of Biblical Works, on account of the diversified and important information which it communicates respecting Editions of the Holy Scriptures, and which is not to be found in the bibliographical treatises already described.

The first portion of the Bibliotheca Sussexiana is appropriated to MANUSCRIPTS, the number of which amounts very nearly to three hundred : these are arranged according to languages, viz. In Hebrew, Greek, Latin, French, Italian, Spanish, German, Dutch, English, Irish, Arabic, Persian, Armenian, Pali, Singhalese, and Burman.

The second part treats on PRINTED EDITIONS of the Holy Scriptures, disposed under the following titles, viz. Polyglotts of the Old and New Testaments and of detached portions thereof; — Hebrew Bibles, Hebrew and Hebrew-Samaritan Pentateuchs, and portions of the Old Testament in Hebrew ; — Greek Bibles, Greek Pentateuch, and portions of the Old Testament in Greek ; — Latin Bibles, and parts of the Old Testament in Latin : forming an aggregate of four hundred and ninety-nine articles, many of which are among the rarest and most valuable in sacred Bibliography.

A second volume of this Catalogue is announced as nearly ready for publication : it contains the history of the remaining versions of the Old and New Testament, or of parts thereof, both antient and modern, viz. The Syriac, Peschito, Philoxenian, and Palæstino-Syriac ; the Arabic, Persic, Egyptian, Ethiopic, Armenian, Latin, Gothic, Sclavonic, Anglo-Saxon, German, English, French, Italian, Bohemian, &c. &c., all of which are disposed in chronological order.

Much as has been accomplished by preceding authors who have treated on Sacred Bibliography, the laborious researches of Mr. Pettigrew have enabled him to contribute large and important additions to this branch of literature. He has accurately and minutely described the several editions of the Scriptures, and his Bibliographical Notices correct the errors, and supply the deficiencies of former writers. Curious specimens of metrical Versions are introduced, besides numerous biographical and critical anecdotes of authors and editors. The numerous engravings are executed in the highest style of the chalcographic art. Creditable as the work is to Mr. Pettigrew, in a literary point of view, it would be injustice to the distinguished owner of this magnificent library, not to acknowledge the very liberal facility with which His Royal Highness the Duke of Sussex permits it to be consulted by scholars.

There are copies of this Catalogue in small folio, the typographical splendour of which is unequalled.

I. Holy Scriptures.

1. *Entire Texts and Versions of the Bible.*

i. *Principal Editions of the Hebrew Bible.*

BISHOP WALTON[1], Carpzov[2], and particularly Le Long, have treated at great length on the various editions of the Hebrew Scriptures. These have been divided by De Rossi and others into Masoretic and Non-Masoretic editions, — a distinction, the utility of which is not perceived. In the present section, Dr. Masch's improved edition of Le Long's Bibliotheca Sacra[3] has been chiefly followed. The various impressions of the Hebrew Bible may be divided into the four following classes, viz.

(1.) Editiones Principes, or those first printed.

(2.) Editiones Primariæ, or those which have been adopted as the bases of subsequent impressions.

(3.) Editions, the text of which is accompanied with Rabbinical Commentaries.

(4.) Editions, which are furnished with Critical Apparatus.

(1.) *Editiones Principes.*

1. Psalterium Hebraicum, cum commentario KIMCHII. Anno 237. (1477) 4to.

The *first* printed Hebrew book. It is of extreme rarity, and is printed with a square Hebrew type, approaching that of the German Jews. The text is without points, except in the four first psalms, which are clumsily pointed. The commentary of Rabbi Kimchi is subjoined to each verse of the text in the rabbinical character, and is much more complete than in the subsequent editions, as it contains all those passages which were afterwards omitted, as being hostile to Christianity.

2. Biblia Hebraica, cum punctis. Soncino, 1488, folio.

The first edition of the *entire Hebrew Bible* ever printed. It is at present of such extreme rarity, that only nine or ten copies of it are known to be in existence. One of these is in the library of Exeter College, Oxford. At the end of the Pentateuch there is a long Hebrew subscription, indicating the name of the editor (Abraham Ben CHAJIM), the place where it was printed, and the date of the edition. This very scarce volume consists, according to Masch, of 373 (but Brunet says 380) folios, printed with points and accents, and also with signatures and catchwords. The initial letters of each book are larger than the others, and are ornamented. Dr. Kennicott states, that there are not fewer than twelve thousand verbal differences between this edition and that of Van der Hooght; his assertion is questioned by Masch. The researches of biblical critics have not succeeded in ascertain-

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[1] Prolegom. cap. iv. De Bibliorum Editionibus præcipuis.

[2] Critica Sacra, pars i. cap. 9. pp. 387—428.

[3] Bibliotheca Sacra, post. Jacobi Le Long et C. F. Boerneri iteratas curas ordine disposita, emendata, suppleta, continuata ab Andrea Gottlieb Masch. Halæ, 4to. 1778—85—90. 4 vols. with Supplement. The account of Hebrew editions is in the first volume, pp. 1—186. 331—424. De Bure's Bibliographie Instructive, tom. 1. (Paris 1763), and Brunet's Manuel du Libraire, et de l'Amateur de Livres, (4 vols. 8vo. Paris 1820, 3d edit.) have also been consulted occasionally.

ing what manuscripts were used for this Hebrew Bible. It is, however, acknowledged that these two very antient editions are equal in value to manuscripts.

(2.) *Editiones Primariæ, or those which have been adopted as the bases of subsequent impressions.*

1. Biblia Hebraica, 8vo. Brixiæ, 1494.

This edition was conducted by GERSON, the son of Rabbi Moses. It is also of extreme rarity, and is printed in long lines, except part of the Psalms, which is in two columns. The identical copy of this edition, from which Luther made his German translation, is said to be preserved in the Royal Library at Berlin. This edition was the basis of, 1. The Hebrew Text of the Complutensian Polyglott; 2. Bomberg's *first* Rabbinical Bible, Venice, 1518, in 4 vols. folio; 3. *Daniel* Bomberg's 4to. Hebrew Bible, Venice, 1518; 4. His second Hebrew Bible, 4to. Venice, 1521; and, 5. Sebastian Munster's Hebrew Bible, Basil, 1536, in 2 vols. 4to.

2. Another primary edition is the Biblia Hebraica Bombergiana II. folio, Venice, 1525, 1526, folio.

This was edited by Rabbi Jacob Ben CHAJIM, who had the reputation of being profoundly learned in the Masora, and other branches of Jewish erudition. He pointed the text according to the Masoretic system. This edition is the basis of all the modern pointed copies.

(3.) *Editions of the Bible with Rabbinical Commentaries.*

Besides the Biblia Rabbinica I. et II. just mentioned, we may notice in this class the three following editions, viz.

1. Biblia Hebraica cum utraque Masora, Targum, necnon commentariis Rabbinorum, studio et cum præfatione R. Jacob F. Chajim, Venetiis, 1547—1549, 4 tomes in 2 vols. folio.

This is the second of Rabbi Jacob Ben Chajim's editions; and, according to M. Brunet, is preferable to the preceding, as well as to another edition executed in 1568, also from the press of Daniel Bomberg.

2. Biblia Hebræa, cum utraque Masora et Targum, item cum commentariis Rabbinorum, studio Joannis Buxtorffii, patris; adjecta est ejusdem Tiberias, sive commentarius Masoreticus. Basileæ, 1618, 1619, 1620, 4 tomes in 2 vols. folio.

This great work was executed at the expense of Lewis Kœnig, an opulent bookseller at Basle: on account of the additional matter which it contains, it is held in great esteem by Hebrew scholars, many of whom prefer it to the Hebrew Bibles printed by Bomberg. Buxtorf's Biblia Rabbinica contains the commentaries of the celebrated Jewish Rabbins, Jarchi, Aben Ezra, Kimchi, Levi Ben Gerson, and Saadias Haggaon. An appendix is subjoined, containing, besides the Jerusalem Targum, the great Masora corrected and amended by Buxtorf, the various lections of the Rabbis Ben Ascher and Ben Naphtali. Buxtorf also annexed the points to the Chaldee paraphrase. The *Tiberias* published by Buxtorf in 1620, was intended to illustrate the Masora and other additions to his great Bible.

3. Biblia Hebraica Magna Rabbinica. Amstelodami 1724–27. 4 vols. folio.

"This is unquestionably the most copious and most valuable of all the Rabbinical Bibles, and was edited by Moses ben Simeon of Frankfort. It is founded upon the Bomberg editions, and contains not only their contents, but also those of Buxtorf's, with additional remarks by the editor." Bibl. Sussex. vol. i. part ii. p. 188. In pp. 189—195 there is a copious and interesting bibliographical description of this edition.

(4.) *Editions with Critical Notes and Apparatus.*

1. The first edition of the Hebrew Bible, printed by Bomberg, and edited by Felix PRATENSIS (Venice, 1518), contains the various lections of the Eastern and Western recensions; which are also to be found in Buxtorf's Biblia Rabbinica.

2. Biblia Hebraica, cum Latina Versione Sebastiani MUNSTERI. Basileæ, 1534, 1535. 2 vols. folio.

The Hebrew type of this edition resembles the characters of the German Jews: the Latin version of Munster is placed by the side of the Hebrew text. Though the editor has not indicated what manuscripts he used, he is supposed to have formed his text upon the edition printed at Brescia in 1494, or the still more early one of 1488. His prolegomena contain much useful critical matter; and his notes are subjoined to each chapter. This is the first edition of the Hebrew Bible printed in Germany.

3. Biblia Sacra Hebræa correcta, et collata cum antiquissimis exemplaribus manuscriptis et hactenus impressis. Amstelodami. Typis et sumptibus Josephi Athiæ. 1661. 8vo.

An extremely rare edition of a most beautifully executed Hebrew Bible. The impression of 1667, edited by Leusden, is said to be the most correct. So highly were the labours of the printer, Athias, appreciated, that the States General of Holland conferred on him a gold chain with a gold medal appendant, as a mark of their approbation.

4. Biblia Hebraica, cum notis Hebraicis et Lemmatibus Latinis, ex recensione Dan. Ern. JABLONSKI, cum ejus Præfatione Latina. Berolini, 1699. large 8vo.

Dr. Rossi considers this to be one of the most correct and important editions of the Hebrew Bible ever printed. It is extremely scarce. Jablonski published another edition of the Hebrew Bible in 1712 at Berlin, without points, in large 12mo; and subjoined to it Leusden's Catalogue of 2294 select verses, containing all the words occurring in the Old Testament. There is also a Berlin edition of the Hebrew Bible without points, in 1711, 24mo, from the press of Jablonski, who has prefixed a short preface. It was begun under the editorial care of S. G. Starcke, and finished, on his death, by Jablonski. Masch pronounces it to be both useless and worthless.

5. Biblia Hebraica, edente Everardo VAN DER HOOGHT. Amstel. et Ultraject. 8vo. 2 vols. 1705.

A work of singular beauty and rarity. The Hebrew text is printed after Athias's second edition, with marginal notes pointing out the contents of each section. The characters, especially the vowel points, are uncommonly clear and distinct. At the end, Van der Hooght has given the various lections between the editions of Bomberg, Plantin, Athias, and others. Van der Hooght's edition was reprinted at London in 2 vols. 8vo, 1811, 1812, under the editorship of Mr. Frey, and is executed with great beauty.

6. Biblia Hebraica ex aliquot Manuscriptis et compluribus impressis codicibus; item Masora tam edita quam manuscripta, aliisque Hebræorum criticis diligenter recensita. Cura ac studio D. Jo. Henr. MICHAELIS. 1720, 2 vols. large 8vo. There are also copies in 4to.

This edition has always been held in the highest estimation. The text is printed from Jablonski's Hebrew Bible (Berlin, 1699); and there were collated for this edition five manuscripts in the library of Erfurt, and nineteen of the best printed editions. A selection of various readings, and parallel passages, both real and verbal, is subjoined, together with brief notes on the most difficult texts of the Old Testament. Michaelis has prefixed learned prolegomena to this edition.

7. Biblia Hebraica secundum editionem Belgicam Everardi VAN DER HOOGHT, collatis aliis bonæ notæ codicibus, una cum Versione Latina Sebastiani Schmidii. Lipsiæ, 1740. 4to.

A tolerably accurate reprint of Van der Hooght's text, but upon very indifferent type, with additional various readings. The Latin version of Sebastian Schmidt is placed opposite to the Hebrew Text. To the work are prefixed, 1. A Preface, by J. C. Clodius, vindicating the edition of Van der Hooght against some critical censures; 2. Van der Hooght's preface, with the testimonies of some eminent scholars in favour of his edition; and, 3. The Testimony and Judgment of the Theological Faculty of Strasburgh in favour of Sebastian Schmidt's Latin Translation. Masch, Bibliotheca Sacra, part i. p. 158.

8. Biblia Hebraica cum notis criticis, et Versione Latina ad notas criticas facta. Accedunt Libri Græci, qui Deutero-canonici vocantur, in tres Classes distributi. Autore Carolo Francisco HOUBIGANT. Lutetiæ Parisiorum, 1753, 4 vols. folio.

The text of this edition is that of Van der Hooght, without points; and in the margin of the Pentateuch Houbigant has added various lections from the Samaritan Pentateuch.

He collated twelve manuscripts, of which however he is said not to have made all the use he might have done. Houbigant has also printed a new Latin version of his own, expressive of such a text as his critical emendations appeared to justify and recommend. The book is most beautifully printed, but has not answered the high expectations that were entertained of it. (See Bishop Marsh's criticism on it, in his Divinity Lectures, part ii. pp. 101—104. and also Bibl. Sussex. vol. i. part ii. pp. 192—194.)

9. Vetus Testamentum Hebraicum cum variis Lectionibus. Edidit Benjaminus KENNICOTT, S. T. P. Oxonii, 1776, 1780. 2 vols. folio.

This splendid work was preceded by two dissertations on the state of the Hebrew text, published in 1753 and 1759; the object of which was to shew the necessity of the same extensive collation of Hebrew manuscripts of the Old Testament as had already been undertaken for the Greek manuscripts of the New Testament. The utility of the proposed collation being generally admitted, a very liberal subscription was made to defray the expense of the collation, amounting on the whole to nearly ten thousand pounds, and the name of his late majesty headed the list of subscribers. Various persons were employed both at home and abroad: but of the foreign literati the principal was Professor Bruns of the University of Helmstadt, who not only collated Hebrew manuscripts in Germany, but went for that purpose into Italy and Switzerland. The business of collation continued from 1760 to 1769 inclusive, during which period Dr. Kennicott published annually an account of the progress which was made. More than six hundred Hebrew manuscripts, and sixteen manuscripts of the Samaritan Pentateuch, were discovered in different libraries in England and on the Continent; many of which were wholly collated, and others consulted in important passages. Several years of course elapsed, after the collations were finished, before the materials could be arranged and digested for publication. The variations contained in nearly *seven hundred* bundles of papers, being at length digested (including the collations made by Professor Bruns); and the whole when put together being corrected by the original collations, and then fairly transcribed into *thirty* folio volumes, the work was put to press in 1773. In 1776, the first volume of Dr. Kennicott's Hebrew Bible was delivered to the public, and in 1780, the second volume. It was printed at the Clarendon Press: and the University of Oxford has the honour of having produced the first critical edition upon a large scale, both of the Greek Testament and of the Hebrew Bible — an honour which it is still maintaining by a similar edition, hitherto indeed unfinished, of the Greek version, commenced by the late Rev. Dr. Holmes, and now continuing under the editorial care of the Rev. Dr. Parsons.

"The text of Kennicott's edition was printed from that of Van der Hooght, with which the Hebrew manuscripts, by Kennicott's direction, were all collated. But, as variations in the points were disregarded in the collation, the points were not added in the text. The various readings, as in the critical editions of the Greek Testament, were printed at the bottom of the page, with references to the correspondent readings of the text. In the Pentateuch the deviations of the Samaritan text were printed in a column parallel to the Hebrew; and the variations observable in the Samaritan manuscripts, which differ from each other as well as the Hebrew, are likewise noted, with references to the Samaritan *printed* text. To this collation of manuscripts was added a collation of the most distinguished *editions* of the Hebrew Bible, in the same manner as Wetstein has noted the variations observable in the principal editions of the Greek Testament. Nor did Kennicott confine his collation to manuscripts and editions. He further considered, that as the quotations from the Greek Testament in the works of ecclesiastical writers afford another source of various readings, so the quotations from the Hebrew Bible in the works of *Jewish* writers are likewise subjects of critical inquiry. For this purpose he had recourse to the most distinguished among the rabbinical writings, but particularly to the Talmud, the *text* of which is as antient as the third century. In the quotation of his authorities he designates them by numbers from 1 to 692, including manuscripts, editions, and rabbinical writings, which numbers are explained in the *Dissertatio Generalis* annexed to the second volume.

"This *Dissertatio Generalis*, which corresponds to what are called *Prolegomena* in other critical editions, contains, not only an account of the manuscripts and other authorities collated for this edition, but also a review of the Hebrew text divided into periods, and beginning with the formation of the Hebrew canon after the return of the Jews from the Babylonish captivity. Though inquiries of this description unavoidably contain matters of doubtful disputation, though the opinions of Kennicott have been frequently questioned, and sometimes *justly* questioned, his *Dissertatio Generalis* is a work of great interest to every biblical scholar. Kennicott was a disciple of Capellus both in respect to the integrity of the Hebrew text, and in respect to the preference of the Samaritan Pentateuch: but he avoided the extreme, into which Morinus and Houbigant had fallen. And though he possessed not the rabbinical learning of the two Buxtorfs, his merits were greater than some of his contemporaries, as well in England as on the continent, were willing to allow." Bishop Marsh's Divinity Lectures, part ii. pp. 105—108. For a very copious account of

Dr. Kennicott's edition of the Hebrew Bible, see the Monthly Review (O. S), vol. lv. pp. 92—100. vol. lxiv. pp. 173—182. 321—328. vol. lxv. pp. 121—131.

To Dr. Kennicott's Hebrew Bible, M. De Rossi published an important supplement at Parma (1784—1787), in four volumes 4to. of *Variæ Lectiones Veteris Testamenti.* This work and Dr. Kennicott's edition form one complete set of collations. Of the immense mass of various readings which the collations of Dr. Kennicott and M. De Rossi exhibit, multitudes are *insignificant:* consisting frequently of the omission or addition of a single letter in a word, as a vau, &c. "But they are not therefore useless. All of this class contribute powerfully to establish the *authenticity* of the sacred text in general by their concurrence; while they occasionally afford valuable emendations of the sacred text in several important passages, supporting by their evidence the various readings suggested by the antient versions derived from manuscripts of an earlier date." (Dr. Hales's Analysis of Chronology, vol. ii. book i. p. xiv.) In the first volume of Dr. Masch's edition of Le Long's Bibliotheca Sacra, there is a valuable collection of various readings made from the Masoretic and Non-Masoretic printed copies of the Hebrew Bible. See pp. xl—cxviii.

10 Biblia Hebraica, olim a Christiano Reineccio edita, nunc denuo cum variis lectionibus, ex ingenti codicum copia à B. Kennicotto et J. B. De Rossi collatorum, ediderunt J. C. DOEDERLEIN et J. H. MEISSNER. Lipsiæ, 1793, 8vo.

This edition was undertaken by the celebrated Dr. Doederlein and Professor Meissner, in order to supply those lovers of Hebrew literature who may not be able to consult the expensive volumes of Kennicott and De Rossi. They have selected the principal various readings of those eminent collators; but Professor Jahn asserts that the text is very incorrect. The fine paper copies are beautiful and convenient books; but those on common paper are scarcely legible. They are usually bound in two volumes. In 1818 a second edition of this valuable Hebrew Bible was published at Halle, with a new preface by Dr. Knappe, intitled: *Biblia Hebraica olim a Christ. Reineccio evulgata, post ad fidem recensionis Masoreticæ, cum variis lectionibus ex ingenti codd. mss. copia a Benj. Kennicotto et I. B. De Rossi collatorum edita, cur. J. C. Doederleinio et I. H. Meissnero. Quorum editioni ante hos XXV. annos e bibliopolio Lipsiensi emissæ, nunc emptionis jure in libr. Orphanotrophei Halensis translatæ, accessit G. Chr. Knappii præfatio de editionibus Bibliorum Halensibus,* 8vo. *Halæ, Libraria Orphanotrophei.* According to the Journal Général de la Littérature Etrangère (Jan. 1819), the above-noticed edition of 1793 consisted of ten thousand copies; the unsold stock of which were disposed of to the trustees or governors of the Orphan House at Halle, by whom the title-page was altered to the date of 1818, and a new preface was added by Professor Knappe relative to the editions of the Bible published at Halle.

11. Biblia Hebraica. Digessit et graviores Lectionum varietates adjecit Johannes JAHN. Viennæ, 1806, 4 vols. 8vo.

Professor Jahn has long been distinguished for his successful cultivation of Oriental literature. In his edition the text is very distinctly printed, the principal Hebrew points are retained, and the poetical parts of the Old Testament are metrically arranged: it is conveniently divided into four vols.; of which VOL. I. contains the Pentateuch. — VOL. II. contains the Historical Books of Joshua, Judges, Ruth, Samuel, Kings, Ezra, Esther, and Nehemiah. — VOL. III. comprises the Prophetical Books thus arranged; — Amos, Hosea, Micah, Isaiah, Joel, Nahum, Habakkuk, Obadiah, Zephaniah, Jeremiah, Lamentations, Ezekiel, Daniel, Haggai, Zechariah, Jonah, Malachi. — VOL. IV. contains the Psalms, Proverbs, Job, Song of Solomon, and Ecclesiastes. The Books of Chronicles are scattered through the first and second volumes; being placed in a second column against their parallel passages, in the other historical Books.

Each Book is judiciously divided into greater or less sections, to which is prefixed a short analysis of their contents. The division into chapters is preserved, and their numbers are noted at the heads of the sections. The numbers of the verses are also marked in the margin. The Masoretic Notes, which are generally added in the margin of the Hebrew Bibles, are retained, with the exception of a very few, which relate to the accents, and mark the middle of a book. They are all expressed at full length, and many of them are also accompanied with a Latin version. The Jewish criticisms, which are in some editions added at the end of each book, are omitted by Professor Jahn, as being of no use to the Christian reader. To the text are subjoined the more important various readings: and in some more difficult places, all the variations that could be found are carefully given. These various readings are taken from the collations of Bishop Walton, Grabe, Montfaucon, Dr. Kennicott, De Rossi, and Dr. Holmes. The text is that of Van der Hooght, from which the editor has departed only in nine or ten places, in which many other editions had preceded him, and which are supported by numerous and very weighty authori-

ties. There are copies on fine paper in 8vo., which are very beautiful, and also forty copies in 4to., which are very rare.

12. Biblia Hebraica, or the Hebrew Scriptures of the Old Testament, without points, after the text of Kennicott, with the chief various readings, selected from his collation of Hebrew manuscripts, from that of De Rossi, and from the antient versions; accompanied with English notes, critical, philological, and explanatory, selected from the most approved antient and modern English and Foreign biblical critics. By B. BOOTHROYD [now D. D.] Pontefract and London, 1816, 2 vols. 4to.

This is perhaps the cheapest Hebrew Bible, with critical apparatus, that is extant; it was published originally in parts, the first of which appeared in 1810. It is peculiarly interesting to the Hebrew scholar and critic, as it contains, in a condensed form, the substance of the most valuable and expensive works. An eminent critic has observed, "Mr. Boothroyd has evidently spared neither expense nor labour to furnish the student with interesting extracts, which are calculated to assist him as well in interpreting as in obtaining a critical acquaintance with the original text. A good philological note is frequently of more importance towards the elucidation of a difficult passage than a long theological comment, which is often little better than a detail of contrary opinions. There is evidently some hazard of adopting fanciful and conjectural corrections in so extensive an undertaking as this, which is principally compiled from preceding authors of almost every description. Against this danger the sobriety of the editor's judgment has been a powerful protection; and as his avowed object was the solid instruction of the purchasers of his book, he has, in a commendable manner, accomplished his purpose." (Eclectic Review, vol. vii. p. 34. New Series.) The type is very clear; and the poetical parts of the Hebrew Scriptures are printed in hemistichs, according to the arrangement proposed by Bishop Lowth, and adopted by Archbishop Newcome. There are copies in royal 4to.

13. Biblia Hebraica secundum editionem Everardi Van der Hooght, denuo recognita et emendata à Juda D'ALLEMAND, Linguæ Sanctæ Doctore. Editio longè accuratissima. Londini, 1822. 8vo.

The edition is *stereotyped:* it is printed after Van der Hooght's text; in preparing which for the press, the learned editor, Mr. D'Allemand, states that he discovered not fewer than *two hundred errata*. These he has carefully corrected, and by repeated and most attentive revision he has perhaps done all that human industry can accomplish, in order to produce an accurate edition of the Hebrew Bible. In addition to the care previously bestowed by the editor, every page was revised four times, after the stereotype plates were cast, by persons familiar with the Hebrew Language. Van der Hooght's historical summaries of the contents of each chapter are omitted, in order that the expense of the book may not be unnecessarily increased. The various readings and Masoretic notes are very neatly and clearly exhibited at the foot of each page. Upon the whole, this edition (especially the fine paper copies) may safely be pronounced the most beautiful, as well as the cheapest edition of the Hebrew Scriptures ever published. To its great accuracy a learned Polish Rabbi has borne testimony. (See Jewish Expositor, September 1825, p. 346.)

Of the minor editions, containing the Hebrew text only, without any critical apparatus, the following have been recommended to biblical students, viz.

1. The most useful Hebrew Bible, for any person who is moderately acquainted with Latin, is that of Benedictus Arias Montanus, with an interlineary Latin translation, printed by Christopher Plantin at Antwerp, 1572, 1584, folio.

2. Biblia Hebraica, accurante M. Christiano REINECCIO. Lipsiæ, 1725, 1729, 1756.

These are neat and accurate editions. Masch mentions another edition dated 1729, *in quarto*, in which the books are arranged according to the order adopted in the editions of the German translation of the Bible.

3. Biblia Hebraica manualia ad optimas quasque editiones recensita, atque cum brevi lectionum Masorethicarum Kettriban et Krijan resolutione ac explicatione. Edita a Johanne SIMONIS. Halæ, 1752, 1767, 8vo.

The second edition of 1767 is the best. The text of both is that of Van der Hooght. There is a short yet full Hebrew and Latin Lexicon at the end of both editions, which have the additional merit of being portable, cheap, and useful.

4. Biblia Hebraica sine punctis. Amstelodami, 1701, small 8vo.

This is usually though incorrectly called Leusden's Hebrew Bible. The real editor was Maresius; Leusden wrote a preface to the Hebrew Bible printed at Amsterdam, 1694, 8vo. which abounds with errors. With the edition of 1701 is frequently bound up a neat and accurate edition of the Greek Testament, printed by Wetstein at Amsterdam, 1740, in small 8vo.

5. Victorini BYTHNERI Lyra Davidis regis, sive Analysis Critico-Practica Psalmorum; quâ Voces Ebraeæ explicantur, ac consensus Textûs Sacri cum Paraphrasi Chaldaica ac Septuaginta Virorum Interpretatione Græca monstratur. Londini, 1650, 1664, 1679, 4to.; Tiguri, 1664, 1670, 8vo.; Glasguæ (in ædibus academicis) et Londini, 1823. 8vo.

Bythner's Lyra Prophetica has long been known, as perhaps the most valuable help to the critical and grammatical study of the Book of Psalms. The late reprint, at the university press of Glasgow is very beautiful.

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ii. *Hebræo-Samaritan Pentateuch.*

1. Christophori CELLARII Horæ Samaritanæ: hoc est, Excerpta Pentateuchi Samaritanæ Versionis, cum Latinâ Interpretatione novâ et Annotationibus perpetuis. Etiam Grammatica Samaritana copiosis exemplis illustrata, et Glossarium, seu Index Verborum. Cizæ, 1682. 4to.

2. Pentateuchus Hebræo-Samaritanus, charactere Hebraico-Chaldaico editus, curâ et studio Benj. BLAYNEY, S. T. P. Oxonii, 1790. 8vo.

The text of the Hebræo-Samaritan Pentateuch, which was printed in Bishop Walton's Polyglott, described in p. 29. *infra*, has been adopted as the basis of this edition, to which have been added various readings from Dr. Kennicott's edition of the Hebrew Bible, already noticed.

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iii. *Principal Editions of the Greek Testament, and of Detached Books thereof.*

Besides the works of Le Long and Masch, the history of the various editions of the Greek Testament is treated at considerable length by Pritius[1], by Dr. Mill and Wetstein in the Prolegomena to their critical editions of it, by Michaelis and his learned annotator Bishop Marsh[2], Dr. Griesbach[3], Professors Beck[4], and Harles[5], by Mr. Butler[6], and by Dr. Clarke.[7] To their labours, which have been consulted for this section, the reader is once for all referred, who is desirous of studying this important branch of the literary history of the sacred writings.

The following table exhibits the four principal *Standard-Text-Editions* of the Greek Testament, together with the principal editions which are founded upon them.[8]

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1 Introd. ad Lect. Nov. Test. pp. 403—423.

2 Introduction to the New Test. vol. ii. part i. pp. 429—494; part ii. pp. 844—885. Bishop Marsh's Divinity Lectures, part i. pp. 98—110.; part ii. pp. 1—46.

3 Nov. Test. vol. i. prolegom. pp. iii—xxxix.

4 Monogrammata Hermeneutices Novi Testamenti, pp. 110—115.

5 Brevior Notitia Literaturæ Græcæ, pp. 656—664.; and also vol. iv. of his improved edition of Fabricius's Bibliotheca Græca, pp. 839—856.

6 Horæ Biblicæ, vol. i. pp. 150—169.

7 Bibliographical Dictionary, vol. vi. pp. 168—203.

8 This table is taken from Masch and Boerner's edition of Le Long's Bibliotheca Sacra, and from Dr. Dibdin's Introduction to the Knowledge of the Classics, vol. i. p. 55. 3d edit. with the requisite corrections and additions.

1. Erasmus. 1516-19-22-27-35.

Aldus. Fol. Gr. 1518. — *Gerbelii.* Qto. Gr. 1521. — *Cephalæus.* Oct. Gr. 1524. — *Bebelius.* Oct. 1524. Gr. 1531-35 — *Colinæus.* Oct. Gr. 1534. — *Platteri.* Oct. Gr. 1538-40-43.

2. Complutensian. 1514.

Plantin. Oct. Gr. 1564-73-74-90-91-1601-12. Fol. Gr. et Lat. 1572. Oct. 1574-83. Fol. 1584. — *Geneva.* Gr. 1609. 24mo. 1619, 1620. Qto. — *Goldhagen.* (*Mentz*) 1753. Oct. — *Gratz* (*Tubingen*) 1821. Oct.

3. Robt. Stephens. 1546-49-50.

Oporinus. Duod. Gr. 1552.—*Wechel.* Fol. Gr. 1597. Duod. 1600. Fol. 1601. Duod. 1629.—*Imp. Nicolai Dulcis.* Fol. Gr. 1687.— *Edit. Regia.* Fol. Gr. 1642.—*Crispin.* Duod. Gr. 1553-63-1604. Duod. Gr. et Lat. 1612-22. — *Froschoveri.* Oct. Gr. 1559-66. — *Brylinger.* Oct. Gr. 1563.—*Voegelii.* Oct. Gr. 1564.—*Vignonii.* Duod. Gr. 1584-87-1613-15.—*Bezæ.* Fol. Gr. et Lat. 1565-82-89-98-1642.—*Millii.* Fol. Gr. 1707.—*Kusteri.* Fol. Gr. 1710-23.—*Birchii.* Gr. 1788. Fol. et Qto.—*Hardy.* Oct. Gr. 1768, 1776. 1819.—*Valpy.* Gr. 1816; 1826. Oct.

4. Elzevir. 1624-33, &c.

Boecleri. Oct. Gr. 1645.—*Curcellæi.* Oct. Gr. 1658-75-85-99.—*Felli.* Oct. Gr. 1675.—*Konigii.* Oct. Gr. 1697-1702.—*Gregorii.* Fol. Gr. 1703.— *G. D. T. M.D.* Oct. Gr. 1711-35.—*Wetstenii.* Fol. Gr. 1715.—*Birrii.* 1749. Oct.—*Basil.* 1825. Oct.—*Lond.* 1827. 48mo.

The editions of Bengel, Bowyer, Griesbach, Alter, Harwood, and Knappe, are not formed on the text of either of the above editions.

Of the various editions of the Greek Testament, which have issued from the press, the following more particularly claim the notice of the biblical student.

1. Novum Instrumetū omne diligenter ab Erasmo Roterodamo recognitum et emendatum. Basileæ, 1516, folio. Gr. Lat. edit. princeps.

Erasmus had the distinguished honour of giving to the world the *first* edition of the *entire* New Testament.[1] It was reprinted in 1519, 1522, 1527, and 1535.

The first edition is of extreme rarity, and was executed with great haste, in the short space of five months. Some of the manuscripts which he consulted are preserved in the public library at Basle, but none of them are of very great antiquity. For the first edition he had only one *mutilated* manuscript of the Apocalypse (since totally lost); he therefore filled up the chasms with his own Greek translations from the Latin Vulgate. The publication of this edition, in which he omitted the controverted clause in 1 John v. 7. because it was not in any of his manuscripts, involved him in a literary contest with the divines of Louvain, and with Stunica, the most learned of the Complutensian editors.[2] The editions of 1516, 1519, and 1522, were published *before* he saw the Complutensian Polyglott, from which he corrected the edition of 1527, particularly in the Apocalypse. Erasmus's editions were repeatedly printed after his death, particularly at Basle, Frankfort, and Leipsic. All his editions are much esteemed, notwithstanding their faults, and in some respects they are considered as equal to manuscripts. In the first edition Dr. Mill discovered about 500 vitiated passages, and about one hundred genuine ones; a copy, *on vellum*, is in the Cathedral Library at York. Mr. Nolan has satisfactorily vindicated the character of Erasmus, as a sound critic and editor of the New Testament, from the charges of Dr. Griesbach. Inquiry into the Integrity of the Greek Vulgate, pp. 410—419.

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[1] The *first portion ever printed* was executed by Aldus Manutius at Venice, in 1504. A copy is in the Royal Library of Wirtemburg at Stutgard. The whole of St. John's Gospel was published at Tubingen, in 1514.

[2] In his disputes with Stunica, Erasmus professed his readiness to insert this verse if it were found in a single manuscript. Though Stunica could not produce one, yet as it was afterwards discovered in the Codex Britannicus (or Montfortianus), a manuscript of no great antiquity, Erasmus felt himself bound to insert it, and accordingly admitted it into his third edition of 1522.

2. Novum Testamentum, Græce et Latine. Compluti, 1514.

This forms the fifth volume of the Complutensian Polyglott noticed in p. 27. *infra*. Though it bears the date of 1514, yet as it was not allowed to be sold generally until 1522, before which time Erasmus had printed three editions of the New Testament, it is in fact entitled only to the second place in our list. The Greek text of this edition is printed without spirits, but the vowels are frequently accented. The characters seem to have been cut in imitation of those found in manuscripts of the twelfth century; and were probably taken from some manuscripts of that age, which were consulted by the Complutensian editors. The Complutensian edition contains the celebrated text relative to the heavenly witnesses in 1 John v. 7, 8. of which we have given an engraved facsimile, *infra*, Vol. IV. Part II. Ch. V. Sect. V. § VI. Wetstein, Semler, and other Protestant critics charged the editors with having altered the text, in order to make it conformable to the Latin Vulgate; but this charge has been refuted by Goeze and Griesbach. Their vindication is pronounced satisfactory by Michaelis (who considers the Apocalypse to be the best edited part of the Complutensian Greek Testament); and also by his annotator, Bishop Marsh, who states that this charge, *in general*, is not true. For though he is of opinion, that in some few single passages,—as in Matt. x. 25. and 1 John v. 7.—they follow the Vulgate in opposition to all the Greek manuscripts, he has ascertained, from actual collation, that there are more than two hundred passages in the Catholic Epistles, in which the Complutensian Greek text differs from the text of the Vulgate, as printed in the Complutensian edition.

The manuscripts used for this edition are characterised as being very antient and very correct, but this assertion is contradicted by internal evidence. The manuscripts themselves, which were deposited in the library at Alcala, are no longer in existence [1]; and it is a most remarkable fact, that "wherever modern Greek manuscripts, manuscripts written in the thirteenth, fourteenth, or fifteenth centuries, differ from the most antient Greek manuscripts, and from the quotations of the early Greek fathers, in characteristic readings, the Complutensian Greek Testament almost invariably agrees with the modern, in opposition to the antient manuscripts. There cannot be a doubt, therefore, that the Complutensian text was formed from modern manuscripts alone." (Bishop Marsh's Divinity Lectures, part i. p. 95.) The researches of the Danish professor Birch have shewn that the Complutensian editors have made no use whatever of the Codex Vaticanus, though they boasted of valuable manuscripts being sent to them from the Vatican library.

3. Simonis Colinæi.—Ἡ Καινη Διαθηκη. Ἐν λευτετια των παρησιων, παρα τω Σιμωνι Κολινχιω, δεκεμβριου μηνος δευτερου φθινοντος, ετει απο της θεογονιας α. φ. λ. δ. (Paris, 1534, 8vo.)

An edition of singular rarity, beauty, and correctness. Colinæus was a very careful printer. He has been unjustly charged with partiality in following some unknown manuscripts; but from this accusation he has been fully exonerated by Dr. Mill and Wetstein.

4. Novum Testamentum, Græce. Lutetiæ, ex officina Roberti Stephani Typographi, Typis Regiis. 1546, 12mo. 1549, 12mo. 1550, folio.

The *first* of these editions is usually called the *O mirificam Edition*, from the introductory sentence of the preface, *O mirificam regis nostri optimi et præstantissimi principis liberalitatem*. It has always been admired for the neatness of its typography, as well as for its correctness, *only twelve* errata (it is said) having been discovered in it. Robert Stephens compiled this edition chiefly from the Complutensian, and the fifth edition of Erasmus, and from fifteen antient manuscripts in the Royal Library at Paris, which were collated for him by his son Henry, then a young man of only 18 years of age. Griesbach

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[1] Great anxiety prevailed in the literary world, in the course of the last century, to examine the manuscripts from which the Complutensian Polyglott was composed. Professor Moldenhawer, who was in Spain in 1784, went to Alcala for the express purpose of discovering those manuscripts, and there learnt, to his inexpressible chagrin, that about 35 years before, they had been sold by a very illiterate librarian, who wanted room for some new books, *como membranas inutiles* (as useless parchments), to one Toryo, a dealer in fire-works, as materials for making rockets! Martinez, a man of learning, and particularly skilled in the Greek language, hearing of the circumstance soon after they were sold, hastened to rescue these treasures from destruction. He arrived time enough to save a few scattered leaves, which are stated to be now preserved in the library at Alcala. It does not, however, appear that Moldenhawer saw these fragments. "Oh!" says Michaelis, with becoming indignation, "that I had it in my power to immortalize both librarian and rocket-maker! The author of this inexcusable act—this prodigy of barbarism—was the greatest barbarian of the present (18th) century, and happy only in being unknown." Michaelis, vol. ii. pp. 440, 441.

(tom. i. proleg. pp. xiv—xxxi.) has given a long and critical examination of this edition, and of the manuscripts consulted by Stephens for his three editions. Stephens's first edition differs from the Complutensian text in 581 instances, exclusive of the Apocalypse, in which he closely follows Erasmus.

The *second* edition closely resembles the first in its exterior appearance, but differs from it in 47 places; of which four are doubtful readings, 37 not genuine, and 26 genuine; so that this latter edition has eleven readings of less authority than the former, to which however it is preferred on account of its greater rarity and correctness. It is this second edition which has the remarkable erratum *pulres* for *plures*, in the last line but one of the first page of the preface, occasioned by the transposition of a single letter.

The *third* edition of 1550, in folio, is a chef-d'œuvre of splendid typography. It was once supposed to have been formed entirely on the authority of Greek manuscripts, which Stephens professes, in his preface, to have collated for that purpose, a second and even a third time. So far, however, was this from being the case, that the researches of critics have shown that, except in the Apocalypse, it is scarcely any thing more than a reprint of Erasmus's fifth edition. Though its value as a critical edition is thus considerably reduced, the singular beauty of its typography (which has rarely been exceeded in modern times), has caused it to be considered as a distinguished ornament to any library. Robert Stephens reprinted the Greek New Testament at Geneva in 1551, in 8vo. with the Vulgate and Erasmus's Latin versions, and parallel passages in the margin. This is the scarcest of all his editions, and is remarkable for being the first edition of the New Testament divided into verses.

5. Novum Testamentum, cum versione Latina veteri, et nova Theodori Bezæ. Genevæ, folio, 1565, 1576, 1582, 1589, 1598.

The New Testament of 1565 is the first of the editions conducted by Theodore Beza, who was a native of France and a protestant, and fled to Switzerland on account of his religion. "The critical materials which he employed were for the most part the same as those which had been used by Robert Stephens. But he had likewise the advantage of that very antient manuscript of the Gospels and the Acts, which he afterwards sent to the university of Cambridge, and which is known by the name of the Codex Bezæ. He had also a very antient manuscript of St. Paul's Epistles, which he procured from Clermont in France, and which is known by the name of the Codex Claromontanus. Lastly, he had the advantage of the Syriac version, which had been lately published by Tremellius, with a close Latin translation. But the use which he made of his materials was not such as might have been expected from a man of Beza's learning. Instead of applying his various readings to the emendation of the text, he used them chiefly for polemical purposes in his notes. In short, he amended Stephens's text in not more than fifty places; and even these emendations were not always founded on proper authority." (Bishop Marsh's Lectures, part i. p. 109.) Beza's *third* edition of 1582 is considered as the most complete of those printed under his own eye: but all his editions have the Vulgate Latin version, and a new one of his own, together with philological, doctrinal, and practical notes. The edition of 1598, being esteemed the most accurate of any that had before been published, was adopted as the basis of the English version of the New Testament, published by authority in 1611. This testimony of the Anglican church is highly honourable to its merit. The reprint of Beza's Testament, at Cambridge (1642 folio), with the addition of Joachim Camerarius's notes, is considered as the *editio optima*.

6. Novum Testamentum Græcè. Lugd. Bat. Ex Officina Elzevirana, 12mo. 1624.

This is the first of the celebrated Elzevir editions, and deserves (says Bishop Marsh) to be particularly noticed, because the text of the Greek Testament, which had fluctuated in the preceding editions, acquired in this a consistency, and seemed, during upwards of a century, to be exposed to no future alterations. The text of this edition has been the basis of almost every subsequent impression. Wetstein adapted his various readings to it; and it has acquired the appellation of "*Textus Receptus*." "The person who conducted this edition (for Elzevir was only the printer) is at present unknown; but, whoever he was, his critical exertions were confined within a narrow compass. The text of this edition was copied from Beza's text, except in about fifty places; and in these places the readings were borrowed partly from the various readings in Stephens's margin, partly from other editions, but certainly not from Greek manuscripts. The *textus receptus* therefore, or the text in common use, was copied, with a few exceptions, from the text of Beza. Beza himself closely followed Stephens: and Stephens (namely in his third and chief edition) copied solely from the fifth edition of Erasmus, except in the Revelation, where he followed sometimes Erasmus, sometimes the Complutensian edition. The text therefore in daily use resolves itself at last into the Complutensian and the Erasmian editions." (Bishop Marsh's Lectures, part i. p. 110.)

The Elzevir edition of 1624 was reprinted at Leyden in 1633, and a third time in 1641, at Amsterdam in 1656, 1662, 1670, and 1678, and also at Sedan, in 1628, Gr. — Of these various impressions, the Leyden edition of 1633 is the best and in most request: it is the first that has the text divided into separate verses. The edition printed by Jannon, at Sedan, has long been regarded as a typographical curiosity. It is, however, greatly inferior in point of execution to the beautifully small and clear edition printed by Bleau at Amsterdam in 1633. (Brunet, Manuel, tom. iii. pp. 432, 433. Dibdin's Introd. to the Classics, vol. i. pp. 136, 137.) Good copies of these miniature editions are scarce and dear; but they are both surpassed in smallness of size and in typographical neatness by the London edition of 1827 published by Mr. Pickering. See No. 46. p. 27. *infra.*

7. Novum Testamentum, studio et labore Stephani CURCELLÆI. Amstelædami, 1658, 12mo. 1675, 1685, 12mo. 1699. 8vo. Gr.

All the editions of Curcellæus or Courcelles are in great repute for their beauty and accuracy; the text is formed on that of the Elzevirs. He has collected the greatest number of various readings to be found in any edition of the New Testament prior to that in the sixth volume of Bishop Walton's Polyglott. These various lections are given from a collation of manuscripts and printed editions, and are partly at the foot of the page, and partly at the end of the Acts and St. Paul's Epistles. Curcellæus has also given a valuable collection of parallel passages. The edition of 1675 contains a prologue or preface to St. Paul's Epistles, which Boecler had printed a few years before from a manuscript brought from the East by Stephen Gerlachius, and differs from the first edition only in having all the various readings placed at the foot of the page. The third and fourth editions were printed after the death of Curcellæus, and differ from the second only in having the text printed in columns. In 1695, John Gottlieb Moller, a divine of Rostock, published a dissertation against the Curcellæan editions, entitled *Curcellæus in editione originalis N. T. textus variantium lectionum et parallelorum Scripturæ Locorum additamentis vestita, socinizans.* Rumpæus (Com. Crit. ad Nov. Test. p. 280.) has charged Courcelles with unnecessarily multiplying various readings, and making them from conjecture, in order to subserve the Socinian scheme. Michaelis admits that these charges are not wholly unfounded. The passages noticed by Rumpæus are 1 John v. 7.; John x. 30. and xvii. 22., concerning the doctrine of the Trinity; Rom. ix. 5. 1 John v. 20., and John xvii. 3. concerning the Son of God; and Rom. iii. 25. Matt. xxvi. 39. 42. concerning the satisfaction made by Jesus Christ. All the editions of Curcellæus are scarce and dear.

8. Novum Testamentum, Gr. Lat. in the fifth volume of the London Polyglott, described in p. 29. *infra.*

This edition is deserving of particular notice, as being the first edition of the New Testament that is furnished with a complete critical apparatus. The text is that of Robert Stephens's folio edition of 1550, whose various readings Bishop Walton has incorporated in his sixth volume; and in addition to them he has given a collection of extracts from sixteen Greek manuscripts, which were collated under the direction of Archbishop Usher. "They are described at the head of the collation in the sixth volume by Walton himself; and a further account of them is given in the Prolegomena to Mill's Greek Testament, (§ 1372—1396), and in Michaelis's Introduction to the New Testament, (vol. ii. chap. viii.) But the extracts from the Greek manuscripts were neither the sole nor the chief materials which the Polyglott afforded for the emendation of the Greek text. In addition to the Latin Vulgate, it contains the Syriac, the Arabic, and the Ethiopic versions of the New Testament, with the Persian in the Gospels. And these oriental versions are not only arranged in the most convenient manner, for the purpose of comparing them with the Greek, but they are accompanied with literal Latin translations, that even they, who are unacquainted with the oriental languages, might still have recourse to them for various readings, though indeed with less security, as every translator is liable to make mistakes." — (Bishop Marsh's Lectures, part ii. p. 5.)

9. Της Καινης Διαθηκης Απαντα. Novi Testamenti Libri Omnes. Accesserunt Parallela Scripturæ Loca, nec non variantes Lectiones ex plus 100 MSS. Codicibus et antiquis versionibus collectæ. Oxonii, e Theatro Sheldoniano. 1675, 8vo.

This edition was superintended by the learned Dr. John FELL, Bishop of Oxford, whose design in giving it to the public was, to remove the apprehensions which had been raised in the minds of many persons ignorant of criticism, relative to the supposed uncertainty of the Greek text in the New Testament, by the great number of various lections contained in Bishop Walton's Polyglott. To show how little the integrity of the text was affected by them, Bishop Fell printed them under the text, that the reader might the more easily compare them. To the readings copied from the London Polyglott, he added those quoted by Curcellæus, and the Barberini readings, also Marshall's extracts from the Coptic and

Gothic versions, and the readings of twelve Bodleian, four Dublin, and two Paris manuscripts. As Bishop Fell's edition sells at a low price, it may be substituted for the more expensive critical editions of the New Testament by those who cannot purchase them. The text is formed according to that of Robert Stephens, and the Elzevirs; though Wetstein has accused it of retaining the errors of the former, as well as of some of Walton's Polyglott. Bishop Fell's edition was reprinted at Leipsic in 1697 and 1702, and at Oxford in 1703, in folio. This magnificent edition, which takes its name from the editor, Dr. Gregory, contains no accession of critical materials, and sells at a low price.

10. Η Καινη Διαθηκη. Novum Testamentum Græcum, cum lectionibus variantibus MSS. Exemplarium, Versionum, Editionum, SS. Patrum et Scriptorum Ecclesiasticorum, et in easdem notis. Studio et labore Joannis Millii, S.T.P. Oxonii, e Theatro Sheldoniano. 1707. folio.

The labour of thirty years was devoted to this edition by Dr. Mill, who finished it only fourteen days before his death. The text, which is that of Robert Stephens's edition of 1550, is beautifully printed; and the various readings and parallel passages are placed below. Dr. Mill has inserted all the previously existing collections of various readings; he collated several original editions, procured extracts from hitherto uncollated Greek MSS. and revised and augmented the extracts from the Gothic and Coptic versions which had appeared in Bishop Fell's edition; and added numerous readings from other antient versions, and from the quotations of the New Testament in the writings of the fathers. The prolegomena contain a treasure of sacred criticism. Michaelis observes that, "notwithstanding those of Wetstein, they still retain their original value, for they contain a great deal of matter which is not in Wetstein; and of the matter which is common to both, some things are more clearly explained by Mill." This edition was reprinted by Kuster at Rotterdam, in 1710, in folio, with the readings of twelve additional MSS., some of which had been previously but imperfectly collated. Whatever readings were given in Mill's appendix, as coming too late for insertion under the text, were in this second edition transferred to their proper places. In point of accuracy, however, Kuster's edition is considered inferior to that of Dr. Mill. There are copies of Kuster's edition with the date of Amsterdam 1723 in the title-page; but Masch says that it probably is nothing more than the edition of 1710 with a new title-page. Some copies are also dated 1746. To render this edition more easy of reference, the Rev. Joseph Hallett, jun. a learned dissenting minister, in 1728, published an Index, containing an account of the MSS. consulted by Mill and Kuster; intitled *Index Librorum MSS. Græcorum et Versionum Antiquarum Novi Fœderis, quos viri eruditissimi J. Millius et L. Kusterus cum tertiâ editione Stephanicâ contulerunt.* This publication is in 8vo., and is not of common occurrence.

The various readings of Dr. Mill, amounting to 30,000, were attacked by Dr. Whitby, in 1710, in an elaborate work entitled *Examen Variantium Lectionum Johannis Millii*, with more zeal than knowledge of the sacred criticism. It was afterwards annexed to Whitby's Commentary on the New Testament. Dr. W.'s arguments were applied by Anthony Collins against Divine Revelation, in his Discourse on Free-thinking; which was refuted by Dr. Bentley under the assumed title of *Phileleutherus Lipsiensis*, "whose reply," says Bishop Marsh, "has been translated into several foreign languages, and should be studied by every man who is desirous of forming just notions of biblical criticism." (Lectures, part ii. p. 13.)

11. Dr. Edward Wells published an edition of the Greek Testament, at Oxford, in 4to. in detached portions, between the years 1709 and 1719. It is noticed among the commentaries *infra*, in this Appendix; but "as it exhibits a corrected text of the Greek Testament, it claims also a place in the present list of editions, though subsequent improvements in sacred criticism have in a great measure superseded the emendations of Dr. Wells." (Bishop Marsh.) Dr. Nares, in his Strictures on the Unitarian Version of the New Testament, has made frequent and honourable mention of the critical labours of Wells.

12. Η Καινη Διαθηκη. Novum Testamentum, post priores Steph. Curcellæi et D. D. Oxoniensium labores. Cum prolegomenis G.D.T.M. et notis in fine adjectis. Amstelodami, ex Officina Wetsteniana. 1711, 1735, small 8vo.

These are most beautiful editions, but the second is said to be the most accurate. The editor of the *first* was Gerard von Maestricht (*Gerardus De Trajecto Mosæ*) a syndic of the republic of Bremen; the *second* was revised by the celebrated critic J. J. Wetstein. Having been published by his relative Henry Wetstein, a bookseller of Amsterdam, these editions of the New Testament are sometimes improperly called Wetstein's; and from the

name of Curcellæus being printed in the title, they are in most catalogues erroneously styled *Nov. Test. Græc. Curcellæi.*

The text is formed on the second Elzevir edition of 1633, and Curcellæus's editions. It has the most judicious selection of parallel texts ever appended to any edition of the New Testament. These are placed immediately under the Greek text, and below them is a selection of various readings, taken from upwards of 100 manuscripts and versions. Prefixed are very useful prolegomena, containing an account of manuscripts and collectors of various readings, with 43 critical canons to enable the reader to determine, concerning the various lections exhibited in the work; an abstract of Dr. Whitby's *Examen* above noticed; and the prefaces of Henry Wetstein, Curcellæus, and Bishop Fell. These editions are ornamented with an engraved frontispiece, copied from that of the splendid folio Paris edition of 1642, a plan of Jerusalem, an ichnograph of the Temple, and two maps. At the end there are 38 pages of critical notes, containing an examination of the most important various readings which occur in the course of the work. Michaelis does not speak very highly of the edition of 1711; but Dr. Dibdin says that, upon the whole, the edition of 1735 "may be considered as the very best critical duodecimo (rather small octavo) edition of the Greek Testament, and the biblical student will do well to procure so valuable and commodious a publication." (On the Classics, vol. i. p. 97.)[1]

13. Acta Apostolorum Græco-Latina, Literis Majusculis. E Codice Laudiano characteribus uncialibus exarato et in Bibliotheca Bodleiana adservato, descripsit ediditque Tho. HEARNIUS, A. M. Oxoniensis, qui et Symbolum Apostolorum ex eodem codice subjunxit. Oxonii. E Theatro Sheldoniano, 1715. 8vo.

The Codex Laudianus of which this edition is a transcript, is described in Part I. Chap. III. §4. of the present volume: a fac-simile of the MS. is prefixed. This is the scarcest of all Mr. Hearne's publications: the impression was limited to one hundred and twenty copies, at *ten shillings* each. A copy was sold at the sale of the Rev. Dr. Heath's library, in 1810, for the sum of *thirteen pounds two shillings*: it now adorns the very valuable library of the Writers to his Majesty's Signet at Edinburgh. There is another copy in the Library of the British Museum.

14. The New Testament in Greek and English, containing the Original Text, corrected from the authority of the most authentic Manuscripts, and a new Version, formed agreeably to the Illustrations of the most learned Commentators and Critics. With Notes and various Readings. [By W. MACE.] London, printed for J. Roberts, 1729. 2 vols. 8vo.

This is a beautifully printed book; whose editor has altered various passages in conformity with the Arian hypothesis. His arbitrary alterations and bold criticisms were exposed by Dr. Leonard Twells in *A Critical Examination of the late New Text and Version of the Greek Testament.* London, 1732, 8vo. Michaelis has also very severely and justly censured the very great liberties taken by Mace. Introd. to N. T. vol. ii. pp. 463, 464.

15. Η Καινη Διαθηκη. Novum Testamentum Græcum. Edente Jo. Alberto BENGELIO. Tubingæ, 1734, 4to. 1763, 4to.

This is an excellent edition, formed with an extraordinary degree of conscientiousness, sound judgment, and good taste. John Albert Bengel, or Bengelius, as he is generally called in this country, abbot of Alpirspach in the duchy (present kingdom) of Wirtemburg, was led to direct his attention to sacred criticism, in consequence of serious and anxious doubts arising from the deviations exhibited in preceding editions; and the result of his laborious researches was, the edition now under consideration. The text is preceded by an *Introductio in Crisin Novi Testamenti*, and is followed by an *Epilogus* and *Appendix.*

The text is not formed on any particular edition, but is corrected and improved according to the editor's judgment; and so scrupulous was Bengel, that he studiously avoided inserting any reading which did not exist in some printed edition, except in the Apocalypse; in which book alone he inserted readings that had never been printed, because it had been printed from so few manuscripts, and in one passage had been printed by Erasmus from no manuscript whatever. Beneath the text he placed some select readings, reserving the evidence in their favour for his Apparatus Criticus. His opinion of these

[1] In 1720, the celebrated critic, Dr. Richard Bentley, circulated proposals for a new edition of the Greek Testament, with various lections, which was never executed. The proposals themselves are printed in the Biographia Britannica, (article *Bentley*, note *K.*); and the illustrative specimen, Rev. xxii. is given in Pritius's Introd. ad Lect. Nov. Test. pp. 415—419.

marginal readings he expressed by the Greek letters α, β, γ, δ, and ε, and some few other marks. Thus α denotes that he held the reading to be genuine; β, that its genuineness was not absolutely certain, but that the reading was still preferable to that in the text; γ, that the reading in the margin was of equal value with that in the text, so that he could not determine which was preferable; δ, that the reading in the margin was of less value; and ε, that it was absolutely spurious, though defended by some critics. Bengel's edition was printed, after his death, by Burke, at Tubingen in 1763, 4to. with important corrections and additions. Several small impressions of Bengel's Greek Testament have been printed in Germany, without the Critical Apparatus; viz. at Stutgard, 1734, 1739, 1753, 8vo.; at Tubingen, 1762, 1776, 1790, 8vo.; and at Leipsic, 1737, 8vo.

16. Η Καινη Διαθηκη. Novum Testamentum Græcum editionis receptæ, cum Lectionibus Variantibus Codicum MSS. Editionum aliarum, Versionum et Patrum, necnon Commentario pleniore ex Scriptoribus veteribus, Hebræis, Græcis, et Latinis, historiam et vim verborum illustrante. Opera et studio Joannis Jacobi Wetstenii. Amstelædami. 1751, 1752, 2 vols. folio.

Of all the editions of the New Testament, this is pronounced by Michaelis to be the most important, and the most necessary to those who are engaged in sacred criticism. Wetstein's Prolegomena, which contain a treasure of sacred criticism, were first published in 1730. The text is copied from the Elzevir editions; the verses were numbered in the margin; and the various readings, with their authorities (containing a *million* of quotations), are placed beneath the text.

Wetstein's edition is divided into four parts, each of which is accompanied with Prolegomena, describing the Greek manuscripts quoted in it. The first part contains the four Gospels; the second, the Epistles of St. Paul; the third, the Acts of the Apostles, and the Catholic Epistles; and the fourth, the Apocalypse. To the last part are annexed two Epistles in Syriac, with a Latin version; which, according to Wetstein, were written by Clement of Rome. But Dr. Lardner has shewn that they are not genuine. (Works, 8vo. vol. xi. pp. 197–226. 4to. vol. v. pp. 432–446.) The critical observations on various readings, and on the interpretation of the New Testament, "must be studied," says Bishop Marsh, "by every man who would fully appreciate the work in question." Michaelis has criticised the labours of Wetstein with great severity; but the latter has been vindicated by Bishop Marsh, both in his notes on Michaelis (pp. 865–877), and in his Divinity Lectures (part ii. pp. 21–23).

17. Η Καινη Διαθηκη, sive Novum D. N. J. C. Testamentum Græcum cum Variantibus Lectionibus, quæ demonstrant Vulgatam Latinam ipsis è Græcis Codicibus hodienum extantibus Authenticam. Accedit Index Epistolarum et Evangeliorum, Spicilegium Apologeticum, et Lexidion Græco-Latinum. Cura et Opera P. Hermanni Goldhagen. Editio Catholica et Novissima. Moguntiæ, 1753. 8vo.

Michaelis states that he has never been able to discover from what edition Goldhagen took his text: he has given fifty-two readings from the Codex Molshemiensis, a manuscript containing the Gospels, Acts, and Epistles, and which formerly belonged to the college of Jesuits at Molsheim in Alsace. (Introd. to New Test. vol. ii. part i. pp. 283. 490.) The book is not common: a copy is in the British Museum.

18. Η Καινη Διαθηκη. Novum Testamentum Græcum. In Sectiones divisit, Interpunctiones accurate posuit, et Dispositionem Logicam adjecit Christianus Schoettgenius. Lipsiæ, 1744; 1749, 8vo. Wratislaviæ, 1765. 8vo.

The divisions into sections and the punctuation are reputed to be judiciously executed. The ordinary divisions of chapters and verses are retained in the margin. An account of the principal alterations is given in the appendix.

19. Novum Testamentum Græcum ad fidem Græcorum solum MSS. nunc primum expressum, adstipulante Jo. Jac. Wetstenio, juxta Sectiones Alberti Bengelii divisum; et novâ interpunctione sæpius illustratum. Accessere in altero volumine emendationes conjecturales virorum doctorum undecunque collectæ. Londini, cura, typis et sumptibus G. [ulielmi] B. [owyer.] 1763. 12mo. 2 vols.

A very valuable edition, and now scarce; it was reprinted in 1772, but not with the same accuracy as the first edition. The conjectures were published in a separate form in

1772, and again in 4to. in 1782, to accompany a handsome quarto edition of the Greek Testament, which was published by Mr. Nichols in 1783, with the assistance of the Rev. Dr. Owen. It is now exttemely rare and dear. The conjectures were reprinted in 1812 with numerous corrections and additions. In his edition of the New Testament, Mr. Bowyer adopted the emendations proposed by Wetstein. [1]

20. Novum Testamentum, Græce et Latine, Textum denuo recensuit, Varias Lectiones numquam antea vulgatas collegit — Scholia Græca — addidit — Animadversiones Criticas adjecit, et edidit Christ. Frid. MATTHÆI. Rigæ, 1782–1788, 12 vols. 8vo.

Of Professor Matthæi's recension of manuscripts some account has already been given in Part I. Chap. III. Sect. III. § 1. of this volume. "The scurrility, which the professor mingled in his opposition to Griesbach's system of classification, tended greatly to injure the work at the time of its appearance, and to lower the author in the esteem of the candid and moderate; but now that the heat of controversy has cooled down, the value of his labours begins to be more highly appreciated, and more impartially appealed to, on the subject of the various readings of the Greek text." (Dr. Henderson's Biblical Researches, p. 58.) The late Bishop Middleton considered it as by far the best edition of the Greek Testament extant; and though Michaelis has criticised it with considerable severity, he nevertheless pronounces it to be absolutely necessary for every man who is engaged in the criticism of the Greek Testament. As, however, Matthæi undertook a revision of the Greek text on the authority of *one* set of manuscripts of the Byzantine family, Bishop Marsh regrets that he made so partial an application of his critical materials. "And since no impartial judge can admit that the genuine text of the Greek Testament may be established as well, by applying only a *part* of our materials, as by a judicious employment of the whole, the edition of Matthæi is only so far of importance, as it furnishes new materials for future uses; materials, indeed, which are accompanied with much useful information and many learned remarks." (Bishop Marsh's Lectures, part ii. p. 31.)

21. Novum Testamentum Græce. Ad Codices Mosquenses utriusque Bibliothecæ S.S. Synodi et Tabularii Imperialis, item Augustanos, Dresdenses, Goettingenses, Gothanos, Guelpherbytanos, Langeri, Monachienses, Lipsienses, Nicephori et Zittaviensem, adhibitis Patrum Græcorum Lectionibus, Editionibus N. Testamenti principibus et Doctorum Virorum Libellis criticis, iterum recensuit, Sectiones majores et minores Eusebii, Euthalii, et Andreæ Cæsariensis notavit, primum quoque nunc Lectiones Ecclesiasticas, ex usu Græcæ Ecclesiæ designavit, ac Synaxaria Evangeliarii et Praxapostoli addidit, et Criticis interpositis Animadversionibus edidit Christianus Fridericus de MATTHÆI. Wittenbergæ, 1803–1806, 3 tomis 8vo.

This *second* edition of Matthæi's Greek Testament is seldom to be met with. A copy of the first volume is in the library of the British Museum. The critical annotations of the editor are placed at the end of the volume; the various readings are at the foot of each page.

22. Η Καινη Διαθηκη. The New Testament collated with the most approved manuscripts; with select notes in English, critical and explanatory, and references to those authors who have best illustrated the sacred writings. By Edward HARWOOD, D.D. London, 1776, 2 vols. 12mo. 1784, 2 vols. 12mo.

"This edition," says the learned annotator of Michaelis, "is certainly entitled to a place among the critical editions of the Greek Testament, though it is not accompanied with various readings: for, though Dr. Harwood has adopted the common text as the basis of his own, he has made critical corrections wherever the received reading appeared to him to be erroneous. The manuscripts, which he has generally followed when he departs from the common text, are the Cantabrigiensis in the Gospels and Acts, and the Claromontanus in the Epistles of Saint Paul." These Dr. Harwood considered as approaching the nearest of any manuscripts now known in the world to the original text of the sacred records. "It is not improbable that this edition contains more of the antient

[1] Dr. Griesbach's first edition of the New Testament should, in strictness, be noticed here; but as it is superseded by his second and greatly improved edition, described in pp. 21, 22. *infra*, it is here designedly omitted. The edition of Koppe, being accompanied with a commentary, is noticed *infra*, among the commentators on the New Testament.

and genuine text of the Greek Testament than those which are in common use: but as no single manuscript, however antient and venerable, is entitled to such a preference as to exclude the rest, and no critic of the present age can adopt a new reading, unless the general evidence be produced, and the preponderancy in its favour distinctly shewn, the learned and ingenious editor has in some measure defeated his own object, and rendered his labours less applicable to the purposes of sacred criticism." (Bishop Marsh's Michaelis, vol. ii. part ii. pp. 884, 885.) At the end of the second volume there is a catalogue of the principal editions of the Greek Testament, and a list of the most esteemed commentators and critics. The work is very neatly printed; and under the Greek text are short critical notes in English, chiefly relating to classical illustrations of Scripture. In the list of commentators and critics, those are most commended by Dr. Harwood who favour the Socinian scheme, to which he was strongly attached, and he therefore admitted or rejected a variety of readings, according as they favour or oppose the Socinian doctrine.

23. Novum Testamentum Græcum, è Codice MS. Alexandrino, qui Londini in Bibliothecâ Musei Britannici asservatur, descriptum à Carolo Godofredo Woide. Londini, ex prelo Joannis Nichols, typis Jacksonianis, 1786. folio.

This is an elegant fac-simile edition of the Alexandrian Manuscript, which is preserved in the British Museum, and is described in Part I. Chap. III. Sect. III. § 2. of this volume, *supra*. Twelve copies were printed on vellum. The fac-simile itself fills two hundred and sixty pages: and the preface, comprising twenty-two pages, contains an accurate description of the Manuscript, illustrated by an engraving representing the style of writing in various manuscripts. To this is subjoined an exact list of all its various readings, in eighty-nine pages; each reading is accompanied with a remark, giving an account of what his predecessors Junius (i. e. Patrick Young) Bishop Walton, Drs. Mill and Grabe, and Wetstein, had performed or neglected. The preface of Woide, and his collection of various readings, were reprinted, with notes, by Professor Spohn, at Leipsic, in 1790, in 8vo. To complete this work there should be added the following: *Appendix ad Editionem Novi Testamenti Græci, è Codice Alexandrino descripti à C. G. Woide. Oxonii: è Typographeo Clarendoniano*, 1799. folio. This splendid work was edited by the Rev. Dr. Ford, who added many useful notes. Long before Dr. Woide executed his fac-simile edition of the New Testament from the Alexandrian manuscript, it had been suggested to King Charles I., to cause a fac-simile of the *entire* MS. to be engraved. But the importance and value of such an undertaking do not appear to have been understood—at least they were not duly appreciated—by that monarch: he therefore refused to have it done. The circumstance is thus related by the industrious antiquary Aubrey, in his inedited "Remaines of Gentilisme and Judaisme," preserved among the Lansdowne MSS. in the British Museum, No. 231. folio 169. Writing on the disputed clause in 1 John v. 7. Aubrey says:—

"The last clause of this verse is not found in the ancient MSS. copies, e. g. that in the Vatican Library, and ye Tecla MS. in S^t^. James's Library and others: as it is not in an old MS. in Magdalen Coll: Library in Oxford. That at S^t^. James's was sent as a Present to King Charles the first, from Cyrillus Patriark of Constantinople: as a jewel of that antiquity not fitt to be kept amongst Infidels. Mr. .... Rosse (translator of Statius) gott him the place [of] was Tutor to ye D. of Monmouth who made him Library Keeper at S^t^. James's: he desired K. Cha. I. to be at ye chardge to have it engraven in copper plates: and told him it would cost but £200, but his Ma^ty^ would not yield to it. Mr. Ross sayd "that it would appeare glorious in History, after his Ma^ty's^ death." "Pish," sayd he, "I care not what they say of me in History when I am dead." H. Grotius, J. G. Vossius, Heinsius, &c. have made Journeys into England, purposely to correct their Greeke Testaments by this Copy in S^t^. James. S^r^. Chr. Wren sayd that he would rather have it engraved by an Engraver that could not understand or read Greek, than by one that did."—

The value of such an undertaking has been better understood in our times: and the British Parliament has nobly guaranteed the expense of the Fac-simile Edition, which is now in progress under the editorship of the Rev. H. H. Baber. See an account of it, *infra*, in No. 17. p. 38.

24. Novum Testamentum Græcum, ad Codicem Vindobonensem Græcè expressum: Varietatem Lectionis addidit Franciscus Carolus Alter. 1786, 1787, 2 vols. 8vo.

This edition differs entirely from those of Mill, Wetstein, and Griesbach. "The text of this edition is neither the common text nor a revision of it, but a mere copy from a single manuscript, and that not a very antient one, (the Codex Lambecii I.), in the imperial library at Vienna. The various readings, which are not arranged as in other editions, but printed in separate parcels as made by the collator, are likewise described from Greek manuscripts in the imperial library: and the whole collection was augmented by extracts

from the Coptic, Sclavonian, and Latin versions, which are also printed in the same indigested manner as the Greek readings. Alter's edition therefore contains mere materials for future uses." (Bp. Marsh's Lectures, part ii. p. 32.) Where the editor has discovered manifest errata in the Vienna manuscript, he has recourse to the text of Stephens's edition of 1546. — See a more copious account of this edition in Michaelis, vol. ii. pp. 880—882, where it is said that Alter's edition is a work with which no one engaged in sacred criticism can dispense.

25. Quatuor Evangelia, Græcè, cum Variantibus a textu Lectionibus Codd. Manuscriptorum Bibliothecæ Vaticanæ; Barberinæ Laurentianæ, Vindobonensis, Escurialensis, Havniensis, Regiæ; quibus accedunt Lectiones Versionum Syrarum Veteris, Philoxenianæ, et Hierosolymitanæ, jussu et sumptibus regiis edidit Andreas Birch. Havniæ, 1788, folio et 4to.

This splendid and valuable work, containing only the four Gospels, is the result of the united labours of Professors Birch, Adler, and Moldenhawer, who for several years travelled into Germany, Italy, France, and Spain, at the expense of the king of Denmark, in order to examine and collate the precious remains of sacred antiquity. Birch collated all the Greek manuscripts quoted, except those in the library of the Escurial, which were collated by Moldenhawer. The Syriac collations were made by Adler. A detailed account of these manuscripts is given in the Prolegomena; from which we learn that the manuscripts which passed under his inspection were very numerous. In the Vatican, forty were collated; in the Barberini library ten; in other Roman libraries, seventeen; in the libraries at Florence, and in other parts of Italy, thirty-eight; in the imperial library at Vienna, twelve; and in the royal library at Copenhagen, three. The text is from Robert Stephens's edition of 1550; but the great value of this splendid work, and in which it surpasses all former editions, consists, *first*, in the very complete extracts which are given from the celebrated *Codex Vaticanus* described in Part I. Chap. III. Sect. III. § 2. of this volume; and, secondly, in the extracts from the *Versio Syra Hierosolymitana*, which is remarkable for its agreement with the Codex Bezæ, where it is wholly unsupported by any other authority; a circumstance which shows the value and antiquity, not so much of the manuscripts themselves, as of the text which they contain.

In 1798, Professor Birch published, at Copenhagen, in 8vo. a collection of various readings to the Acts and Epistles, drawn from the same sources; intituled *Variæ Lectiones ad textum Actorum Apostolorum, Epistolarum Catholicarum et Pauli, e Codd. Græcis MSS. Bibliothecæ Vaticanæ, Barberinæ, Augustinianorum Eremitarum Romæ, Borgianæ Velitris, Neapolitanæ Regiæ, Laurentinianæ, S. Marci Venetorum, Vindobonensis Cæsareæ, et Hafniensis Regiæ, collectæ et editæ ab Andrea Birch, Theol. D. et Prof.*; in 1800, he published a similar collection of various readings to the Apocalypse; and in 1801, various readings to the four Gospels. The completion of the magnificent edition of the Greek Testament, begun in 1788, was prevented by a calamitous fire at Copenhagen, which consumed the royal printing office, together with the beautiful types and paper, which had been procured from Italy, for that purpose.

26. XIII Epistolarum Pauli Codex Græcus, cum Versione Latinâ vetere, vulgo Ante-Hieronymianâ, olim Boernerianus, nunc Bibliothecæ Electoralis Dresdensis, summâ fide et diligentiâ transcriptus et editus a C. F. Matthiæi. Meissæ, 1791; (reprinted in 1818) 4to.

Of the Codex Boernerianus, of which manuscript this publication is a copy, an account has been given in a former part of this volume. The transcript is said to be executed with great accuracy, and is illustrated with two plates.

27. Codex Theodori Bezæ Cantabrigiensis, Evangelia et Acta Apostolorum complectens, quadratis literis, Græco-Latinus. Academia auspicante venerandæ has vetustatis reliquias, summa qua fide potuit, adumbravit, expressit, edidit, codicis historiam præfixit, notasque adjecit, Thomas Kipling, S. T. P. Coll. Div. Joan. nuper socius. Cantabrigiæ e prelo academico, impensis Academiæ. 1793. 2 vols. folio.

This fac-simile of the Codex Bezæ (which manuscript has already been described) is executed with the utmost typographical splendour. In a preface of twenty-eight pages, the learned editor discusses the high antiquity of the manuscript; its nature and excellence; its migrations; the various collations of it which have been made at different times; and concludes with a very brief description of the manuscript itself, and an *Index Capitum*. To this succeeds the text of the manuscript, which is divided into two parts or volumes; the first ending with page 412, and the second containing pages 413 to 828. Opposite to the modern supplement, which concludes the Gospels, on page 657, is the end of the

Latin version of Saint John's third Epistle. Pages 829 to 854 contain Dr. Kipling's notes. The impression of this fac-simile was limited to two hundred and fifty copies; and it usually sells for six or eight guineas, according to the condition and binding of the copies. Dr. Kipling's fac-simile was criticised, with great severity, in the Monthly Review, (N.S.) vol. xii. pp. 241–246. And his preface was attacked, in no very courteous manner, in a pamphlet entitled '*Remarks on Dr. Kipling's Preface to Beza. Part the First. By Thomas Edwards, LL.D.*' 8vo. 1793. No second part ever appeared.

Although the execution of this noble undertaking did not answer the expectations of some learned men, in consequence of which it was held in comparatively little estimation for many years, yet its value is now more justly appreciated. "A critic of the first celebrity, who would have gladly seized an opportunity of exposing Dr. Kipling, was unable to detect the smallest error in the text. Porson himself collated the printed copy with the original manuscript: and the only fault he could detect, was in a *single* letter of the margin. This fact must surely place the value of Dr. Kipling's publication far beyond the reach of controversy." (Brit. Crit. vol. xi. p. 619.)

28. Novum Testamentum Græcè, Textum ad fidem Codicum Versionum et Patrum recensuit et Lectionis Varietatem adjecit D. Jo. Jac. GRIESBACH. Londini, et Halæ Saxonum, 1796, 1806. 2 vols. large 8vo. Editio secunda.

Of all modern critical editions of the Greek Testament, this of Griesbach is universally allowed to be the most valuable and complete, notwithstanding the different opinions entertained by some learned men relative to the correctness of his system of *recensions* or editions of manuscripts.

Dr. Griesbach commenced his critical labours, first, by publishing at Halle, in 1774, the historical books of the New Testament, under the following title: *Libri Historici Novi Testamenti, Græce, Pars i. sistens Synopsin Evangeliorum Matthæi, Marci, et Lucæ. Textum ad fidem Codd. Versionum et Patrum emendavit et lectionis varietatem adjecit Jo. Jac. Griesbach.* (2d edit. Halæ, 1797, 3d edit. Halæ, 1809.) 8vo. *pars ii. sistens Evangelium Johannis et Acta Apostolorum*, Halæ, 1775, 8vo. This edition was published as a manual or text book for a course of lectures which Professor Griesbach was at that time delivering at Jena, and in which he explained the first three evangelists *synoptically*, that is to say, by uniting together the three narrations of the same event. The received text, which is adopted, is divided into one hundred and thirty-four sections, and is printed in three columns; and Griesbach indicated by various marks the alterations which he judged necessary to be made. The various readings, taken from the edition of Mill, Bengel, and Wetstein, were not chosen until they had undergone a very severe revision; but this edition also contained other lections, which the learned editor found in manuscripts preserved in the British Museum at London, and also in the Royal Library at Paris.

In 1775, Dr. Griesbach published the Apostolical Epistles and the Apocalypse, in a similar manner; but as many persons had expressed themselves dissatisfied with his synoptical arrangement of the historical books, he printed another edition of them in 1777, in the usual order. This volume forms the *first* part of his *first edition*, of which the Epistles and Revelation, printed in 1775, are considered as the *second* part. A few copies were struck off in 4to, which are both scarce and dear. This edition is of a very convenient and portable size, and was that principally used in the Universities of Germany. Dr. Hales prefers it to the second edition, because he thinks that Griesbach was at that time more scrupulous of innovating upon the text than he afterwards was.

The first volume of the second edition appeared in 1796, in large octavo, with the imprint of *Londini et Halæ Saxonum* in the title-page; and the second with that of *Halæ Saxonum et Londini*, on account of the expense of the paper of the fine copies having been munificently defrayed by his Grace the late Duke of Grafton, at that time Chancellor of the University of Cambridge. These are most beautiful books, and are now only procurable at a very high price, though, through his Grace's liberality, they were originally sold, we believe, at twelve or fourteen shillings per volume. *Fifty copies* are said to have been struck off on large paper in quarto. But the whole of these two volumes was printed at Jena, under Griesbach's own eye.

In addition to the various readings exhibited in Griesbach's first edition, he has collated all the Latin Versions published by Sabatier and Blanchini; and has corrected the mistakes made by Mill, Bengel, and Wetstein, in their quotations from the oriental versions. He has also inserted the principal readings collected by Matthæi, Birch, and Alter, together with extracts from the two Wolfenbüttel manuscripts collated by Knittel; and has given the readings of the Sahidic version, furnished by Woide, Georgi, and Münter. Of the Armenian version a collation was made for him by M. Bredenkampf of Bremen; and the Sclavonic version was collated for him by M. Dobrowsky at Prague.

The first volume contains the four Gospels. To these are prefixed copious prolegomena, exhibiting a critical history of the printed text, a catalogue of all the manuscripts from

which various readings are quoted, and an account of the method pursued by Griesbach in executing this second edition, together with the principal rules for judging of various readings. The text is printed in two columns, the numbers of the verses being placed in the margin, below which are the various lections.

The second volume contains the remaining books of the New Testament, which is preceded by an introduction or preface, accounting for the delay of its appearance, and an account of the manuscripts consulted for that volume. At the end are *forty pages*, separately numbered, consisting of a *Diatribe* on the disputed clause relative to the three witnesses in 1 John v. 7, 8. and of additional various readings to the Acts of the Apostles, and Saint Paul's Epistles, with two pages of corrections. Griesbach's second edition was reprinted at London in 1809, in two elegant 8vo. volumes; one by Mr. Collingwood of Oxford, and the other by Mr. R. Taylor; the text is printed in long lines, and the notes in columns, and Griesbach's addenda of various readings are inserted in their proper places. A very few inaccuracies have been discovered in these insertions, which perhaps could hardly be avoided in a work of such minuteness. This edition, which consisted of one thousand copies, having been exhausted, a second London edition issued from the press of Messrs. R. & A. Taylor, in two volumes, 8vo. 1818. It is executed in the same handsome form as before, and possesses some advantages even over Griesbach's own second edition. In the first place, the addenda of various lections above noticed have been newly collated, and inserted in their various places with great accuracy. Secondly, the reading of Acts xx. 28. in the Vatican manuscript (which Griesbach could not give in consequence of Professor Birch, who collated it, having lost or mislaid his memorandum of that particular text) is here printed from a transcript obtained by Mr. R. Taylor from the keeper of the Vatican library. The reading of the clause in question, in the Codex Vaticanus, is thus determined to be conformable to the lection of the *Textus Receptus*, viz. *Την Εκκλησιαν του Θεου, the Church of God.* And lastly, as Griesbach in his Leipsic edition of 1805, preferred some readings different from those adopted in that of Halle, 1796—1806, a Synoptical Table is given indicating such differences. Bishop Marsh has given a high character of the labours of Dr. Griesbach, in his Divinity Lectures, part ii. pp. 44, 45. See some strictures on them in Dr. Hales's Treatise on Faith in the Holy Trinity, vol. ii. pp. 61—64.

To complete Griesbach's edition of the New Testament there should be added the following publications:

1. Curæ in Historiam Textus Græci Epistolarum Paulinarum. Jenæ, 1777, 4to.
2. Symbolæ Criticæ, ad supplendas et corrigendas variarum N. T. Lectionum Collectiones. Accedit multorum N. T. Codicum Græcorum Descriptio et Examen. Halæ, 1785, 1793, 2 vols. small 8vo.
3. Commentarius Criticus in Textum Græcum Novi Testamenti. Particula prima, Jenæ, 1798. Particula secunda, Jenæ, 1811.

29. Novum Testamentum, Græcè. Ex Recensione Jo. Jac. GRIESBACHII, cum selecta Lectionis Varietate. Lipsiæ, 1803—1807, 4 vols. imperial 4to. or folio.

This is a most sumptuous edition; the text is formed chiefly on that of Griesbach's second edition, and on that of Knappe noticed below. The type is large and clear; the paper beautiful and glossy; at the foot of the page are some select various readings; and each volume is decorated with an exquisitely engraved frontispiece.

30. Novum Testamentum, Græcè. Ex Recensione Jo. Jac. GRIESBACHII, cum selecta Lectionum Varietate. Lipsiæ, 1805, 2 vols. 8vo. 1825, 2 vols. 8vo.

This edition contains the text, together with a selection of the principal various readings, and an extract from the Prolegomena of the second edition. It is very neatly printed, and forms a valuable manual for constant reference. This is the edition now chiefly used in the universities of Germany. Griesbach's text has been reprinted at Cambridge in New England (North America), at the press of Messrs. Wells and Hilliard, in two handsome volumes, 1809, 8vo. The typography of the large paper copies is very beautiful. Griesbach's text has also been reprinted at the Glasgow University Press in 1817, 18mo. It is a most beautiful little book.

31. Evangelium secundum Matthæum, ex Codice Rescripto in Bibliotheca Collegii SSæ. Trinitatis juxta Dublin: Descriptum Opera et Studio Johannis BARRETT, S. T. P. Soc. Sen. Trin. Coll. Dublin. Cui adjungitur Appendix Collationem Codicis Montfortiani complectens. Dublini Æ dibus Academicis excudebat R. E. Mercier, Academiæ Typographus, 1801, 4to.

The Prolegomena fill fifty-two pages, and comprise, 1. A description of the manuscript itself, with an account of its age, and the mode of collating it adopted by the learned editor; and, 2. An elaborate dissertation reconciling the apparent discrepancies between the genealogies of Jesus Christ as recorded by the Evangelists Matthew and Luke. The fragments of the Codex Rescriptus are then exhibited in *sixty-four* fac-simile plates, and are also represented in as many pages in the common Greek small type. This truly elegant volume concludes with a collation of the Codex Montfortianus with Wetstein's edition of the New Testament, which occupies thirty five pages. An account of this manuscript is given in Part I. Chap. III. Sect. III. § 4.

32. Novum Testamentum Græcè. Recognovit atque insigniores lectionum varietates et argumentorum notationes subjecit Geo. Christian. KNAPPIUS. Halæ, 1797, 8vo.; 2d edit. Halæ, 1813, 2 vols. 8vo.; 3d edit. Halæ, 1824, 2 vols. 8vo.; Londini, 1824, 2 vols. in one, 8vo.

In this edition of the New Testament, which received the warm approbation of Griesbach in his preface to the splendid edition above noticed, Dr. Knappe has availed himself of Griesbach's labours; and has admitted into the text not only those readings which the latter considered to be of *undoubted* authority, but likewise some others which Dr. K. himself regarded as such, but without distinguishing either of them. Such words also, as it might on the same grounds be thought right to exclude from the text, as not originally belonging to it, are here enclosed in brackets, partly of the common kind, and partly formed on purpose for this edition. The most probable readings are marked with an asterisk: to all of them the word *alii* is prefixed, in order to distinguish them from the rest of these lections, which in reality are those in which the exegetical student is chiefly interested. Great attention is paid to typographical and grammatical accuracy, to the accents, and to the punctuation, which differ in this edition from those of Leusden or Gerard von Maestricht in more than three hundred places. Very useful summaries are likewise added under the text. This valuable edition is not common in England. The second impression, published in two volumes, in 1813, is very neatly printed, and is corrected throughout. In editing it Dr. K. has availed himself of Griesbach's second volume, which was not published when his first edition appeared. The third edition is a neat reprint of the second, of which the London edition is also a reprint.

33. Η Καινη Διαθηκη. The New Testament in Greek, according to the Text of Mill and Stephens, and the Arrangement of Mr. Reeves's Bible. [Edited by John REEVES, Esq.] London, 1803, 8vo.

This edition is printed with singular neatness.

34. Novum Testamentum Græcè, ex Recensione Griesbachii, nova Latina versione illustratum, indice brevi præcipuæ lectionum et interpretationum diversitatis instructum, edidit Henricus Augustus SCHOTT. Lipsiæ, 1805; Editio secunda, 1811; Editio tertia, 1825, 8vo.

The text is formed after that of Griesbach; under it are printed the most important various readings, together with very concise notes. The Latin version in the third edition professes to be so much corrected, as to be in effect a new translation.

35. Novum Testamentum Græcè. Lectiones Variantes, Griesbachii judicio, iis quas textus receptus exhibet anteponendas vel æquiparandas, adjecit Josephus WHITE, S.T.P. Linguarum Heb. et Arab. in Academia Oxoniensi Professor. Oxonii, e Typographeo Clarendoniano, 1808, 2 vols. crown 8vo.

This is a very neat and accurate edition. The Textus Receptus is adopted; and Professor White has contrived to exhibit in a very intelligible form — 1. Those readings which in Griesbach's opinion ought, either certainly or probably, to be removed from the received text; 2. Those various readings which the same editor judged either preferable or equal to those of the received text; and, 3. Those additions which, on the authority of manuscripts, Griesbach considers as fit to be admitted into the text. "An intermediate advantage to be derived from an edition thus marked is pointed out by the learned editor at the conclusion of his short preface; viz. that it may thus be seen at once by every one, how very little, after all the labours of learned men, and the collation of so many manuscripts and versions, is liable to just objection in the received text." (British Critic, vol. xxxiv. (O. S.) p. 386.

36. Novum Testamentum Græcum; juxta exemplar Wetstenii, Glasguæ, et J. J. Griesbachii, Halæ impressum: accedunt Prolegomena in

Evangelia, in Acta, et in Epistolas Apostolorum. Accurante Gulielmo Whitfield DAKINS. Editio Stereotypa, Londini, 1808, royal 8vo.

37. Novum Testamentum Græcum et Latinum, secundùm curam Leusdenii et Griesbachii, editum ab A. H. AITTON. Lugduni Batavorum, 1809, 18mo.

A neat impression, into the text of which the editor has introduced most of Griesbach's emendations.

38. Novum Testamentum Græcè. Lectiones Variantes Griesbachii præcipuas, necnon quamplurimas voces ellipticas, adjecit Adamus DICKINSON. Edinburgi, typis academicis. 12mo. 1811; edit. secunda, 1817.

This edition is avowedly designed for *young* students of the Greek Testament. The principal elliptical words are printed at the foot of the page; they are selected from Bos, Schoettgenius, and Leisner. The chief various readings of Griesbach are prefixed in four pages. The text is that of Dr. Mill, and is very neatly stereotyped.

39. Testamentum Novum Græcè, ad fidem Recensionis Schoettgenianæ; addita ex Griesbachii apparatu Lectionis varietate præcipuæ. Upsalæ; 8vo. 1820.

A reprint of Schoettgenius's text, which has been noticed in p. 17. of this Appendix, with the addition of select various readings from Griesbach.

40. Novum Testamentum Græcè. Ad fidem optimorum librorum recensuit A. H. TITTMANNUS. Lipsiæ, 1820, 18mo. Lipsiæ, 1824, 8vo.

The text of the edition, in 18mo., is a corrected one; that is, Professor Tittmann has inserted in it such various readings as are in his judgment preferable to those commonly received, and which have been approved by the most eminent critics; and he has printed an index of the altered passages at the end of the volume. Its portability, in addition to its intrinsic excellence, is no mean recommendation of it to students of the New Testament; the Greek characters, though small, being very distinctly and neatly stereotyped. The 8vo. edition of the same text is beautifully stereotyped. There are copies of both editions on fine paper.

41. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Manuale. Glasguæ, ex Prelo Academico: impensis Rivingtons et Cochran, Londini, 1821. 32mo.

This edition contains the Greek text only: it follows the text of Aitton, except in a few instances, in which the received readings are supported by the best authorities, and consequently are most to be preferred. This edition is beautifully printed on the finest blue-tinted writing paper: it was read SIX TIMES, with the utmost care, in passing through the press, and will be found to be unusually accurate. No contractions are used.

42. Novum Testamentum Græco-Latinum. Vulgata Interpretatione Latina Editionis Clementis VIII. Græco Textui ad Editionem Complutensem diligentissime expresso e regione opposita. Studio et curâ Petri Aloysii GRATZ. Tubingæ, 1821, 2 tomis 8vo.

An edition which is not of very common occurrence in this country. The first part or volume contains the four Gospels; the second, the remaining Books of the New Testament. The Greek text is a reprint of that in the Complutensian Polyglott, with the exception of the contractions, and the correction of some orthographic errors: opposite to this is the Latin Vulgate version, according to the Clementine Recension. At the foot of each page are exhibited various readings, from Robert Stephens's third edition, printed in 1550; from Matthæi's critical edition, and from Griesbach's last edition. To the labours of these editors Professor Gratz pays a brief but high tribute of commendation. In order to ensure correctness, the proof sheets were repeatedly read by the editor and his friends. After the editor's preface, follow the preface of Jerome on the four Gospels, addressed to Damasus, bishop of Rome, and Pope Clement VIIIth's preface to his edition of the Latin Vulgate Bible: together with a synopsis of the four Gospels, and parallel passages. The finer paper copies are very beautiful books: there is one in the Library of the BRITISH and FOREIGN BIBLE SOCIETY, from an examination of which the preceding description is drawn up. The frequent appeals made to the Complutensian text, and the extreme rarity of that Polyglott, concur to render this edition by Professor Gratz an acceptable present to the Biblical Critic.

43. Novum Testamentum. Textum Græcum Griesbachii et Knappii denuò recognovit, Delectu Varietatum Lectionis Testimoniis confirmatarum, Adnotatione cùm Criticâ tùm Exegeticâ et Indicibus Historico et Geographico, Vocum Græcarum Infrequentiorum et Subsidiorum Criticorum Exegeticorumque, instruxit Joannes Severinus VATER, Theol. Doct. et Prof. Hal. Halis Saxonum, 1824, 8vo.

"Of the various critical editions of the New Testament, which of late years have been given to the public, this is not only one of the neatest, but one of the cheapest: it is, in every respect, a practical edition, equally adapted to the lecture-room and to the private study. It will not, indeed, render unnecessary the critical labours of Wetstein, Griesbach, or Matthæi, but it will be a valuable substitute for them to those students who have not the time or the means of purchasing their costly but valuable labours. The following is the plan on which Professor Vater has formed his edition:

"The text of each book or epistle is exhibited in continuous paragraphs, with the numbers of the chapters and verses in the margin, for the convenience of reference; and in the Gospels the parallel passages are also referred to in the margin. The punctuation of the text is frequently improved. Below the text are exhibited, in long lines, the principal various readings, divested of Griesbach's stenographic marks, with the authorities on which they rest; and, beneath them, in two columns, are brief but satisfactory exegetical notes on passages which are really difficult. Four indexes are subjoined, viz. 1. Historical and Geographical, of the Names of Persons and Places, occurring in the New Testament; 2. Of the more difficult and uncommon Greek words; 3. Of the Manuscripts and other critical aids for determining various readings; and 4. Of Exegetical or Expository Aids, comprising a list of the best commentaries on particular books, chapters, or verses. . . . . The book is printed on two papers — one inferior, which is bad enough; the other on a better sort of paper, which is both easy to read, and pleasant to the eye." (Universal Review, vol. ii. pp. 683, 684.)

44. Η Καινη Διαθηκη. Novum Testamentum Græcè. Textui ante Griesbachium vulgo recepto, additur Lectionum Variantium earum præcipue, quæ à Griesbachio potiores censentur, Delectus. Basileæ, 1825. 2 tomis 8vo.

This very neat edition may occasionally be met with. The text is reprinted from an edition of the Greek Testament, edited at Basle by Andrew Birr, in 1749; who added a copious selection of Parallel Passages. The preface to the present edition is signed with the initial letters J. H. Whoever the editor may be, he has in many passages improved the punctuation, as well as the selection of parallel texts. Those various readings of Griesbach's which affect the sense are retained; and the editor has sometimes successfully vindicated the ordinary Greek text against the proposed alterations of that critic. The Epistle of Jude is placed immediately after St. Peter's second Epistle, on account of the similarity of its subject. The passages cited from the Old Testament are exhibited in a very distinct form.

45. Novum Testamentum Græcè. Textum ad Fidem Codicum Versionum et Patrum recensuit, et Lectionis Varietatem adjecit D. Jo. Jac. Griesbach. Volumen I., Quatuor Evangelia complectens. Editionem tertiam emendatam et auctam curavit D. David SCHULZ. Berolini, 1827, 8vo.

A new edition of Dr. Griesbach's revision of the Greek text of the New Testament having become necessary, the task of editing it, with such additional various readings as have been discovered since the date of that distinguished critic's last labours, was confided to Dr. Schulz, who has executed it in the following manner:

In the first place, he procured and collated the various printed books of which Griesbach had made use in preparing his edition, as well as the various critical materials which the researches of learned men had discovered within the last thirty years; that is, from the date of the first volume of his second edition, in 1796. Dr. Schulz then proceeded to correct all the typographical errors he had detected; and he expunged a great number of stops, especially commas, which (he states) had been unnecessarily introduced by modern editors, and which in many instances only tended to obscure the sacred text. He has also deviated in very many places from the received mode of placing certain accents, and has made various improvements in the spelling of certain words.

These preliminary steps having been taken, Dr. Schulz collated anew the principal authorities cited by Griesbach, to which he could procure access, and noticed in what respects they differed from the notation of former editors. He then inserted readings from some new manuscripts and versions, which had hitherto been either little known or altogether neglected. More particularly, he collated anew,

1. The Alexandrian Manuscript of the New Testament, edited by Dr. Woide, the Cam-

bridge Manuscript edited by Dr. Kipling, and the Latin Manuscripts edited by Sabatier and Blanchini: to which he added a collation of the celebrated Codex Vaticanus from the papers of Dr. Bentley, which was printed at Oxford in 1799 in the Appendix to Dr. Woide's edition of the Alexandrian MS., and was unknown to Griesbach, and which in many instances differs from Dr. Birch's readings collected from the same manuscript.

2. Dr. Barrett's splendid fac-simile of the Codex Rescriptus of part of Saint Matthew's Gospel published at Dublin in 1801, and here noted by the letter Z.

3. The *entire* collation of the Codex Cyprius, made and described by Dr. Augustine Scholz, from whose Biblico-Critical Travels he has selected the various readings contained in certain MSS. preserved in the Royal Library at Paris, which he has noted by the numbers 240, 241, 242, 243, and 244. To these are added the principal various readings from

4. The Codex Rehdigeranus, containing a Latin Ante-Hieronymian Version of the four Gospels, which the editor had himself transcribed in the year 1818.

5. The Codex Messanensis I. of the fourteenth or fifteenth century, in quarto, inspected by Münter; of which an account is given in Dr. Birch's Prolegomena ad Varr. Lectt. Evv. p. xciii. *et seq.* This MS. is numbered 237 by Dr. Schulz.

6. The Codex Syracusanus in the Landolini Library, which was also inspected by Dr. Münter, and which is described by Birch, p. xcvi. *et seq.* This is numbered 238.

7. The Berlin Manuscript of the four Gospels, of the eleventh century, of which a description was published by Pappelbaum in 1823. It is numbered 239.

8. The Codex Gronovianus 131., a manuscript of the four Gospels collated by Dermout in his Collectanea Critica in Novum Testamentum, part i. (Lugd. Bat. 1825): this is numbered 245.

9. The Codex Meermannianus, containing the four Gospels, Acts of the Apostles, the Epistles of James, Peter, 1 John, and a fragment of the epistle to the Romans, also collated by Dermout: this is numbered 246.

10. The readings of the Gothic Version, from Zahn's correct edition published in 1805, and the new readings contained in the fragments of this version first published by Maï in 1819, together with the fragments of the Sahidic Version published in the Appendix to Woide's fac-simile of the Codex Alexandrinus, and the fragments of the Basmurico-Coptic Version edited by Engelbreth in 1811.

Dr. Schulz has also enriched his edition with many valuable notes of C. Benedict Michaelis, relative to the Syriac, Arabic, Persian, and Ethiopic versions, which that distinguished critic had written in his own copy of Kuster's edition of the New Testament, which is now deposited in the Library of the Orphan House at Halle. Further, Dr. S. had constantly open before him the more valuable critical editions of the New Testament, as well as other works which might afford him any assistance, including the editions of Stephens, Mill, Wetstein, Birch, Matthæi (two editions), and Knappe, and also Griesbach's edition printed at Leipsic in 1809, which differs from his own second edition in very many respects; but which exhibits that form and condition of the sacred text which in his latter years and maturest judgment Dr. Griesbach deemed to be true and correct. The readings peculiar to these later editions have been diligently noted.

The Symbolæ Criticæ and other works of Griesbach mentioned in page 22, together with the critical publications of Gersdorf, Bode, Bowyer, Valckenaer, and Wassenberg, were in like manner constantly at hand; and in doubtful or more important cases, the best editions of the most valuable of the Fathers were consulted.

The typographical execution of this edition is much more commodious than that of Griesbach's second edition. There, the text was printed in two columns, and the notes were printed in a mass in long lines, with the notation of chapters and verses in the margin, which rendered it perplexing to the eye to compare the various readings therein contained. In Dr. Schulz's third edition the text is printed in long lines, and the notes are very distinctly exhibited in two columns, each note forming a distinct paragraph. The convenience, thus afforded in consulting the work, is very great. Besides the editor's preface, and the corrected preface of Griesbach (which is enlarged in the catalogue of MSS), the volume now published contains the four Gospels: at the end there are eighteen closely-printed pages of addenda, which ought to be carefully transcribed and inserted in their proper places before the book can be advantageously consulted: these addenda have principally been caused by the acquisition of many hundreds of various readings, obtained from M. Dermout's Collectanea Critica in Novum Testamentum (of which an account will be found in a subsequent page), and which did not come into Dr. Schulz's possession until after the present volume was finished. Such additions are unavoidable in a work embracing so many thousand minute references and figures, and every candid scholar will readily extend to such a laborious undertaking as the present the liberal apology offered by Bishop Marsh for Wetstein: — "That mistakes and oversights are discoverable in the work, detracts not from its general merits. No work is without them, and least of all can consummate accuracy be expected where so many causes never ceased to operate." (Bp. Marsh's Divinity Lectures, part ii. p. 23.)

The volume, of which a concise account has thus been attempted, contains only the four Gospels: the second volume will comprise the remaining books of the New Testament. The work is very neatly printed: and the fine paper copies are handsome library books.

46. Novum Testamentum Græcè. Londini, impensis G. Pickering, 1827, 48mo.

This is the first Greek Testament printed with diamond type, and is also the smallest in point of size which has ever been printed. The matrices from which the types were cast, were cut by Mr. Caslon. The text is stated to be exactly copied from the Elzevir edition of 1624: and, in order to ensure the greater correctness, every proof sheet was critically examined EIGHT times. There is a frontispiece exquisitely engraved on steel, representing the Last Supper, after the celebrated picture by Leonardo da Vinci. This edition is from the press of Mr. Corrall, by whom several beautiful miniature editions of classic authors have been executed for the same publisher.

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iv. *Polyglott Bibles, or Editions of the Old and New Testaments with Versions in several Languages.*

The honour of having projected the first plan of a Polygott Bible is due to the illustrious printer, ALDUS MANUTIUS the elder; but of this projected work only one page was printed: it contains the first fifteen verses of the first chapter of the Book of Genesis, in collateral columns of Hebrew, Greek, and Latin. The typographical execution is admirable: M. Renouard has given a fac-simile of it in the second edition of his excellent work on the productions of the Aldine Press.[1] A copy of this specimen page, (perhaps the only one that is extant,) is preserved among the manuscripts in the Royal Library at Paris, No. MMM.LXIV.

In 1516 there was printed at Genoa, by Peter Paul Porrus (in Ædibus Nicolai Justiniani Pauli) the *Pentaglott* Psalter of Augustin Justiniani Bishop of Nebo. It was in Hebrew, Arabic, Chaldee, and Greek, with the Latin Version, Glosses, and Scholia. In 1518 John Potken published the Psalter in Hebrew, Greek, Latin, and Ethiopic, at Cologne. But the first Polyglott edition of the entire Hebrew Bible was that printed at Alcala in Spain, viz.

1. Biblia Sacra Polyglotta, complectentia Vetus Testamentum, Hebraico, Græco, et Latino Idiomate; Novum Testamentum Græcum et Latinum; et Vocabularium Hebraicum et Chaldaicum Veteris Testamenti, cum Grammaticâ Hebraicâ, nec non Dictionario Græco; Studio, Opera, et Impensis Cardinalis Francisci XIMENES de Cisneros. Industria Arnaldi Gulielmi de Brocario artis impressorie magistri. Compluti, 1514, 1515. 1517. 6 vols. folio.

The printing of this splendid and celebrated work, usually called the *Complutensian Polyglott*, was commenced in 1502: though completed in 1517, it was not published until 1522, and it cost the munificent Cardinal Ximenes 50,000 ducats. The editors were Ælius Antonius Nebrissensis, Demetrius Ducas, Ferdinandus Pincianus, Lopez de Stunica, Alfonsus de Zamora, Paulus Coronellus, and Johannes de Vergera, a physician of Alcala or Complutum. The last three were converted Jews. This Polygott is usually divided into six volumes. The four first comprise the Old Testament, with the Hebrew, Latin, and Greek in three distinct columns, the Chaldee paraphrase being at the bottom of the page with a Latin interpretation; and the margin is filled with Hebrew and Chaldee radicals. The fifth volume contains the Greek Testament, with the Vulgate Latin version in a parallel column; in the margin there is a kind of concordance, referring to similar passages in the Old and New Testaments. And at the end of this volume, there are, 1. A single leaf containing some Greek and Latin verses; 2. *Interpretationes Hebræorum, Chaldæorum, Græcorumque Nominum Novi Testamenti*, on ten leaves: and 3. *Introductio quam brevis ad Græcas Litteras*, &c. on thirty-nine leaves. The sixth volume contains, 1. A separate title; 2. *Vocabularium Hebraicum totius Veteris Testamenti, cum omnibus dictionibus Chaldæis, in eodem Veteri Testamento contentis*, on one hundred and seventy-

[1] Renouard, Annales de l'Imprimerie des Aldes, tom. iii pp. 44, 45. (Paris, 1826.)

two leaves; 3. An alphabetical Index, on eight leaves, of the Latin words occurring in different parts of the work; 4. *Interpretationes Hebraicorum, Chaldaicorum, Græcorumque Nominum, Veteris ac Novi Testamenti, secundum Ordinem Alphabeti; 5.* Two leaves intitled *Nomina quæ sequuntur, sunt illa, quæ in utroque Testamento vicio Scriptorum sunt aliter scripta quam in Hebræo et Græco, et in aliquibus Bibliis nostris antiquis,* &c. 6. Fifteen leaves intitled *Introductiones artis Grammaticæ Hebraicæ et primo de modo legendi et pronuntiandi.* These several pieces are sometimes placed in a different order from that above indicated. It is not known what is become of the manuscripts that were consulted for this edition. The impression was limited to 600 copies; three were struck off on vellum. One of these was deposited in the Royal Library at Madrid; and another in the Royal Library at Turin. The third (which is supposed to have been reserved for Cardinal Ximenes), after passing through various hands, was purchased at the Pinelli sale, in 1789, for the late Count M'Carthy of Thoulouse, for four hundred and eighty-three pounds. On the sale of this gentleman's library at Paris, in 1817, it was bought by George Hibbert, Esq. for 16,100 francs, or *six hundred and seventy-six pounds, three shillings and four pence.* Copies of the Complutensian Polygott, on paper, are in the Libraries of the British Museum and Sion College, and also in several of the College Libraries in the two Universities of Oxford and Cambridge. For much interesting additional information respecting the Complutensian and other Polyglott Bibles, see Mr. Pettigrew's Bibl. Sussex. vol. i. part ii. pp. 3—124.

2. Biblia Sacra Hebraice, Chaldaice, Græce, et Latine, Philippi II. Regis Cathol. Pietate, et Studio ad Sacrosanctæ Ecclesiæ Usum, Christophorus Plantinus excudebat. Antverpiæ, 1569—1572, 8 vols. folio.

Five hundred copies only were printed of this magnificent work, which is sometimes called the *Royal Polyglott*, because it was executed at the expense of Philip II. King of Spain, and the *Antwerp Polyglott* from the place where it was printed. The greater part of the impression being lost in a voyage to Spain, this Polyglott has become of extreme rarity. It was printed in Hebrew, Greek, Latin, and Chaldee; and contains, besides the whole of the Complutensian Polygott, a Chaldee paraphrase of part of the Old Testament, which Cardinal Ximenes had deposited in the Public Library at Alcala, having particular reasons for not publishing it. This edition also has a Syriac version of the New Testament, and the Latin translation of Santes Pagninus, as reformed by Arias Montanus, the principal editor of this noble undertaking. The sixth, seventh, and eighth volumes are filled with lexicons and grammars of the various languages in which the Scriptures are printed, together with indexes, and a treatise on sacred antiquities. The Hebrew text is said to be compiled from the Complutensian and Bomberg editions.

3. Biblia. 1. Hebraica. 2. Samaritana. 3. Chaldaica. 4. Græca. 5. Syriaca. 6. Latina. 7. Arabica. Lutetiæ Parisiorum, excudebat Antonius Vitré. 1645. 10 vols. large folio.

This edition, which is extremely magnificent, contains all that is inserted in the Complutensian and Antwerp Polyglotts, with the addition of a Syriac and Arabic version of the greatest part of the Old, and of the entire New Testament. The Samaritan Pentateuch, with a Samaritan version, was printed for the first time in this Polyglott, the expenses of which ruined the editor, M. Le Jay. His learned associates were Philippus Aquinas, Jacobus Morinus, Abraham Echellensis, Gabriel Sionita, &c. The Hebrew text is that of the Antwerp Polyglott. There are extant copies of Le Jay's edition of the Polyglott Bible, under the following title, viz. *Biblia Alexandrina Heptaglotta auspiciis S. D. Alexandri VII. anno sessionis ejus xii. feliciter inchoati. Lutetiæ Parisiorum prostant apud Joannem Jansonium a Waesberge, Johannem Jacobum Chipper, Elisæum Weirstrael,* 1666.

4. Biblia Sacra Polyglotta, complectentia Textus Originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum, Versionumque antiquarum Samaritanæ, Græcæ LXXII Interpretum, Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Vulgatæ Latinæ, quicquid comparari poterat.... Edidit Brianus Walton, S. T. D. Londini, imprimebat Thomas Roycroft, 1657, 6 vols. large folio.

Though less magnificent than the Paris Polyglott, this of Bishop Walton is, in all other respects, preferable; being more ample and more commodious. Nine languages are used in it, though no one book of the Bible is printed in so many. In the New Testament, the four Gospels are in *six* languages; the other books, only in *five*; those of Judith and the Maccabees, only in three. The Septuagint version is printed from the edition printed at Rome in 1587, which exhibits the text of the Vatican manuscript. The Latin is the Vulgate of Clement VIII. The Chaldee paraphrase is more complete than in any former publication. The London Polyglott also has an interlineary Latin version of the Hebrew

text; and some parts of the Bible are printed in Ethiopic and Persian, none of which are found in any preceding Polyglott.

The FIRST volume, besides very learned and useful Prolegomena, contains the Pentateuch. Every sheet exhibits, at one view, 1st, The Hebrew Text, with Montanus's interlineary Latin version, very correctly printed: 2. The same verses in the Vulgate Latin: 3. The Greek version of the Septuagint, according to the Vatican MS. with a literal Latin Translation by Flaminius Nobilis, and the various readings of the Alexandrian MS. added at the bottom of the column: 4. The Syriac version, with a collateral Latin translation: 5. The Targum, or Chaldee Paraphrase, of Onkelos, with a Latin translation: 6. The Hebræo-Samaritan text, which is nearly the same with the unpointed Hebrew, only the character is different; and the Samaritan version, which differs vastly from the other as to the language, though the sense is pretty nearly the same; and therefore one Latin translation (with a few notes added at the bottom of the column) serves for both: 7. The Arabic version, with a collateral Latin translation, which in general agrees with the Septuagint. This first volume also contains, or should contain, a portrait of Bishop Walton, engraved by Lombart; and a frontispiece, together with three plates relating to Solomon's temple, all engraved by Hollar. There are also two plates containing sections of Jerusalem, &c. and a chart of the Holy Land. These are inserted in Capellus's Treatise on the Temple. That part of the Prolegomena, in this volume, which was written by Bishop Walton, was commodiously printed in octavo, at Leipsic, in 1777, by Professor Dathe. It is a treasure of sacred criticism.

The SECOND volume comprises the historical books in the same languages as are above enumerated, with the exception of the Samaritan (which is confined to the Pentateuch) and of the Targum of Rabbi Joseph (surnamed the blind) on the Books of Chronicles, which was not discovered till after the Polyglott was in the press. It has since been published in a separate form, as is noticed in the following page.

The THIRD volume comprehends all the poetic and prophetic books from Job to Malachi, in the same languages as before, only that there is an Ethiopic version of the book of Psalms, which is so near akin to the Septuagint, that the same Latin translation serves for both, with a few exceptions, which are noted in the margin.

The FOURTH contains all the Apocryphal Books, in Greek, Latin, Syriac, and Arabic, with a two-fold Hebrew text of the book of Tobit; the first from Paul Fagius, the second from Sebastian Munster. After the Apocrypha there is a three-fold Targum of the Pentateuch: the first is in Chaldee, and is ascribed to Jonathan Ben Uzziel: the second is in Chaldee also: it takes in only select parts of the Law, and is commonly called the Jerusalem Targum: the third is in Persic, the work of one Jacob Tawus, or Toosee, and seems to be a pretty literal version of the Hebrew Text. Each of these has a collateral Latin translation. The two first, though they contain many fables, are exceedingly useful, because they explain many words and customs, the meaning of which is to be found no where else; and the latter will be found very useful to a student in the Persian language, though it contains many obsolete phrases, and the language is by no means in the pure Shirazian dialect.

The FIFTH volume includes all the books of the New Testament. The various languages are here exhibited at one view, as in the others. The Greek text stands at the head, with Montanus's interlineary Latin translation; the Syriac next; the Persic third; the Vulgate fourth; the Arabic fifth; and the Ethiopic sixth. Each of the oriental versions has a collateral Latin translation. The Persic version only takes in the four Gospels; and for this, the Pars Altera, or Persian Dictionary, in Castell's Lexicon, was peculiarly calculated.

The SIXTH volume is composed of various readings and critical remarks on all the preceding versions, and concludes with an explanation of all the proper names, both Hebrew and Greek, in the Old and New Testaments. The characters used for the several oriental versions are clear and good; the Hebrew is rather the worst. The simple reading of a text in the several versions often throws more light on the meaning of the sacred writer, than the best commentators which can be met with. This work sells at from twenty-five pounds to seventy guineas, according to the difference of condition. Many copies are ruled with red lines, which is a great help in reading, because it distinguishes the different texts better, and such copies ordinarily sell for three or four guineas more than the others.

In executing this great and splendid work, Bishop Walton was assisted by Dr. Edmund Castell, Dr. Tho. Hyde, Dr. Pocock, Dr. Lightfoot, Mr. Alexander Huish, Mr. Samuel Clarke, Louis de Dieu, and other eminently learned men.[1] It was begun in October

[1] Concerning these, as well as the literary history of the London Polyglott, the reader will find much and very interesting information in the Rev. H. J. TODD'S Memoirs of the Life and Writings of the Right Rev. Brian Walton, D.D., Lord Bishop of Chester, editor of the London Polyglott Bible. With notices of his coadjutors in that illustrious work; of the cultivation of oriental learning, in this country, preceding and during their time; and

1653, and completed in 1657; the first volume was finished in September 1654; the second in July 1655; the third in July 1656; and the fourth, fifth, and sixth, in 1657, three years before the Restoration. (The Parisian Polyglott was *seventeen* years in the press!)

This work was published by subscription, under the patronage of Oliver Cromwell, who permitted the paper to be imported duty-free; but the Protector dying before it was finished, Bishop Walton cancelled two leaves of the preface, in which he had made honourable mention of his patron, and others were printed containing compliments to Charles II. and some pretty severe invectives against republicans. Hence has arisen the distinction of *republican* and *loyal* copies. The former are the most valued. Dr. A. Clarke and Mr. Butler have both pointed out (especially the former) the variations between these two editions. For a long time, it was disputed among bibliographers, whether any dedication was ever prefixed to the London Polyglott. There is, however, a dedication in one of the copies in the Royal Library at Paris, and another was discovered a few years since, which was reprinted by the late Mr. Lunn, in large folio, to bind up with other copies of the Polyglott; it is also reprinted in the Classical Journal, vol. iv. pp. 355–361. In the first volume of Pott's and Ruperti's Sylloge Commentationum Theologicarum, (pp. 100–137.) there is a collation of the Greek and other versions, as printed in the London Polyglott, with the Hebrew text of the Prophet Micah, accompanied with some explanations by Professor Paulus.[1] To complete the London Polyglott, the following publications should be added, viz.

1. *Paraphrasis Chaldaica in librum priorem et posteriorem Chronicorum. Auctore Rabbi Josepho, rectore Academiæ in Syria: cum versione Latina a Davide Wilkins.* Cantabrigiæ, 1715, 4to.

2. Dr. Castell's *Lexicon Heptaglotton*; of which an account is given in a subsequent part of this Appendix.

The purchaser of the London Polyglott should also procure Dr. John Owen's *Considerations on the Polyglott*, 8vo. 1658: Bishop Walton's Reply, entitled *The Considerator considered*, &c. 8vo. 1659: and (a work of much more importance than either) Walton's *Introductio ad Lectionem Linguarum Orientalium, Hebraicæ, Chaldaicæ, Samaritanæ, Syriacæ, Arabicæ, Persicæ, Æthiopicæ, Armenicæ, Copticæ*, &c. 18mo. London, 1615.

Bishop Walton's Polyglott having long been extremely scarce and dear, it has been the wish of biblical students for many years, that it should be reprinted. In 1797, the Rev. Josiah Pratt issued from the press, *A Prospectus, with Specimens, of a new Polyglott Bible in Quarto, for the Use of English Students*, and in 1799, another *Prospectus, with Specimens, of an Octavo Polyglott Bible*; but, for want of encouragement, the design of the estimable editor has not been carried into execution. A similar fate has attended *The Plan and Specimen of BIBLIA POLYGLOTTA BRITANNICA, or an enlarged and improved edition of the London Polyglott Bible, with Castell's Heptaglott Lexicon*, which were published and circulated by the Rev. Adam Clarke, LL.D. F.S.A. in 1810, in folio. The reader may see them reprinted in the Classical Journal (where, however, *no* notice is taken of the author of the plan), vol. iv. pp. 493–497. An abstract of this plan is given in the Bibl. Sussex. vol. i. part ii. pp. 66–68.

5. Biblia Sacra Quadrilinguia Veteris Testamenti Hebraici, cum Versionibus e regione positis, utpote versione Græca LXX Interpretum ex codice manuscripto Alexandrino, a J. Ern. Grabio primum evulgata — Item versione Latina Sebast. Schmidii noviter revisa et textui Hebræo accuratius accommodata, et Germanica beati Lutheri, ex ultima beati viri revisione et editione 1544–45 expressa Adjectis textui Hebræo Notis Masorethicis et Græcæ Versioni Lectionibus Codicis Vaticani; notis philologicis et exegeticis aliis, ut et summariis capitum ac locis parallelis locupletissimis ornata. Accurante M. Christ. Reineccio. Lipsiæ, 1750, 3 vols. folio.

The *comparative* cheapness of this neatly and accurately-printed work renders it a valuable substitute for the preceding larger Polyglotts. Dr. A. Clarke, who states that he has read over the whole of the Hebrew and Chaldee text, with the exception of part of

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of the authorised English version of the Bible, to a projected revision of which, Dr. Walton and some of his assistants in the Polyglott were appointed. To which is added, Dr. Walton's own vindication of the London Polyglott. London, 1821, in 2 vols. 8vo.

[1] For a more particular account of the London Polyglott, we refer the reader to Dr. Clarke's Bibliographical Dictionary, vol. i. pp. 248–270; vol. ii. pp. 1–12; Mr. Butler's Horæ Biblicæ, vol. i. pp. 138–149; and Mr. Dibdin's Introduction to the Knowledge of the Editions of the Greek and Latin Classics, 3d edit. vol. i. pp. 13–27, from which publications the above account is abridged.

the Pentateuch, pronounces it to be one of the most correct extant. Unhappily it is not often seen in commerce.

6. Biblia Sacra Polyglotta, Textus Archetypos Versionesque præcipuas ab Ecclesia antiquitùs receptas complectentia. 4to. et 8vo. Londini, 1821.

The great rarity and consequent high price of all former Polyglotts, which render them for the most part inaccessible to biblical students, induced Mr. Bagster, the publisher, to undertake this beautiful and (what to biblical students is of the utmost importance) cheap edition, which will form one volume in quarto, or four volumes in small octavo, comprising the original Hebrew text of the Old Testament, the Samaritan Pentateuch, the Septuagint Greek version of the Old Testament, the Vulgate Latin, and the authorised English version of the entire Bible, the original Greek text of the New Testament, and the venerable Peschito or Old Syriac version of it. The types, from which this Polyglott is printed, are entirely new, and, together with the paper, of singular beauty. The Hebrew text is printed from the celebrated edition of Van der Hooght (noticed in p. 6.); the Samaritan Pentateuch is given from Dr. Kennicott's edition of the Hebrew Bible, and is added by way of Appendix. The Septuagint is printed from Bos's edition of the Vatican text; and at the end of the Old Testament there are given the various readings of the Hebrew and Samaritan Pentateuchs, together with the Masoretic notes, termed Keri and Ketib, the various lections of the Alexandrian manuscript as edited by Dr. Grabe, and the Apocryphal chapters of the book of Esther. The Old Testament has been completed for several years. It was announced that the Greek text of the New Testament would be printed from Mill's edition of the Textus Receptus, with the whole of the important readings given by Griesbach in his edition of 1805 (noticed in p. 22. *supra*); the Peschito or Old Syriac version, from Widmanstadt's edition, published at Vienna in 1555, collated with the very accurate edition lately executed under the auspices of the British and Foreign Bible Society. The Apocalypse, and such of the Epistles as are not found in the Peschito, were to be given from the Philoxenian or New Syriac version. The text of the Latin Vulgate version was to be taken from the edition of Pope Clement VIII. The authorised English version is accompanied with marginal renderings and a new selection of parallel texts. Although octavo copies of the Greek text, Latin Vulgate, and English version of the New Testament, have been published for several years, the *quarto* edition of this Polyglott remains unfinished. The same publisher, towards the close of the year 1826, announced *another* Polyglott Bible, in small folio, and in eight languages, viz. Hebrew, Greek, Latin, Syriac, English, French, German, and Italian.[1]

Several editions of the Bible are extant, in two or three languages, called *Diglotts* and *Triglotts*, as well as Polyglott editions of particular parts of the Scriptures. For an account of these, we are compelled to refer the reader to the Bibliotheca Sacra of Le Long and Masch, and the Bibliographical Dictionary of Dr. Clarke, already cited. A com-

[1] The publisher of the Polyglott Bible above noticed, in 1819 issued from the press an *octoglott* edition of the Liturgy of the Anglican church, in one quarto volume, which may justly be pronounced one of the finest specimens of typography that ever issued from the British press. The eight languages, printed in this edition, are the English, French, Italian, German, Spanish, Antient Greek, Modern Greek, and Latin. The *English* text is given from a copy of the Oxford Edition of the Common Prayer Book. The *French* version is modern, and is well known to most readers of that language, having frequently been printed, and received with general approbation. The Psalms are printed from the Basle Edition of Ostervald's Bible. The *Italian* is taken from the edition of A. Montucci and L. Valletti, published in 1796, but revised throughout, and its orthography corrected. The Psalms are copied from the Bible of Diodati. The *German* translation, by the Rev. Dr. Küper (Chaplain of his Majesty's German Chapel, St. James's), is entirely new, except the Psalms, which are taken from Luther's German Version of the Scriptures. The *Spanish*, by the Rev. Blanco White, is for the most part new. The Psalms are printed from Padre Scio's great Spanish Bible, published at Madrid in 1807, in sixteen volumes. The translation into the *Antient Greek* language is that executed by Dr. Duport (A. D. 1665), who was Regius Professor of Greek in the University of Cambridge. The Psalms are from the Septuagint. The *Modern Greek* is an entirely new translation by Mr. A. Calbo, a learned native Greek, of the island of Zante. And the *Latin* version is nearly a reprint of the edition which was first printed by W. Bowyer, in 1720, with some alterations and additions by the present editor (John Carey, I.L.D.), sometimes taken from the translation of Mr. Thomas Parsel, the fourth edition of which was published in 1727. The Psalms are from the Vulgate.

plete account of all these Polyglott editions is a desideratum in English literature.

Diglott Bibles.

1. Biblia Sacra Hebraica, cum interlineari interpretatione Latina Xantis Pagnini: accessit Bibliorum pars, quæ Hebraicè non reperitur, item Novum Testamentum, Græcè, cum Vulgata Interpretatione Latina Studio Benedicti Ariæ MONTANI. Antwerpiæ, 1572, 1584. Genevæ, 1609, 1619, (with a new title only.) Lipsiæ, 1657, folio.

"You will find the edition of the Hebrew Scriptures by Arias Montanus more useful to you than perhaps any other." (Bishop Gleig's Directions for the Study of Theology, p. 93.) The edition of 1572 forms the sixth volume of the Antwerp Polyglott (p. 28. *supra*): as it is the first, so it is the best edition. The octavo editions, *ex officinâ Plantiniânâ Raphelengii* (*Lugduni Batavorum*), 1599 or 1610–1613, in nine volumes, are of very little value. In the folio editions above noticed, the Latin word is placed above the Hebrew and Greek words, to which they belong. The Latin version of Xantes or Santes Pagninus is corrected by Montanus, and his learned coadjutors, Raphelenge, and others.

2. Biblia Hebraica, i. e. Vetus Testamentum, seu Hagiographi Canonici Veteris nempe Testamenti Libri, que originario nobis etiamnum ore leguntur, ex Hebraico in Latinum ad litteram versi, adjectâ editione Vulgatâ. Hebraicè et Latinè, cura et studio Ludovici DE BIEL, e Societate Jesu. Viennæ, 1743. 4 vols. 8vo.

This is an elegant edition, little known in this country, but in many respects highly valuable. It contains the Hebrew, and two Latin versions, — that of the Vulgate edition in 1592, and that of Arias Montanus. It is ornamented with Vignettes, and the initial letters, which are well engraved on copper, represent some fact of sacred history, to which the immediate subject is applicable.

3. The Old Testament, English and Hebrew, with remarks, critical and grammatical, on the Hebrew, and corrections of the English. By Anselm BAYLEY, LL.D. London, 1774. 4 vols. 8vo.

The Hebrew text is printed in long lines on the left hand page; and the authorised English version, on the right hand page, divided into two columns. The critical notes, which are very few, are placed under the English text. The Hebrew text is accompanied, throughout, with the Keri and Ketib; but all the accents, &c. are omitted, except the athnach, which answers to our colon, and the soph pashuk, which is placed at the end of each verse in the Bible. At the end of each book is given an epilogue, containing a summary view of the history, transactions, &c. recorded therein. The work is ornamented with a frontispiece, representing Moses receiving the tables of the law on Mount Sinai, and two useful maps; — one of the journeying of the Israelites, in which each station is numbered; and another of their settlement in the promised land. The letter-press of the Hebrew is very unequally distributed over the pages; some are long, and others short; some are wide, and others narrow. On some pages not fewer than thirty-seven lines are crowded together, while others contain only twenty-three. In other respects, Dr. A. Clarke pronounces it to be a pretty correct work; but, besides the errata noticed by the editor, he adds, that the reader will find the sentence — *thou shalt visit thy habitation*, left out of the English text, in Job v. 24. — Bibliogr. Dic. vol. i. p. 274.

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v. *Antient Versions of the Old and New Testament.*

(1.) *Targums, or Chaldee Paraphrases of the Old Testament.*

1. Targum, seu Paraphrasis Chaldaica ONKELOSI in Pentateuchum, Latine, ex versione Alfonsi de Zamora. Venetiis, 1747, 4to.

Also in the Complutensian, Antwerp, Paris, and London Polyglotts. This version of the Targum of Onkelos was likewise printed at Antwerp, 1616, and at Venice, 1609, in folio.

2. Thargum, hoc est, Paraphrasis Onkeli Chaldaica in Sacra Biblia; ex Chaldaico in Latinum fidelissime versa, additis in singula fere capita

succinctis annotationibus, Authore Paulo FAGIO. Pentateuchus, sive quinque libri Moysis. Tom. I. Argentorati, 1546, folio.

One volume only of this work was published. Fagius's learned annotations are inserted in the Critici Sacri.

3. Targum PSEUDO-JONATHANIS in Pentateuchum, Latine, ex versione Antonii Cevalerii. Londini, 1657, folio. (In Bp. Walton's Polyglott.)

4. TARGUM HIEROSOLYMITANUM in Pentateuchum, Latine, ex versione Antonii Cevalerii. Londini, 1657, folio. (In Bp. Walton's Polyglott.)

Bp. Walton states that the Latin version of Chevalier is more faithful than that published by Francis Taylor, at London, in 1649, 4to.

5. Targum JONATHANIS in Josue, Judices, Libros Regum, Isaiæ, Hieremiæ, Ezechielis et XII. Minorum Prophetarum, Latine, ex versione Alfonsi de Zamora, a Benedicto Aria Montano ad Hebraicam et Chaldaicam veritatem correctâ, folio. (In the Antwerp, Paris, and London Polyglotts.)

Various other editions of the Targum of Jonathan Ben Uzziel are noticed in Masch's and Boerner's edition of Le Long's Bibliotheca Sacra, Part ii. vol. iii. pp. 654—656.

6. Targum R. JOSEPHI Cœci et aliorum in Chetuvim, Latine, ex versione Alfonsi de Zamora, et recognitione Ariæ Montani, folio.

7. Targum in Psalmos, Ecclesiasten, et Librum Esther, ex versione Ariæ Montani, folio.

Both the preceding Targums are found in the Antwerp, Paris, and London Polyglotts; in the last, the translation has been further revised by Dr. Edmund Castell.

8. Liber Jobi, Chaldaice et Latine, cum notis. Opera et studio Johannis Terentii. Franeckeræ, 1663, 4to.

The Latin translation is that of Alfonso de Zamora, revised by Montanus, and further corrected by the editor. Masch pronounces this to be a rare and erudite publication.

9. Cantica Canticorum et Ecclesiastes Salomonis paraphrastico sermone conscripti, et ex Chaldæa lingua in Latinam versi per Erasmum Oswaldum Schreckenfuchsium. Basileæ, 1553, 8vo.

10. Chaldaica Paraphrasis Libelli Ruth, a mendis repurgata, et punctis juxta analogiam grammaticam notata, cum Latina Interpretatione et Annotationibus, per Joannem Mercerum. Parisiis, 1564, 4to.

11. Paraphrasis Chaldaica Librorum Chronicorum, Latine cura Matthiæ Friderici Beckii. Augustæ Vindelicorum, 1680–83–84, 2 vols. 4to.

12. Paraphrasis Chaldaica in Librum priorem et posteriorem Chronicorum. Auctore Rabbi JOSEPHO, Rectore Academiæ in Syria. Nunc demum a Manuscripto Cantabrigiensi descripta, ac cum Versione Latinâ in lucem missa a Davide Wilkins. Cantabrigiæ, 1717, 4to. Amstelodami, 1725, 4to.

The manuscript, from which this edition was printed, was written A.D. 1477. It was discovered by Mr. Samuel Clarke, an eminent oriental scholar, in the University of Cambridge; and, besides the Chaldee paraphrase on the books of Chronicles, it contained the books of Psalms, Proverbs, Job, Daniel, Ezra, and Nehemiah, with a targum or paraphrase on each. The book is elegantly printed, the Chaldee text with vowel points being on the right hand page, and the Latin translation on the left: both are divided into verses. The copies, dated Amstelodami, 1725, are the same as those printed at Cambridge, but with a new title page.

(2.) *Antient Greek Versions.*

[i.] The Septuagint.[1]

The following table exhibits the four principal *Standard Text Editions* of the Septuagint Greek version, together with the principal editions which are founded upon them.

1. Complutensian Text, 1514.

Antwerp Polyglott, Fol. Gr. Lat. &c. 1569—72.—*Commelini.* Fol. Gr. 1586, 1599, 1616.—*Wolderi.* Fol. Gr. 1596.—*Hutteri.* Fol. 1599. Gr. Lat. &c.—*Paris Polyglott*, Fol. Gr. Lat. &c. 1629–45.

2. Aldine Text, 1518.

Cephalæi. Oct. Gr. 1526.—*Hervagii.* Fol. Gr. 1545.—*Brylingeri.* Oct. Gr. 1550.—*Wechelii Hæred.* Fol. Gr. 1597.

3. Roman or Vatican Text, 1587.

Waltoni Polyglotta, Fol. Gr. Lat. &c. 1657.—*Morini.* Fol. Gr. Lat. 1628.—*Daniel.* Qto. et Oct. Gr. 1653, 1665, 1683.—*Cluveri.* Oct. Gr. 1697.—*Bosii.* Gr. Qto. 1709.—*Millii.* Oct. Gr. 1725.—*Reineccii.* Oct. Gr. 1730, 1757.—*Kirchneri.* Oct. Gr. 1759.—*Holmesii.* Fol. Gr. 1798, &c. *The editions printed at Oxford*, Oct. Gr. 1805, 1817.—*Valpii*, 1819.—*L. Von Ess*, 1824.

4. The Alexandrian Text, 1707–9–19–20.

Breitingeri. Qto. Gr. 1730–33.—*Reineccii Biblia Quadrilinguia.* Fol. Gr. Lat. &c. 1750. *Baberi.* Fol. 1816–27.

Of the various editions of the Septuagint Greek version, which have issued from the press, the following more particularly claim the notice of the biblical student. Most of them contain the New Testament, in addition to the Old; but as the principal editions of the former have already been described, no notice will be taken of them.

1. Biblia Græca; cum versione Latina ad verbum. In Bibliis Polyglottis Compluti editis, 1514, 1515, 1517.

The text of this edition was composed after several manuscripts which the editors neglected to describe; they have frequently been charged with having altered the Greek text, to make it harmonise with the Hebrew, or rather with the Vulgate version, and with having filled up the chasms in the Alexandrian or Septuagint version from other Greek interpreters.—For a further account of the Complutensian Polyglott, see pp. 27, 28. of this Appendix.

2. Παντα τα κατ' εξοχην καλουμενα Βιβλια θειας δηλαδη γραφης παλαιας τε και νεας.—Sacræ Scripturæ Veteris Novæquæ omnia. Venetiis, 1518, small folio.

This edition appeared in 1518, two years after the death of Aldus Manutius; it was executed under the care of his father-in-law, Andreas Asulanus. The text was compiled from numerous antient MSS. Archbishop Usher is of opinion, that in many instances it follows the readings of Aquila's version, instead of those of the Septuagint. The Aldine text, however, is pronounced by Bishop Walton to be much purer than that in the Complutensian Polyglott, to which it is actually prior in point of time; for though the Polyglott bears date 1514–1517, it was not published until the year 1522. Father Simon and M. de Colomies concur in speaking very highly of the execution of the Aldine edition.

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[1] This notice of the *principal* editions of the Septuagint version is chiefly taken from Masch and Boerner's edition of Le Long's Bibliotheca Sacra, part ii. vol. ii. pp. 263–323. Many other editions of this version, and of detached books of it, are there described, which we have not room to detail.

3. Της Θειας Γραφης, παλαιας δηλαδη και νεας απαντα. Divinæ Scripturæ Veteris Novæque omnia. Argentorati, apud Wolphium Cephalæum, 1526. 4 vols. 8vo.

This edition is of great rarity: the fourth volume contains the New Testament. It follows the text of Aldus, and is not only well and correctly printed, but possesses the additional merit of judicious punctuation. Though the chapters are distinguished, the text is not divided into verses; and a space is left at the beginning of each chapter for the insertion of the initial letter. The Apocryphal books, and a small but valuable collection of various readings, are added in this edition by the editor John Lonicerus, a disciple and follower of the illustrious reformer, Dr. Martin Luther. Copies of this edition are sometimes to be met with, having the date of 1529. They are however all of the same impression, the beginning of the preface being altered, the name of Lonicerus *omitted*, and that of *Jerome* submitted for Luther, with a new title-page.

4. Της Θειας Γραφης, παλαιας δηλαδη και νεας απαντα. Divinæ Scripturæ, Veteris ac Novi Testamenti omnia, innumeris locis nunc demum, et optimorum librorum collatione et doctorum vivorum operâ, multo quam unquam emendatiora, in lucem edita. Cum Cæs. Majest. gratia et privilegio ad quinquennium. Basileæ, per Joannem Hervagium, 1545, folio.

In this rare and little known edition, the text of Lonicerus is chiefly followed; it is said to surpass in correctness both the Strasburg and Venetian editions, and also has some valuable various readings. The preface was written by Melancthon.

5. Biblia Græca, Græcè et Latinè. . . . Basileæ, per Nicholaum Brylingerum. 1550, 5 vols. 8vo.

Each of the five volumes, of which this edition consists, has a distinct title-page which is printed by Masch. The Greek and Latin are placed in opposite columns; the former from the Aldine text, the latter from the Vulgate, as printed in the Complutensian Polyglott. The type, though rather too small to be read with ease, is pronounced by Masch to be distinct and neat.

6. Ἡ Παλαια Διαθηκη, κατα τους Εβδομηκοντα δι' ανδεντιας Ξυστου Ε' αχρου Αρχιερεως εκδοθεισα. — Vetus Testamentum Græcum, juxta LXX Interpretes, studio Antonii Cardinalis Carafæ, ope virorum doctorum adjuti, cum prefatione et scholiis Petri Morini. Romæ ex Typographia Francisci Zannetti, 1586, folio.

A beautiful edition, of great rarity and value. The copies of it are of two dates; — some, with M.D.LXXXVI, as they originally appeared, and others with the date of M.D.LXXXVII, the figure 1. having been subsequently added with a pen. The latter copies are most commonly met with, and hence this edition is usually dated 1587. They contain 788 pages of text, preceded by four leaves of preliminary matter, which are followed by another (subsequently added), intitled *Corrigenda in notationibus Psalterii*. This last-mentioned leaf is *not* found in the copies bearing the date of 1586, which also want the privilege of Pope Sixtus V. dated May 9th, 1587, at whose request and under whose auspices it was undertaken by Cardinal Antonio Carafa, aided by Antonio Agelli, Peter Morus, Fulvio Ursino, Robert Bellarmin, Cardinal Sirlet and others. The celebrated Codex Vaticanus 1209 was the basis of the Roman or Sixtine edition, as it is usually termed; but the editors did not exclusively adhere to that MS., having changed both the orthography and readings whenever these appeared to them to be faulty. Such is the opinion of Drs. Hody and Grabe, Eichhorn, Morus, and other eminent critics; though the late Dr. Holmes has contended that the text of the Roman edition was printed from one single MS., which was exclusively followed throughout. The first forty-six chapters of Genesis, together with some of the Psalms, and the book of Maccabees, being obliterated from the Vatican manuscript through extreme age, the editors are said to have supplied this deficiency by compiling those parts of the Septuagint from a Grecian and Venetian MS. out of Cardinal Bessarion's library, and from another which was brought to them from Calabria. So great was the agreement between the latter and the Codex Vaticanus, that they were supposed to have been transcribed either the one from the other, or both from the same copy. Various readings are given to each chapter. This edition contains the Greek text only. In 1588, Flaminio Nobili printed at Rome in folio, *Vetus Testamentum secundum* LXX. *Latine redditum*. This Latin version was not composed by him, but compiled out of the fragments of the antient Latin translations, especially the Old Italic. It is a splendid volume, and of considerable rarity. The Roman edition was reprinted at Paris in 1628, in three folio volumes; the New Testament in Greek and Latin forms the third volume. This reprint is in great request, not only for the neatness and correctness of its execution, but

also for the learned notes which accompany it. Some copies are occasionally met with, dated *Parisiis, Piget* 1641, which might lead us to suppose that they were distinct editions. De Bure however says, that they are but one and the same edition, with a new title-page, probably printed by the bookseller who had purchased the unsold copies.

7. Της Θειας Γραφης, παλαιας δηλαδη και νεας, απαντα. Divinæ Scripturæ, nempe Veteris ac Novi Testamenti, Omnia .... Francofurti, apud Andreæ Wechelii Hæredes, 1597, folio.

This edition is formed after that of Hervagius, the errors of the latter being previously corrected. It has a collection of various readings, taken from the Complutensian, Antwerp, Strasburg, and Roman editions. Morinus charges the editor (who is supposed to have been Francis Junius or Frederick Sylbergius) with abandoning the Aldine text in four chapters of the book of Exodus, and in the twenty-fourth chapter of the book of Proverbs, and substituting the Complutensian text in its stead. It is very neatly printed on clear types, and is divided into verses.

8. Ἡ Παλαια Διαθηκη κατα τους Εβδομηκοντα. Vetus Testamentum Græcum, ex versione Septuaginta interpretum. Londini, excudebat Rogerus Daniel, 1653, 4to.

This edition is frequently mentioned in catalogues as being both in quarto and in octavo. Masch states that there is but one size, viz. in quarto, though the paper be different. It professes to follow the Sixtine edition: but this is not the fact; the editors having altered and interpolated the text in several places, in order to bring it nearer to the Hebrew text and the modern versions. The errors of this edition have been retained, 1. In that printed at Cambridge in 1658, 8vo. with a learned preface written by Bishop Pearson (whose initials are at the end); and 2. In the very neat Cambridge edition printed by Field in 1665, in three volumes 8vo. (including the Liturgy in Greek and the New Testament.) Field's edition was counterfeited, page for page, by John Hayes a printer at Cambridge, who executed an edition in 1684, to which he put Field's name and the date of 1665. The fraud however may easily be detected, by comparing the two editions; the typography of the genuine one by Field being very superior to that of Hayes. The genuine Cambridge edition was reprinted at Amsterdam, in 1683, in 12mo. without the Greek Testament. The editing of it is commonly, but erroneously, ascribed to Leusden. The omission of Bishop Pearson's initials at the end of the preface has caused the latter to be attributed to Leusden. The book is very neatly, but very incorrectly, printed in two columns, divided into separate verses. The Apocryphal books, which are found in the Cambridge edition, are altogether omitted.

9. Ἡ Παλαια Διαθηκη, κατα τους Εβδομηκοντα. Vetus Testamentum Græcum, ex versione Septuaginta interpretum, cum libris Apocryphis, juxta exemplar Vaticanum Romæ editum, et Anglicanum Londini excusum, Lipsæ, 1697, 8vo.

The editors of this impression were M. J. Cluver and Tho. Klumpf; though inferior to the London and Amsterdam editions in beauty of execution, it is very far superior to them in point of correctness. The prolegomena of John Frickius prefixed to it, contain a critical notice of preceding editions of the Septuagint Version, which is said to be very accurate.

10. Vetus Testamentum Græcum, ex versione LXX Interpretum, ex antiquissimo MS. Codice Alexandrino accuratè descriptum, et ope aliorum exemplarium ac priscorum scriptorum, præsertim vero Hexaplaris Editionis Origenianæ, emendatum atque suppletum, additis sæpe asteriscorum et obelorum signis, summâ curâ edidit Joannes Ernestus Grabe, S.T.P. Oxonii, 1707, 1709, 1719, 1720. 4 vols. folio, and 8 vols. 8vo.

This splendid edition exhibits the text of the celebrated Codex Alexandrinus, now deposited in the British Museum. Though Dr. Grabe prepared the whole for the press, yet he only lived to publish the Octateuch, forming the first volume of the folio edition, in 1707, and the fourth, containing the metrical books, in 1709. The second volume, comprising the historical books, was edited by Francis Lee, M.D. a very eminent Greek scholar, in 1719; and the third volume, including the prophetical books, by W. Wigan, S.T.D., in 1720. This edition gives a fair representation of the Alexandrian Manuscript where it was perfect; but where it was defective and incorrect, the passages supplied and corrected readings are given, partly from the Codex Vaticanus, and partly from the Complutensian edition, in a smaller character than that employed in the text, the erro-

neous lections being printed in the margin. The prolegomena of Dr. Grabe contain a treasure of sacred criticism. Dr. Grabe designed to have added copious notes to this work, but was prevented by death from composing them. After the folio sheets were struck off, the pages were divided, and over-run into an octavo form, to prevent the book from being piratically printed in Germany.

11. Ἡ Παλαια Διαθηκη κατα τους Εβδομηκοντα. Vetus Testamentum ex Versione Septuaginta Interpretum secundum Exemplar Vaticanum Romæ editum, accuratissimè denuo recognitum; una cum scholiis ejusdem editionis, variis Manuscriptorum Codicum Veterumque Exemplarium Lectionibus, necnon fragmentis Versionum Aquilæ, Symmachi, et Theodotionis. Summa cura edidit Lambertus Bos. Franequeræ. 1709. 4to.

An elegant and accurate edition, which is deservedly esteemed. The preface of the editor, Professor Bos, contains a critical disquisition on the Septuagint Version and its utility in sacred criticism, together with an account of the preceding principal editions. Bos's text was reprinted at Amsterdam in 1725, in two 8vo. vols. under the editorial care of David Mill. It contains some various readings from some MSS. at Leyden, which however are of no great critical value.

12. Ἡ Παλαια Διαθηκη κατα τους Εβδομηκοντα. Vetus Testamentum ex Versione Septuaginta Interpretum, olim ad fidem Codicis MS. Alexandrini summo studio et incredibili diligentia expressum, emendatum et suppletum a Joanne Ernesti Grabio, S.T.P. Nunc vero exemplaris Vaticani aliorumque MSS. Codd. Lectionibus var. nec non criticis dissertationibus illustratum insigniterque locupletatum, summâ curâ edidit Joannes Jacobus Breitingerus. Tiguri Helvetiorum. 1730–1–2. 4 vols. 4to.

This edition is a correct reprint of Dr. Grabe's edition, to which are added, at the foot of the page, the various readings of the Roman or Vatican edition, and of three manuscripts belonging to the library of the Academy at Basle. The beauty of its typography and paper, and its critical value, concur to render this edition highly valuable; it is consequently both scarce and dear. Michaelis pronounces it to be the best edition of the Septuagint ever printed, that is, up to his time.

13. Ἡ Παλαια Διαθηκη κατα τους Εβδομηκοντα. Vetus Testamentum Græcum ex Versione Septuaginta Interpretum, una cum Libris Apocryphis, secundum Exemplar Vaticanum Romæ editum et aliquoties recognitum, quod nunc denuo ad optimas quasque editiones recensuit, et potiores quasdam Codicis Alexandrini et aliorum lectiones variantes adjecit M. Christianus Reineccius. Lipsiæ, 1730. 8vo. 1757. 8vo. edit. secunda.

A neat and commodious edition, though the type is rather too small. The apocryphal books are at the end of the volume.

14. Ἡ Παλαια Διαθηκη. Vetus Testamentum ex versione Septuaginta Interpretum, ad Exemplar Vaticanum Romæ editum ex optimis codicibus impressum. Accesserunt Libri Apocryphi. Halæ, sumptibus Orphanotrophei. 1759. 12mo.

An edition of more promise than execution. Masch denounces it as very incorrect, and says, that instead of being taken from the best codices (as the editor professes), or editions, it agrees with the London, Cambridge, and Leipsic editions.

15. Vetus Testamentum Græcum, cum variis Lectionibus, edidit Robertus Holmes, D.D. Decanus Wintoniensis. Tom. I. Oxonii, e Typographeo Clarendoniano. 1798. folio.

Vetus Testamentum Græcum, cum variis Lectionibus. Editionem a Roberto Holmes, S.T.P. inchoatam continuavit Jacobus Parsons, S.T.B. Tom. II.—V. Oxonii, e Typographeo Clarendoniano. 1818–27. folio.

To the university of Oxford belongs the honour of giving to the public this valuable and splendid edition of the Septuagint Version. In the year 1788, the late Rev. Dr. Holmes, Dean of Winchester, circulated proposals for collating all the MSS. of that version known to be extant. These being liberally supported by public and private patrons,

Dr. H. published annual accounts of his collations, which amounted to sixteen in number, up to the time of his decease. In 1795 he published, in folio, two Latin epistles to the Bishop of Durham, containing specimens of his proposed work; and in 1798 appeared the first part of vol. i. containing the book of Genesis: part ii. comprising Exodus and Leviticus, was published in 1801; and the books of Numbers and Deuteronomy, which complete the first volume, in 1804. The date of 1798, therefore, in the title-page of the first volume, is not strictly correct. A general preface to this volume, in four chapters, discusses the history of the Κοινη, or common text of the Septuagint Version, and its various corrections; describes the MSS. consulted for this edition (eleven of which were written in uncial letters, and upwards of one hundred in small letters); and gives an account of the printed editions of the LXX., of the Fathers, and other Greek writers quoted in the various readings, and of the several antient versions, viz. the Old Italic or Ante-Hieronymian Latin, the Coptic, Sahidic, Syriac (made from the Greek text), Arabic, Sclavonic, Armenian, and the Georgian versions, whence various readings in the Pentateuch have been extracted. Each of the five books of Moses is furnished with a short preface and an appendix; and at the end of the volume are eleven pages of *addenda et emendanda*. Dr. Holmes also published the book of Daniel, in 1805, according to the text of Theodotion and the Septuagint, in the same manner as the Pentateuch, a few months before his death. The text is printed on a strong and beautiful type, after the Sixtine or Roman edition of 1587; and the deviations from it, which are observable in the Complutensian and Aldine editions, and in that of Dr. Grabe, are constantly noted. The various lections are exhibited at the foot of the page. On Dr. Holmes's death, in 1805, after a considerable but unavoidable delay, the publication of this important work was resumed by the Rev. J. Parsons, A.M. (now B.D.) under whose editorial care the second volume was completed in 1818. It comprises all the historical books from Joshua to the second book of Chronicles inclusively; the several fasciculi of which were published in the following order, viz. Joshua in 1810; Judges and Ruth in 1812; 1 Kings in 1813; and the five remaining books in the four succeeding years, the whole being printed off in the early part of 1818. The third and fourth volumes, containing the book of Job to the Prophet Jeremiah, inclusive, were published between the years 1819-1825: and the remaining (or fifth) volume, which contains the Apocryphal books, between the years 1825 and 1827. The plan laid down by Dr. Holmes has been followed by his learned successor, whose continuation is executed in the same splendid and accurate manner as the Pentateuch. The reader will find a copious and very interesting critique on the *first* volume of this magnificent undertaking in the Eclectic Review, vol. ii. part i. p. 85–90, 214–221, 267–274, 337–348; and of the *second* volume in the Classical Journal, vol. ix. pp. 475–479, and vol. xix. 367–372.

16. Psalterium Græcum è Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, Typis ad Similitudinem ipsius Codicis Scripturæ fideliter descriptum, Curâ et Labore Henrici Herveii Baber, A.M. Musei Britannici Bibliothecarii. Londini, 1812, folio.

This is an exact fac-simile of the book of Psalms, from the Codex Alexandrinus which has been described in the former part of this volume. There is a chasm of about nine leaves in the original manuscript, from Psalm xlix. 19. to Psalm lxxix. 12. The types are the same as were used for Dr. Woide's fac-simile edition of the New Testament, noticed in p. 19. *supra*. The numbers of the Psalms and verses are subjoined at the foot of the page, for convenience of reference. Appropriate marks are introduced, to point out words which have either become obliterated in course of time, or have been designedly erased, or which have been re-written by a later hand. At the end of the volume there is a collation of the various readings of the Alexandrian MS. of the book of Psalms, with the Roman edition of the Vatican Text of the Septuagint, printed in 1587. Twelve copies of this elegant fac-simile were printed on vellum, to match with the same number of copies of Dr. Woide's edition.

17. Vetus Testamentum Græcum è Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, Typis ad Similitudinem ipsius Codicis Scripturæ fideliter descriptum, Curâ et Labore Henrici Herveii Baber, A.M. Londini, 1816–28. 4 vols. folio.

At the close of his preface to the preceding fac-simile edition of the Book of Psalms, the Rev. H. H. Baber announced his intention of proceeding with the Old Testament, in a similar manner: but this was an undertaking too vast and too extensive for an unbeneficed clergyman. In consequence, therefore, of a memorial by Mr. B., seconded by the recommendation of several dignitaries of the Anglican church, as well as Professors and heads of colleges in the two universities, the British Parliament engaged to defray the expense of completing this noble work. (See the Memorial and other Proceedings in the Literary Panorama, vol. i. N.S. pp. 465–478.) The three first volumes comprise the

entire text of the Septuagint; and the fourth volume contains the Notes and the Prolegomena. The whole is executed in a splendid folio size, and in such a manner as faithfully to represent every iota of the original manuscript. The better to preserve the identity of the original, Mr. Baber has introduced a greater variety of type than Dr. Woide could command for his fac-simile edition of the New Testament, together with numerous woodcuts. The tail pieces, or rude arabesque ornaments at the end of each book, are also represented by means of fac-similes in wood. The edition is limited to two hundred and fifty copies, ten of which are on vellum. The execution of the whole of this noble undertaking is such as reflects the highest credit on the learned editor, and on his printers, Messrs. R. and A. Taylor.

18. Vetus Testamentum Græcum ex Versione LXX secundum Exemplar Vaticanum Romæ editum. Accedunt variæ Lectiones e Codice Alexandrino necnon Introductio J. B. Carpzovii. Oxonii, e Typographeo Clarendoniano. 1817. 6 vols. 8vo.

An accurate and beautifully-printed edition: there are copies on large paper. The introduction is extracted from the second and third chapters of Carpzov's Critica Sacra, Part III., which treatise is noticed in the subsequent part of this Appendix.

19. Vetus Testamentum ex Versione Septuaginta Interpretum, juxta Exemplar Vaticanum, ex Editione Holmesii et Lamberti Bos. Londini, in Ædibus Valpianis. 1819. 8vo.

This elegantly-executed volume is very *correctly* printed, after the editions of Holmes and Bos, and (which cannot but recommend it to students in preference to the incorrect Cambridge and Amsterdam reprints of the Vatican text,) its price is so reasonable as to place it within the reach of almost every one.

20. Ἡ Παλαια Διαθηκη κατα τους Εβδομηκοντα. Vetus Testamentum ex Versione LXX Interpretum, juxta Exemplar Vaticanum, ex editione Holmesii et Lamberti Bos. Glasguæ, 1822. 3 tomis 12mo.

This very neatly printed edition is also formed after those of Holmes and Bos: it was executed at the university press of Glasgow.

21. Ἡ Παλαια Διαθηκη κατα τους Εβδομηκοντα: seu Vetus Testamentum Græce, juxta Septuaginta Interpretes ex auctoritate Sixti V. Editionis, juxta Exemplar originale Vaticanum Romæ editum quoad textum accuratissimè et ad amussim recusum, curâ et studio Leandri von Ess. Lipsiæ, 1824. 8vo.

This edition is stereotyped, and is very neatly executed. There are copies on thick paper, which are an ornament to any library.

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22. Daniel secundum Septuaginta ex Tetraplis Origenis, nunc primum editus e singulari Codice Chisiano annorum *supra* IↃCCC. Romæ, 1772. folio.

For a full account of this splendid work, see Bibl. Sussex. vol. ii. part ii., pp. 281–283, and Masch's Bibliotheca Sacra, Part ii. vol. ii. pp. 320–322. The octavo reprints, at Gottingen in 1774, and at Utrecht in 1775, are very inferior to the original edition.

[ii.] Editions of Origen's Hexapla.

1. Hexaplorum Origenis quæ supersunt. Ex Manuscriptis et ex Libris editis eruit et Notis illustravit D. Bernardus de Montfaucon. Accedunt Opuscula quædam Origenis anecdota, et ad calcem Lexicon Hebraicum ex veterum interpretationibus concinnatum, itemque Lexicon Græcum, et alia. Parisiis, 1713. 2 vols. folio.

The best edition, unhappily very rare, of the remains of Origen's Hexapla. The first volume contains a very valuable preliminary disquisition on the Hebrew Text, and on the different antient Greek Versions; together with a minute account of Origen's biblical labours, and some inedited fragments of Origen, &c. To these succeed the remains of the Hexapla, from Genesis to the Book of Psalms inclusive. The second volume com-

prises the rest of the Hexapla to the end of the twelve minor prophets, together with Greek and Hebrew Lexicons to the Hexapla.

2. Hexaplorum Origenis quæ supersunt. Edidit, notisque illustravit Car. Frider. BAHRDT. Lipsiæ et Lubecæ, 1769–70. 2 vols. 8vo.

Professor Bahrdt undertook this edition for those who could not afford to purchase Montfaucon's magnificent edition. He has omitted, as unnecessary, the translation of the fragments, the explanation of particular words occurring in the notes, and some scholia. He has improved the arrangement of the materials collected by Montfaucon, and has added some further fragments of Origen's Hexapla, from a Leipsic manuscript. Bahrdt has also given many additional notes, which however are not distinguished from those of Montfaucon. The Hebrew words are given in Greek characters. This edition was severely criticised by Fischer, in his Prolusiones de Versionibus Græcis, p. 34. note.

The Fragments of the versions by Aquila, Theodotion, and Symmachus, collected by Morin and others, are printed in the editions of the Septuagint Version executed at Rome in 1587, at Frankfort in 1597, at London in 1653, at Leipsic in 1697, and at Franeker in 1709.

3. Animadversiones, quibus Fragmenta Versionum Græcarum V. T. a Bern. Montefalconio collecta, illustrantur, [et] emendantur. Auctore Jo. Gottfr. SCHARFENBERG. Specimina duo Lipsiæ, 1776–81. 8vo.

4. Curæ Hexaplares in Jobum, e Codice Syriaco-Hexaplari Ambrosio-Mediolanensi. Scripsit Henricus MIDDELDORPF. Vratislanæ, 1817. 4to.

[iii.] ANOTHER ANTIENT GREEK VERSION.

1. Nova Versio Græca Pentateuchi, ex unico S. Marci Bibliothecæ Codice Veneto. Edidit atque recensuit Chr. Frid. AMMON. Erlangæ, 1790-91. 3 vols. 8vo.

2. Nova Versio Græca Proverbiorum, Ecclesiastis, Cantici Canticorum, Ruthi, Threnorum, Danielis, et selectorum Pentateuchi Locorum. Ex unico S. Marci Bibliothecæ Codice Veneto nunc primum eruta, et notulis illustrata a Joanne Baptista Caspare D'Ansse de VILLOISON. Argentorati, 1784.

(3.) *Antient Oriental Versions.*

[i.] THE SYRIAC VERSIONS.

The Peschito or Old Syriac Version.

1. Biblia Syriaca Veteris et Novi Testamenti. Parisiis, 1645. folio. (In Le Jay's Polyglott Bible.)

2. Biblia Sacra Veteris et Novi Testamenti. Londini, 1657. folio. (In Bp. Walton's Polyglott Bible.)

3. Vetus Testamentum Syriace, eos tantum Libros sistens, qui in Canone Hebraico habentur, ordine vero, quoad fieri potuit, apud Syros usitato dispositas. In usum Ecclesiæ Syrorum Malabarensium, jussu Societatis Biblicæ recognovit, ad fidem codicum Manuscriptorum emendavit, edidit Samuel LEE, A. M. Linguæ Arabicæ apud Cantabrigienses Professor. Londini, 1823. 4to.

This edition was printed under the patronage of the Church Missionary Society, and at the expense of the British and Foreign Bible Society. Three manuscripts have been collated for this edition, viz. 1. The valuable manuscript brought by the Rev. Dr. Buchanan from Travancore in the East Indies, collated by Professor Lee; 2. Another manuscript belonging to the Rev. Dr. Adam Clarke; and, 3. A manuscript of the Syriac Pentateuch found by Mr. Lee in the Library of New College, Oxford. (Report of the Church Missionary Society for 1817-18, p. 154.)

4. Novum Testamentum, Syriacè, cura Alberti WIDMANSTADII. (Viennæ Austriacæ, 1555.) 4to.

The first edition of the Syriac New Testament: it is very rare. Dr. Masch has given a long account of it in his Bibliotheca Sacra, part ii. vol. i. pp. 70–79. There are copies dated Viennæ Austriacæ, 1562, 4to.; but they are the same edition with a new title-page.

5. Novum Domini Nostri Jesu Christi Testamentum Syriacum, cum Versione Latina; cura et studio Johannis LEUSDEN et Caroli SCHAAF. Ad omnes editiones diligenter recensitum, et variis lectionibus, magno labore collectis, adornatum. Secunda editio a mendis repurgata. Lugduni Batavorum, 1717. 4to.

The first edition appeared in 1708; but copies are most commonly to be met with, bearing the date of 1709. Michaelis pronounces this to be "the very best edition of the Syriac New Testament. The very excellent Lexicon, which is annexed to it, will ever retain its value; being, as far as regards the New Testament, extremely accurate and complete, and supplying in some measure the place of a concordance." (Introd. to New Test. vol. ii. part i. p. 17.)

6. Textus Sacrorum Evangeliorum Versionis Simplicis Syriacæ, juxta Editionem Schaafianam, collatus cum duobus ejusdem vetustis Codd. MSS. in Bibliotheca Bodleiana repositis; nec non cum Cod. MS. Commentarii Gregorii Bar-Hebræi ibidem adservato, a Ricardo JONES. Oxonii, e Typographeo Clarendoniano, 1805. 4to.

This publication is necessary to complete Schaaf's edition: it has two fac-similes of the Syriac MSS. collated by the editor.

7. MICHAELIS (Joannis Davidis) Curæ in Versionem Syriacam Actuum Apostolicorum; cum Consectariis Criticis de Indole, Cognationibus, et usu Versionis Syriacæ Novi Fœderis. Gottingæ, 1755. 4to.

8. Novum Testamentum Syriacè, denuo recognitum, atque ad fidem Codicum Manuscriptorum emendatum. Londini, 1816. 4to.

A beautiful edition, executed at the press of Mr. Richard Watts, for the use of the Syrian Christians in India, by whom it is stated to have been received with the utmost gratitude. This edition was corrected for the press, as far as the Acts of the Apostles, by the late Rev. Dr. Buchanan; and was completed by the Rev. Samuel Lee, A.M. [now B.D.] Professor of Arabic in the University of Cambridge. The expense of the edition was defrayed by the British and Foreign Bible Society. There is an interesting communication by Prof. Lee concerning this edition, in Dr. Wait's Translation of Hug's Introduction to the New Test. vol. i. *pp.* 368–370, *notes.*

The preceding are the principal editions of the Old Syriac Version. For a more copious account of them and of various other editions, see Bp. Marsh's Translation of Michaelis's Introduction to the New Testament, vol. ii. part i. pp. 4–18. and part ii. 536–546; also Masch's Bibliotheca Sacra, part ii. vol. i. pp. 71–102.

The Philoxenian Syriac Version.

1. Sacrorum Evangeliorum Versio Syriaca Philoxeniana, ex Codd. MSS. Ridleianis in Bibliotheca Collegii Novi Oxon. repositis; nunc primum edita, cum Interpretatione Latinâ et Annotationibus Josephi WHITE. Oxonii, e Typographeo Clarendoniano, 1778. 2 tomis 4to.

2. Actuum Apostolorum, et Epistolarum tam Catholicarum quam Paulinarum, Versio Syriaca Philoxeniana ..... cum Interpretatione Latinâ et Annotationibus Josephi White. Oxonii, e Typographeo Clarendoniano, 1799. 2 tomis 4to.

[ii.] THE ARABIC VERSION.

1. Biblia Arabica Veteris et Novi Testamenti. Parisiis, 1645, folio. (In Le Jay's Polyglott Bible.)

2. Biblia Arabica Veteris et Novi Testamenti. Londini, 1657. folio (In Bp. Walton's Polyglott Bible.)

3. Biblia Sacra Arabica, Sacræ Congregationis de Propaganda Fide jussu edita in usum Ecclesiarum Orientalium: additis è Regione Bibliis Latinis Vulgatis. Romæ, 1671. 3 tomis folio.

This edition was published under the inspection of Sergius Risius, the Romish Bishop of Damascus. It is in Arabic and Latin. "But it is of no use, either to a critic or an expositor of the New Testament, being altered from the Latin Version." (Michaelis, vol. ii. part i. p. 93.)

4. The Holy Bible, containing the Old and New Testaments in the Arabic Language. Newcastle-upon-Tyne, 1811. 4to.

This edition was superintended by the late Arabic Professor, the Rev. J. D. Carlyle. Twelve copies were printed in large folio for presents: one of these is deposited in the British Museum.

5. Novum D. N. Jesu Christi Testamentum, Arabice, ex Bibliotheca Leidensi; edente Thoma Erpenio. In Typographia Erpeniana Linguarum Orientalium. [Lugduni Batavorum] Anno 1616. 4to.

Erpenius published this edition of the Arabic New Testament, from a manuscript said to be written A.D. 1342, in the monastery of Saint John, in the desert of Thebaïs: he has copied his manuscript with singular accuracy, even where there appeared to be grammatical errors. Michaelis says that this is the most elegant, faithful, and genuine edition of the Arabic version, but is unfortunately very difficult to be procured.

6. Novum Testamentum Arabicum. Londini, 1727. 4to.

This edition, which consisted of ten thousand copies, was printed at the expense of the Society for promoting Christian Knowledge, for the use of the Christians in Asia. Its basis is the text of the Paris and London Polyglotts: but the editor, Solomon Negri, has altered it in those passages which vary from the reading of our present Greek text. It is therefore of no use either in the criticism or interpretation of the New Testament. The same remark is applicable to

7. Quatuor Evangelia, Arabice, Romæ, e Typographia Medicea, Romæ, 1591. folio.

"This edition was printed at Rome in 1590 and 1591 in the Medicean printing-house: 1590 stands on the title-page, 1591 in the subscription: to some of the copies is annexed a Latin translation." (Michaelis.)

This Version appears to have been made from the Greek Text. The Roman edition of the Four Gospels was reprinted with some corrections in the Paris Polyglott, and again with very numerous corrections from manuscripts by Bishop Walton in the London Polyglott.

For more particular accounts of the preceding and of other editions of the Arabic Versions of the Old and New Testament, or of detached portions thereof, the reader is referred to Masch, part ii. vol. i. pp. 110–139.; Michaelis's Introduction, vol. ii. part i. pp. 84–94.; Schnurrer's Bibliotheca Arabica, pp. 389–397.; and Hug's Introduction by Dr. Wait, vol. i. pp. 445—454.

[iii.] The Persic Version.

1. Pentateuchi Versio Persica, interprete Jacobo filio Joseph Tavos, seu Tawsensi, Judæo. Constantinopoli, 1546. folio.

This extremely rare edition, which is printed with Hebrew type, and accompanied with the Hebrew Text, is reprinted in the fourth volume of the London Polyglott, with Persian characters, and a Latin translation.

2. Quatuor Evangeliorum Domini nostri Jesu Christi Versio Persica Syriacam et Arabicam suavissime reddens: ad verba et mentem Græci Textûs fideliter et venuste concinnata..... Per Abrahamum Wheelocum. Londini, 1657. folio.

3. Evangelia Quatuor Persicè, interprete Simone F. Joseph Taurinensi, juxta codicem Pocockianum, cum Versione Latina Samuelis Clerici. Londini, 1657. folio. (In the fifth volume of Bp. Walton's Polyglott Bible.)

[iv.] THE EGYPTIAN VERSIONS.

Coptic, or Dialect of Lower Egypt.

1. Quinque Libri Moysis Prophetæ in Lingua Ægyptia. Ex MSS. Vaticano, Parisiensi, et Bodleiano descripsit, ac Latine vertit David WILKINS. Londini, 1731. 4to.

2. Psalterium Coptico-Arabicum. Romæ, 1744. 4to.

3. Psalterium Alexandrinum Coptico-Arabicum. Romæ, 1749, 4to.

Both these editions of the Coptic Psalter were printed, at the expense of the Congregation de Propaganda Fide at Rome, for the benefit of the Coptic Christians in Egypt. The Arabic version is placed by the side of the Coptic text.

4. Novum Testamentum Ægyptium, vulgo Copticum, ex MSS. Bodleianis descripsit, cum Vaticanis et Parisiensibus contulit, et in Latinum Sermonem convertit David WILKINS. Oxonii, e Theatro Sheldoniano, 1716, 4to.

Sahidic or Dialect of Upper Egypt.

5. Appendix ad Editionem Novi Testamenti Græci e Codice Alexandrino descripti a G. C. Woide: in quâ continentur Fragmenta Novi Testamenti, juxta Interpretationem Dialecti Superioris Ægypti, quæ Thebaica vel Sahidica appellatur, e Codd. Oxoniens. maxima ex parte desumpta: cum Dissertatione de Versione Ægyptiaca, quibus subjicitur Codicis Vaticani Collatio. Oxonii, e Typographeo Clarendoniano. 1799. folio.

This work, which contains the completest collection of fragments of the Sahidic Version, was prepared for the press by Dr. Woide, and published after his death by the Rev. Dr. Ford.

6. Friderici MÜNTER Commentatio de Indole Versionis Novi Testamenti Sahidicæ. Accedunt Fragmenta Epistolarum Paulli ad Timotheum, ex Membranis Sahidicis Musei Borgiani, Velitris. Hafniæ, 1789, 4to.

Basmurico-Coptic Dialect.

7. Fragmentum Evangelii S. Joannis Græco-Coptico-Thebaicum, ex Museo Borgiano, Latine versum et Notis illustratum ab Augustino Antonio GEORGIO. Romæ, 1789. 4to.

There is an interesting account of this publication in the Analytical Review, vol. xvi. pp. 418—421.

8. Fragmenta Basmurico-Coptica Veteris et Novi Testamenti, quæ in Museo Borgiano Velitris asservantur, cum reliquis Versionibus Ægyptiis contulit, Latine vertit, nec non criticis et philologicis adnotationibus illustravit, W. F. ENGELBRETH. Hafniæ, 1816, 4to.

This publication contains fragments of the first and fifth chapters of the Prophecies of Isaiah, of the fourth chapter of St. John's Gospel, of St. Paul's first Epistle to the Corinthians, the Epistles to the Ephesians and to Philemon, the first Epistle to the Thessalonians, and of the Epistle to the Hebrews, in the Basmuric, Thebaic, and Memphitic Dialects, with a literal Latin version. The corresponding Greek Text is placed at the foot of the page. Notes are subjoined pointing out the various readings, with critical remarks.

[v.] ETHIOPIC VERSION.

No entire Ethiopic Bible has been printed. Masch (Bibl. Sacr. part ii. vol. i. pp. 145—155.) has given an account of the various portions of the

Old and New Testament which have appeared. Of these the following are most worthy of notice.

1. Psalmi et Canticorum Æthiopice. Studio Johannis POTKEN. Romæ, 1513. 4to.

The first portion of the Ethiopic Scriptures ever printed. It is very rare: it was reprinted at Cologne in 1518, in folio.

2. Psalterium Æthiopice. Londini, 1657. folio.

In the third volume of Bp. Walton's Polyglott Bible: the text is taken from Potken's two editions, with various readings, and notes by Dr. Edmund Castell.

3. Testamentum Novum; cum Epistola Pauli ad Hebræos ..... Quæ omnia Fr. Petrus Æthiops, auxilio piorum, sedente Paulo III. Pont. Max. et Claudio illius regni imperatore, imprimi curavit anno salutis 1548. [Romæ] 4to.

This edition, which is of extreme rarity, is divided into two volumes and four separate parts, viz. 1. The Gospels, the translation of which is much superior to that of the Epistles, where the translator appears to have been unequal to the task. (The Epistle to the Hebrews is placed after the Gospels, because it was the only one of St. Paul's Epistles which they had received when they put to press the Gospels, Apocalypse, the Catholic Epistles, and the Acts);—2. The Acts of the Apostles; — 3. The fourteen Epistles of Saint Paul; — 4. The seven Catholic Epistles; — The Apocalypse is added as an Appendix. The MS. of the Acts being very imperfect, its chasms were supplied from the Vulgate. The Roman edition was reprinted in the London Polyglott: and a Latin translation of the Ethiopic version was published by Professor Bode at Brunswick, in 1752–1755, in 2 vols. 4to. (Michaelis, vol. ii. pp. 95–98. 610–614. Masch, part ii. vol. i. pp. 152, 153.)

[vi.] THE ARMENIAN VERSION.

Biblia, Armenice. Venetiis. 1805, 4to.

The first edition of the Armenian *Bible* was printed at Amsterdam in 1666, 4to., and was not very cordially received by the Armenian Christians, in consequence of its editor Uscan, Archbishop of Erivan, having altered it conformably to the Romish Vulgate Latin version. The second Edition, which was printed at Constantinople in 1705, also in 4to., is much more valuable: it was collated for Dr. Holmes's Edition of the Septuagint. Separate editions of the Armenian New Testament were printed at Amsterdam in 1668 and 1698, and another at Venice in 1789, which was superintended by Dr. Zohrab, a learned Armenian divine, who had collated a few manuscripts for it, and who accompanied it with some short notes. In this impression, which was reprinted verbatim in 1816, the editor marked 1 John v. 7. with an asterisk.

In 1805, the same learned editor published at Venice, at the expense of the college of the monks of St. Lazarus, his critical edition of the entire Armenian Bible, for which he made use of sixty-nine manuscripts, viz. eight of the entire Bible, fifteen of the Psalms, thirty-two of the Gospels, and fourteen of the Epistles and Acts of the Apostles. He took, for the basis of this edition, that manuscript of the whole Bible, which appeared to be the most antient and accurate: such errors as were discovered he corrected by means of other copies; and in the margin he inserted the various readings, together with the number of manuscripts by which they were supported, and a few critical explanations, when necessary. In this edition, Dr. Zohrab has expunged 1 John v. 7., it being unsupported by any of the manuscripts which he had collated. (Masch, part ii. vol. i. pp. 173–180. Cellerier, Introduction au Nouv. Test. pp. 185, 186.) In 1825, Dr. Z. published a neat edition of the New Testament in *antient* and *modern* Armenian, in one volume 8vo. The modern version is said to be very exact and literal.

(4.) *Antient Western Versions.*

[i.] THE LATIN VERSIONS.

Ante-Hieronymian Versions, or those made before the time of Jerome.

1. Vetvs Testamentvm secvndvm LXX Latine redditvm, et ex avtoritate Sixti V. Pont. Max. editvm. Additvs est Index Dictionvm et Lo-

quutionum Hebraicarum, Græcarum, Latinarum, quarum observatio visa est non inutilis futura. Romæ, in Ædibvs Popvli Romani, 1588. folio.

This edition was designed as a companion to the celebrated edition of the Septuagint, printed at Rome in 1586, and described in p. 35 of this Appendix. The editor, Flaminio Nobili, with the assistance of Antonio Agelli, collected with infinite labour all the fragments of the Ante-Hieronymian versions, which he found cited in the works of the antient Latin Fathers: the deficient passages he translated de novo into Latin, a circumstance which diminishes the value of his work. (Masch, part ii. vol. iii. pp. 6, 7.) This volume is extremely rare: a copy of it is in the Library of the British Museum.

2. Bibliorum Sacrorum Latinæ Versiones Antiquæ, seu Vetus Italica, et ceteræ quæcunque in Codicibus MSS. et Antiquorum Libris reperiri potuerunt: quæ cum Vulgata Latina et cum Textu Græco comparantur. Accedunt Præfationes, Observationes, ac Notæ, Indexque novus ad Vulgatam è regione editam, idemque locupletissimus. Opera et studio D. Petri SABATIER. Remis, 1743–49. 3 tomis folio.

The first two volumes contain the Old Testament, and the apocryphal books. There are three versions of the Psalms, viz. the Old Italic Version, that of Jerome, and the modern Vulgate Version. The New Testament forms the third volume. The Greek-Latin MSS. consulted by Sabatier having chasms, he has supplied them from the modern Latin Vulgate, and has sometimes added in the notes quotations from the Latin Fathers. For a full description of this magnificent work, see Masch, part ii. vol. iii. pp. 9, 10.

3. Evangeliarium Quadruplex Latinæ Versionis Antiquæ, seu Veteris Italicæ, editum ex Codicibus Manuscriptis, aureis, argenteis, purpureis, aliisque plusquam millenariæ antiquitatis: à Josepho BLANCHINO. Romæ, 1749. 2 tomis folio.

A splendid edition of the four Gospels, taken from five manuscripts of the old Italic version, viz. the codices Vercellensis, Veronensis, Corbeiensis, Brixianus, and Forojuliensis. But Michaelis has reduced these to *four*, as the last-cited MS. contains only the corrected version of Jerome, and therefore ought not to have been printed with the others. (Introd. to New Test. vol. ii. p. 109.)

For bibliographical details of this edition, as well as of other portions of the Ante-Hieronymian versions, the reader is referred to Masch, part ii. vol. iii. pp. 16–19.

3. Fragmenta Versionis Antiquæ Latinæ Ante-Hieronymianæ Prophetarum Jeremiæ, Ezechielis, Danielis, et Hoseæ, e Codice Rescripto Bibliothecæ Wirceburgensis. Edidit Dr. Fridericus MÜNTER. Hafniæ, 1821, 8vo. (In the Miscellanea Hafniensia Theologici et Philologici Argumenti, tom. ii. fascic. i. pp. 81–148.)

The Codex Rescriptus, whence these fragments of an Ante-Hieronymian version have been transcribed, was discovered by Dr. Feder, in the library of the university of Wurtzburg; who copied nearly all that is legible, comprising portions of the prophecies of Jeremiah, Ezekiel, Daniel, and Hosea. Dr. Feder having allowed Dr. Frederick Münter, Bishop of Seeland, to make use of his labours, that learned prelate has here printed the fragments in question. They differ materially from the fragments occurring in Sabatier's splendid publication above noticed. Bp. Münter refers the date of the original writing to the sixth or seventh century.

The Version of Jerome.

S. Eusebii Hieronymi Stridonensis Presbyteri Divina Bibliotheca ante hac inedita; complectens Translationes Latinas Veteris et Novi Testamenti, tum ex Hebræis tum Græcis fontibus derivatas, innumera quoque scholia marginalia antiquissimi Hebræi cujusdam scriptoris anonymi, Hebræas voces pressius exprimentis. ..... Studio et Labore Monachorum ordinis S. Benedicti e congregatione S. Mauri. Parisiis, 1693, folio. (The first volume of the Benedictine edition of Jerome's works.)

For an account of Jerome's biblical labours, see Part I. Chap. II. Sect. IV. of the present Volume. This edition is printed from six manuscripts. Editions of other portions of Jerome's translation are described by Masch, part ii. vol. iii. pp. 21–23.

The Latin Vulgate Version.

The printed editions of the Latin Vulgate are so very numerous, that two or three of the most important, or most accessible, can only be here noticed. A particular description of all the editions is given by Masch, part ii. vol. iii. pp. 58–372; and of the principal editions, by Brunet, Manuel du Libraire, tom. i. art. Biblia. *Two hundred and seventeen* Latin Bibles, principally of the Vulgate version, (many of which are of extreme rarity,) are described in the Bibl. Sussex. vol. i. part ii. pp. 288–510.

1. Biblia Sacra Vulgatæ Editionis, tribus tomis distincta. Romæ, ex Typographia Apostolica Vaticana, folio.

After the preceding title, we read the following on an engraved title-page:

"Biblia Sacræ Vulgatæ Editionis ad Concilii Tridentini præscriptum emendata et a Sixto V. P. M. recognita et approbata. Romæ, ex Typographia Apostolica Vaticana, M. D. XC."

Notwithstanding the great pains bestowed upon this edition, which by a bull was authoritatively declared to be the standard of all future impressions, its extreme incorrectness excited general discontent. At first, it was attempted to remedy the evil by printing the requisite corrections on small slips of paper, which were to be pasted over the incorrect passages: but Gregory XIV., who succeeded Sixtus V. in the pontificate, found it more convenient to suppress the remaining copies of this edition, which has therefore become of extreme rarity. (Renouard, Annales de l'Imprimerie des Aldes, tom. ii. pp. 164–166.)

2. Biblia Sacræ Vulgatæ Editionis Sixti V. Pontificis Max. jussu recognita et edita. Romæ, ex Typographia Apostolica Vaticana. 1592, folio.

This edition was printed under the auspices of Clement VIII., the successor of Sixtus V., whose constitution declares it to be the only authentic edition: it is the basis of all subsequent editions, printed for the members of the Romish church. For an account of the fatal variances between these two revisions, see Part I. Chap. II. Sect. IV. §1, 2. of the present Volume. A third edition was printed in 1593, in 4to. They are both very rare. Copies of them, as well as of the Sixtine edition, are in the British Museum.

3. Bibliorum Sacrorum Vulgatæ Versionis Editio. Jussu Christianissimi Regis ad Institutionem Serenissimi Delphini. Parisiis, excudebat Fr. Amb Didot, 1785, 2 tomis 4to.

A chef-d'œuvre of typography: only two hundred and fifty copies were printed with the words "ad Institutionem Serenissimi Delphini" in the title-page. These bear a higher price than the other quarto copies which were dedicated to the clergy of France. Peignot states, that *two* copies of this edition were printed on vellum. There are copies of the same edition in eight volumes, 8vo., with a dedication to the Gallican clergy, by the printer, F. A. Didot.

4. Biblia Sacra Vulgatæ Editionis Sixti Quinti Pont. Max. jussu recognita atque edita Romæ ex Typographia Apostolica Vaticana MDXCIII. Editio nova, auctoritate summi pontificis Leonis XII. excusa. Francofurti a. M. [ad Mœnum], 1826. Royal 8vo.

A beautiful and correct edition, which sells for 1*l.* 1*s.* It contains all the prefatory and other preliminary matter of the Roman edition; and, besides the ordinary divisions of chapters and verses, it also has the old subdivisions of A. B. C., &c., introduced by Cardinal Hugo, of which an account is given in the former part of the present Volume.

The Latin Vulgate is found in all the Polyglott editions of the Bible; and various other editions may be met with, the price of which varies from twelve shillings to three or four guineas and upwards, according to their rarity and condition.

5. Codex Quatuor Evangeliorum Latinus Rehdigerianus, Matthæus et Marcus, cum Textu Græco et Editione Vulgata collatus a Joh. Ephr. Scheibel. Vratislaviæ, 1763, 4to.

The manuscript, the text of which is here published, is preserved in the library belonging to the church of St. Elizabeth at Breslau.

[ii.] GOTHIC VERSION.

1. Sacrorum Evangeliorum Versio Gothica ex Codice Argenteo emendata atque suppleta, cum Interpretatione Latina et Annotationibus Erici Benzelii non ita pridem Archiepiscopi Upsaliensis. Edidit, Observationes suas adjecit, et Grammaticam Gothicam præmisit Edwardus LYE. Oxonii, e Typographeo Clarendoniano. 1750, 4to.

The best edition of the Gothic version of the four Gospels. The first appeared at Dordrecht, under the superintendence of Francis Junius, in 1665[1], 4to, which has the Anglo-Saxon version annexed. For the second edition we are indebted to George Stiernhelm, at Stockholm, in 1671, who has added the Swedish, Icelandic, and Latin Vulgate versions to the translation of Ulphilas. This third edition was prepared for the press by the learned Eric Benzel, archbishop of Upsal (who made a new copy from the original manuscript); and was published after his decease by Mr. Lye, at Oxford, in 1760, in small folio. It is executed in Gothic letters; the errors of the preceding editions are corrected; and many of the various lections, with which the Gothic version furnishes the Greek Testament, are remarked in the notes.

2. Ulphilæ Versio Gothica nonnullorum Capitum Epistolæ Pauli ad Romanos, e Cod. Biblioth. Guelpherbytanæ, cum Commentariis Francisci Antonii KNITTEL. [1762.] 4to.

The fragment of the Gothic version, printed in this publication, has been reprinted, in the following article, and also in the appendix to the second volume of Mr. Lye's Saxon and Gothic Latin Dictionary.

3. Fragmenta Versionis Ulphilanæ, continentia Particulas aliquot Epistolæ Pauli ad Romanos, ex Codice Rescripto Bibliothecæ Guelpherbytanæ eruta, et a Francisco Antonio Knittel edita, cum aliquot annotationibus typis reddita a Johanne IHRE. Accedunt duæ Dissertationes ad Philologiam Mœso-Gothicam spectantes. Upsaliæ, 1763, 4to.

4. Johannis ab IHRE Scripta Versionem Ulphilanam et Linguam Mœso-Gothicam illustrantia, ab ipso doctissimo auctore emendata, novisque accessionibus aucta, jam vero ob præstantiam ac raritatem collecta, et unà cum aliis scriptis similis argumenti edita, ab Antonio Friderico Busching. Berolini, 1773, 4to.

This volume, which is not of very frequent occurrence, contains Ihre's learned Disquisition, intitled Ulphilas Illustratus; various fragments of Ulphilas's version; five dissertations illustrative of them; a specimen of a Glossarium Ulphilanum, with prefaces prefixed to it. In an appendix, the editor has subjoined dissertations on Ulphilas, by Heupelius (with remarks on Heupelius by Oelrichs), Esberg, and Sœdermann; specimens of critical observations on the old Gothic translation of the Gospels, by John Gordon, a learned Scottish advocate; and a dissertation by Wachter, on the language of the Codex Argenteus.

5. Ulfilas Gothische Bibel-übersetzung, die alteste Germanische Urkunde, nach Ihre'ns Text: mit einer grammatisch-wörtlichen Lateinischen Uebersetzung, und einem Glossar, ausgearbeitet von Friedrich Karl FULDA; das Glossar umgearbeitet von W. F. H. REINWALD; und den Text nach Ihre'ns genauer abschrift der silbernen Handschrift in Upsal, sorgfaltig berichtigt, samt einer historisch-kritischen Einleitung, versehen und herausgegeben von Johann Christian ZAHN. Weissenfels, 1805, 4to.

A learned preface by J. C. Zahn, in the German language, contains a history of the Gothic version and of the various preceding editions of its fragments. To this succeed the fragments themselves, in the Roman character. The text of them is given from a very beautiful and exact copy, which the celebrated scholar Ihre had procured to be made under his own inspection, and with the design of printing it. The editor has placed Ihre's Latin translation by the side of the text; and has also added an interlineary Latin version, critical notes placed at the foot of each page, and an historical introduction. These are followed by a Grammar of the Gothic language by F. K. Fulda, and by a Gothic Glossary compiled by W. F. H. Reinwald. "The text is carefully given; the grammatical

[1] There are copies dated in 1684; but they are said by Masch to be the same edition with a new title-page. Part ii. vol. iii. p. 706.

and critical remarks added in the margin below, are short, directly applied to the point, and well conceived; and the whole of the rich apparatus of the book is valuable."—(Hug's Introd. to the New Test. by Dr. Wait, vol. i. pp. 487, 488.) A copy of this curious and valuable work is in the library of the British Museum.

6. The Gothic Gospel of Saint Matthew, from the Codex Argenteus of the fourth century; with the corresponding English or Saxon, from the Durham Book of the eighth Century, in Roman Characters; a literal English Lesson of each: and Notes, Illustrations, and Etymological Disquisitions on Organic Principles. By Samuel HENSHALL, M. A. London, 1807, 8vo.

7. Ulphilæ Partium Ineditarum, in Ambrosianis Palimpsestis ab Angelo MAIO repertarum, Specimen, conjunctis curis ejusdem Maii et Caroli Octavii Castillionæi editum. Mediolani, 1819, 4to.

This work is illustrated by two plates; the first containing fac-similes of the Codices Rescripti discovered in the Ambrosian Library, (of which some account has already been given,) and the other containing a fac-simile specimen of a Greek mathematical treatise, in which the names of Archimedes and Apollonius are mentioned, and which signor Mai discovered under some Lombard Latin writing of great antiquity.

[iii.] THE SCLAVONIC VERSION.

Wiwlia, sinetz Knigi, wetchago i nowago sawieta pojasiku slowensku.—The Bible, that is to say, the Books of the Old and New Testament in the Sclavonic language. Ostrog, 1581, folio.

This is the editio princeps of the *entire* Sclavonic Bible: an interesting account of various previous editions of detached portions of the Old and New Testament, as well as of the pains bestowed in order to render this impression correct, will be found in Dr. Henderson's Biblical Researches, pp. 78–82. Clement, (Biblioth. Curieuse, tom. iii. pp. 441–444.) has given a minute description of it; to which Dr. Dibdin acknowledges himself indebted for part of his account of Earl Spencer's copy. (Bibliotheca Spenceriana, vol. i. pp. 90–93.) But Dr. Henderson, from his residence in Russia, and his critical acquaintance with the Sclavonic language, has been enabled to add much important information (which does not admit of abridgment) relative to this and to subsequent editions of the Sclavonic version, which was utterly unknown to those bibliographers. See his Biblical Researches, pp. 83–86. 92–103.

[iv.] THE ANGLO-SAXON VERSIONS.

1. Heptateuchus, Liber Job, et Evangelium Nicodemi, Anglo-Saxonice. Historiæ Judith Fragmentum, Dano-Saxonice. Edidit nunc primum ex MSS. Codicibus Edwardus THWAITES. Oxoniæ, 1699, 8vo.

The Anglo-Saxon version of the Heptateuch, that is, of the five books of Moses and the books of Joshua and Judges, was made towards the close of the tenth century by Ælfric, archbishop of Canterbury; and was published by Mr. Thwaites from an unique manuscript preserved in the Bodleian library. The book of Job, also translated by Ælfric, was printed from a transcript of a MS. in the Cottonian Library (now in the British Museum); and the apocryphal Gospel of Nicodemus, from Junius's copy of the original manuscript in the Library of Corpus Christi College, Cambridge. The Danish-Saxon version of the book of Judith (a fragment of which is given in the publication now under notice) was made during the time when England groaned under the yoke of the Danish kings. A few notes on Ælfric's preface, and some various readings collected from an Anglo-Saxon fragment of the book of Exodus, and the pseudo-gospel of Nicodemus, close this curious and rare volume.

2. Psalterium Davidis Latino-Saxonicum Vetus, a Johanne Spelmanno, D. Henrici fil. editum e vetustissimo exemplari MS. in Bibliotheca ipsius Henrici, et cum tribus aliis non multo minus vetustis collatum. Londini, 1640, 4to.

3. The Gospels of the fower Euangelistes translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, newly collected

out of auncient Monumentes of the sayd Saxons, and now published for testimonie of the same. London, printed by John Daye. 1571, 4to.

The Anglo-Saxon text is divided into chapters, and is accompanied by the English version then in use, in a parallel column, divided into chapters and verses "which," it is stated in a prefatory note, "was observed for the better understanding of the reader." The editor of this now rare volume was Matthew Parker; it has a preface, written by the celebrated martyrologist, John Foxe, by whom it is dedicated to Queen Elizabeth.

Two other editions of the Anglo-Saxon gospels have been printed, viz. by William Lisle, in 4to., London, 1658; and by Thomas Marshall, in 4to., Dordrecht, 1665, with the Mæso-Gothic version. Of the last edition there are copies, with Amsterdam, 1684, in the title; but these are the same edition with a new title-page.

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vi. *Modern Versions of the Old and New Testaments.*

(1.) *General Observations on the Circulation of the Scriptures.*

I. *Scarcity and high prices of the Scriptures.*—II. *Rude attempts to convey an idea of their contents to the poor and illiterate.*—*Account of the* Biblia Pauperum.—III. *Number and classification of the Translations of the Bible into Modern Languages.*

I. In the early ages of Christianity, however anxious its professors must have been to become possessed of the sacred volume,—and however widely it was read in their assemblies for divine worship,—still the publication of a version was not what it now is,—the emission of thousands of copies into the world. It consisted, in a great measure, in translators permitting their manuscripts to be transcribed by others; and so long as the tedious process of copying was the only one which could be resorted to, exemplars of the sacred writings must have been multiplied very slowly. Before the inventions of paper and printing, manuscripts were the only books in use, and bore such excessively high prices, especially those which were voluminous, that few besides the most opulent could afford to purchase them[1]: even monasteries of some consideration had frequently only a missal. So long as the Roman empire subsisted in Europe, the reading of the Scriptures in Latin universally prevailed: but, in consequence of the irruptions of the barbarous nations, and the erection of new monarchies upon the ruins of the Roman power, the Latin language became so altered and corrupted, as no longer to be intelligible by the multitude, and at length it fell into disuse, except among the ecclesiastics.

In the eighth and ninth centuries, when the Vulgate Latin version had ceased to be generally understood, there is no reason to suspect any intention in the Church of Rome to deprive the laity of the Scriptures. "Translations were freely made, although the acts of the saints were generally deemed more instructive. Louis the Debonair is said to have caused a German version of the New Testament to be made. Otfrid, in the ninth" (that is, the ninth) "century, rendered the Gospels, or rather abridged them, into German Verse: this work is still extant, and is, in several respects, an object of curiosity. In the eleventh or twelfth century, we find translations of the Psalms, Job, Kings, and the Maccabees, into French. But, after the diffusion of heretical principles, it became expedient to secure the orthodox faith from lawless interpretation.

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[1] Concerning the rarity and high prices of books, during the dark ages, the reader will find several authentic anecdotes in the first volume of an 'Introduction to the Study of Bibliography,' (pp. 345–349), by the author of this work.

Accordingly the council of Thoulouse, in 1229, prohibited the laity from possessing the Scriptures; and this prohibition was frequently repeated upon subsequent occasions." [1]

II. Although the invention of paper, in the close of the thirteenth or early in the fourteenth century, rendered the transcription of books less expensive, yet their cost necessarily placed them out of the reach of the middling and lower classes, who (it is well known) were immersed in the deepest ignorance. Means, however, were subsequently devised, in order to convey a rude idea of the leading facts of Scripture, by means of the *Block Books* or *Books of Images*, as they are termed by Bibliographers, of which the following notice may not be unacceptable to the reader.

The manufacturers of playing cards, which were first invented [2] and painted in the fourteenth century, had in the following century begun to engrave on wood the images of the saints, to which they afterwards added some verses or sentences analogous to the subject. As the art of engraving on wood proceeded, its professors at length composed historical subjects, chiefly (if not entirely) taken from the Scriptures, with a text or explanation engraved on the same blocks. These form the *Books of Images* or *Block Books* just mentioned: they were printed from wooden blocks; one side of the leaf only is impressed, and the corresponding text is placed *below*, *beside*, or *proceeding out of*, the mouth of the figures introduced.

Of all the *Xylographic* works, that is, such as are printed from wooden blocks, the Biblia Pauperum is perhaps the rarest, as well as the most antient; it is a manual, or kind of catechism of the Bible, for the use of young persons, and of the common people, whence it derives its name, — *Biblia Pauperum, — the Bible of the Poor;* who were thus enabled to acquire, at a comparatively low price, an imperfect knowledge of some of the events recorded in the Scriptures. Being much in use, the few copies of it which are at present to be found in the libraries of the curious, are for the most part either mutilated or in bad condition. The extreme rarity of this book, and the circumstances under which it was produced, concur to impart a high degree of interest to it.

The Biblia Pauperum consists of forty plates, with extracts and sentences analogous to the figures and images represented therein; the whole are engraven on wood, on one side of the leaves of paper; so that, when folded, they are placed opposite to each other. Thus, as the white sides of the leaves may be cemented together, the total number is reduced to twenty, because the first and last page remain blank. Copies, however, are sometimes found, the leaves of which not having been cemented on their blank side, are forty in number, like the plates. Each plate or page contains four busts, two at the top, and two at the bottom, together with three historical subjects: the two upper busts represent the prophets or other persons whose names are always written beneath them; the two lower busts are anonymous. The middle of the plates, which are all marked by letters of the alphabet in the centre of the upper compartment [3], is occupied by three historical pictures, one of which is taken from the New Testament; this is the *type* or principal subject, and occupies the centre of the page between the two antitypes or other subjects

[1] Hallam's View of Europe during the Middle Ages, vol. ii. p. 536. 4to. edition.

[2] They appear to have been first invented in 1390 by Jacquemin Gringonneur, a painter at Paris, for the amusement of Charles VI. king of France, who had fallen into a confirmed melancholy, bordering on insanity. Rees's Cyclopædia, vol. vi. article *Cards*.

[3] These letters, Dr. Dibdin thinks, are the origin of the signatures which are used to denote the order of the sheets in printed books. Bib. Spenc. vol. i. p. xxvi.

which allude to it. The inscriptions which occur at the top and bottom of the page, consist of texts of Scripture and Leonine verses.

Thus in the fortieth plate, of which our engraving is a copy [1], the two busts of David and Isaiah are placed in the middle of the upper part of the page, between two passages of the Bible. The *first* of these, on the left of those prophets, is partly taken from the Song of Solomon (chap. v. 7, 8.) and runs thus: *Legitur in Cantico Canticorum quarto capite, quod* (or *quo*) *sponsus alloquitur sponsam, et eam sumendo dixit;* "*Tota pulchra et amica mea, et macula non est in te. Veni, amica mea; veni, coronabere.*" *Sponsus verus iste est Christus; qui, in assumendo eam sponsam, quæ est anime sine macula omnis peccati, et introducit eam in requiem eternam, et coronat cum corona immortalitatis.*[2]

The *second* passage, which is on the right of David and Isaiah, is taken from the Book of Revelation, and runs thus: "*Legitur in Apocalypsi xxi°. capite, quod angelus Dei apprehendit Jhoannem Evangelistam, cum esset in spiritu, et volens sibi ostendere archana Dei dixit ad eum;* "*Veni, et ostendam, tibi sponsam, uxorem agni.*" *Angelus loquitur ad omnes in generali, ut veniant ad auscultandum in spiritu agnum innocentem Christum, animam innocentem coronantem.*[3]

Beneath the bust of David, which is indicated by his name, is a scroll proceeding from his hand inscribed *Tanquam sponsus dominus procedens de thalamo suo.* [See Psal. xix. 5. Vulgate Version.]

Beneath Isaiah is *ysaye vi*, with a label proceeding from his hand inscribed *Tanquam sponsus decoravit me corona.* [See Isa lxi. 10. Vulgate Version.]

The letter ✦ b ✦ between these two labels denotes the order of the plate or page, as the cuts in this work follow each other according to two sets of alphabets, each of which extends from a to b only: when the first series is completed, a second is begun, the letters of which are distinguished by two points ✦ a ✦ ✦ b ✦ ✦ c ✦ &c.

In the central compartment, between the busts above described, is the type or principal subject; it represents the rewards of the righteous in the eternal world, and the Redeemer is introduced as bestowing the crown of life on one of the elect spirits. The antitype on the left is the daughter of Sion, crowned by her spouse with the following Leonine verse,

Laus aïe vere: spōsū bn̄ sēst here;

that is,

Laus anime vere sponsum bene sensit habere.

The antitype on the right is an angel, speaking to St. John, with this verse beneath:

Spōs[q] *amat spōsam* X[s] *nimis et speciosam;*

that is,

Sponsus amat sponsam Christus nimis et speciosam.

From the left hand figure of the bust at the bottom of the plate proceeds this label: *corona tua c'culigata* [circumligata] *siet* [sit] *et calciame* [calciamenta] *i peb*[q] [in pedibus], with a reference to Ezekiel, xxiv. The twenty-third verse of that chapter [Vulgate Version] is most probably the passage intended.

[1] Made from the last plate or page of the exemplar, which was the late Mr. Willett's. See the engraving facing the title-page.

[2] The above sentences are printed *without* the contractions, which are so numerous and so complex, as to be with difficulty understood by any who are not conversant in antient records and early-printed books.

[3] See preceding note.

From the figure on the right (which seems to have been designed for the prophet Hosea, as the other figure may mean the prophet Ezekiel), proceeds the label *Sponsabo te mihi in sempiternum*, &c. with a reference to Hosea v. The passage alluded to will be found in Hos. ii. 19. which runs thus:—*Sponsabo te mihi in sempiternum, et sponsabo te mihi in justitia, et in misericordia et in miserationibus.* [Vulgate Version.]

The last line in our fac-simile of the Biblia Pauperum may be thus read:

V⁹ tūc gaudēt aie sibi, qū bonū dat ome.

that is,

Versus. Tunc gaudent animæ sibi quum bonum datur omne.

Bibliographers are by no means agreed concerning the age[1] which they assign to the curious volume above described. Mr. Dibdin[2], it is apprehended, dates it too low, in fixing it to the year 1450: and though the cuts are not designed in so heavy and Gothic a style as Baron Heinecken ascribes to them, yet the execution of them on the wood-blocks is confessedly very coarse, as our specimen (which is an exact fac-simile) will abundantly prove. The form of the letters also is too Gothic, and too void of proportion, to bear so late a date: indeed, if they be compared with the letters exhibited in some of the fac-similes in the *Bibliotheca Spenceriana* (which are supposed to have been executed between 1420 and 1430), the similarity of coarseness in the shape of the letters will render it probable that the Biblia Pauperum is nearly of equal antiquity. In fact, it is this very coarseness of the letters (as Heinecken has remarked) which has caused the edition above described to be preferred to every other of the Biblia Pauperum.[3]

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[1] Baron Heinecken, who has examined several copies of this work with minute attention, has discovered five different editions of the Biblia Pauperum; the fifth is easily known, as it has fifty plates. In executing the other four editions, the engravers, he observes, have worked with such exactness, that there is very little difference between any of them, so that it is impossible to determine which is the first. The attentive bibliographer, however, will discover several variations. These are pointed out by Heinecken, who has described the subjects of the different plates or leaves with much minuteness. As his interesting work is in the hand of every bibliographer and amateur, it will be sufficient to refer to his Idée d'une Collection d'Estampes, pp. 293–333; from which Santander has abridged his neat account, Dict. du xv. Siècle, vol. ii. pp. 207–210. Lambinet (Recherches sur l'Imprimerie, pp. 61–72;) and Daunou (Analyse des Opinions sur l'Origine de l'Imprimerie, pp. 7–15.) have short but interesting notices, relative to this and the other Books of Images, which will repay the trouble of perusal to those who have not the dear volume of Heinecken, or the elaborate work of Santander.

[2] Bibliotheca Spenceriana, vol. I. p. xxvi.

[3] The rarity of the Biblia Pauperum has caused the few copies of it, which are known to be extant, to be sold for the most exorbitant prices. These indeed have varied according to the condition and difference of the several editions. The copy which Heinecken describes as the first (and which is noticed above, cost at the sale of M. de Boze, in 1753, 1000 livres, (43*l.* 15*s.*); at the sale of M. Gaignat in 1769, 880 livres, (36*l.* 6*s.*); at the sale of M. Paris in 1791, 51*l.*; and that of Mr. Willet, in 1813, two hundred and forty-five guineas! The edition, described by Heinecken as the second, produced at M. Verdussen's sale, in 1776, 250 florins of exchange, (about 24*l.*); at that of M. la Valliere, in 1783, 780 livres, (34*l.* 2*s.* 6*d.*); and at that of M. Crevenna, in 1789, 946 livres, (41*l.* 7*s.* 9*d.*) Copies of the Biblia Pauperum are in his Majesty's library (formerly Gaignat's copy); in that of Earl Spencer; the Bodleian and Corpus Christi Libraries, at Oxford; Bennet College Library, Cambridge; in the Hunterian Museum, Glasgow, (it is very imperfect); in the Royal Library at Paris (formerly Valliere's copy; it is imperfect); and in the Public Library at Basle. For an account of the *Speculum Humanæ Salvationis* and the other curious Books of Images, see the author's Introduction to Bibliography, vol. ii. Appendix, pp. v—xiv.; and Baron Heinecken's Idée Générale d'une Collection complète d'Estampes. Leipsic, 1771. 8vo.

III. The discovery of the art of printing in the fifteenth century, and the establishment of the glorious Reformation throughout Europe in the following century, facilitated the circulation of the Scriptures. Wherever its pure doctrines penetrated, the nations that embraced it, adopting its grand principle — that the Bible contains the Religion of Protestants, were naturally desirous of obtaining the sacred volume in their respective languages. And even in those countries into which the Reformed Doctrines were but partially introduced, it was found necessary to yield so far to the spirit of the times, as to admit, in a limited degree, vernacular translations among the people.[1] Since the Reformation, wherever learned and pious missionaries have carried the Christian Faith, the Scriptures have been translated into the languages of its professors.

The total number of dialects, spoken in any part of the world, is computed to be about five hundred; and of these somewhat more than one hundred appear to constitute languages generically distinct, or exhibiting more diversity than resemblance to each other. Into upwards of one hundred and fifty of these various dialects the sacred Scriptures have been translated, either wholly or in part; and not less than sixty of them are versions in the languages and dialects of Asia. It is obvious that very few modern versions can be of service in the criticism or interpretation of the Bible; but as the author has been censured for omitting them in the first edition of this work, he has endeavoured to supply that deficiency, and to procure the best information possible, on a topic so interesting to every sincere professor of Christianity.

The modern versions of the Scriptures are twofold, viz. in the Latin language, and in the vernacular language of all the countries in which Christianity has been propagated: and both are made either by persons in communion with the Church of Rome or by Protestants.

(2.) *Modern Latin Versions of the Old and New Testaments.*

[1.] Latin Versions of the entire Bible, or of the Old Testament.

Versions made by Romanists.

Of the modern Latin versions of the Old Testament, made by individuals in communion with the Church of Rome, those of Pagninus, Montanus, Malvenda, Cajetan, and Houbigant, are particularly worthy of notice.[2]

1. Pagninus. — Veteris ac Novi Testamenti nova translatio, per Sanct. Pagninum edita. Lugduni, 1528, in large 4to.

Sanctes Pagninus, a Dominican monk, was the first modern oriental scholar who attempted to make a new translation of the Scriptures from the original languages. Having, in the course of his studies, been led to conceive that the Vulgate Latin Version of Jerome (of which an account has been given in the former part of this volume) was greatly corrupted, he undertook to form a new translation of the Old Testament from the Hebrew, following Jerome only where he thought that his version corresponded to the original. Under the patronage of the Popes Leo X., Hadrian VI., and Clement VI., he devoted twenty-five years to this great work; which was first published at Lyons in 1528. The Jews who read it attested its fidelity. The great fault of Pagninus is, that he has adhered too closely and servilely to the original text; and this scrupulous attachment has made his translation obscure, barbarous, and full of solecisms. He has also altered the

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[1] Historical Sketch of the Translation and Circulation of the Scriptures, by the Rev. Messrs. Thomson and Orme, (Perth, 1815, 8vo.) p. 44.

[2] The materials of this section are derived from Masch's and Boerner's Edition of L Long's Bibliotheca Sacra, vol. ii. Walchii Bibliotheca Theologica Selecta, vol. iv. pp. 64–76. Carpzovii Critica Sacra Veteris Testamenti, pp. 707–757. Simon's Hist. Critique du Vieux Testament, livre ii. ch xxii.

commonly-received names of men and cities, and has substituted others in their place, which are pronounced according to the pronunciation of the Masorites. Though this translator's labours were very severely criticised by Father Simon, yet he acknowledges his great abilities and learning: and all the latter commentators and critics concur in justly commending his work, as being remarkably exact and faithful, and admirably adapted to explain the literal sense of the Hebrew text. Pagninus afterwards translated the New Testament from the Greek, which he dedicated to his patron, Pope Clement VII. It was printed with the former at Lyons, in 1528. In 1557, Robert Stephens printed a new edition of his translation in two volumes folio, with corrections; but it contains only the Old Testament of Pagninus's version. The New Testament is given in the Latin version of Beza, which is noticed in p. 56. *infra*.

2. MONTANUS. — Biblia Latina Pagnini, à Benedicto Aria MONTANO recognita. Antverpiæ, 1584. folio.

The translation of Pagninus was revised by Benedict Arias Montanus, who has erroneously been considered as a new translator of the Bible in the Latin language. His chief aim was, to translate the Hebrew words by the same number of Latin ones; so that he has accommodated his whole translation to the most scrupulous rules of grammar, without any regard to the elegance of his Latinity. Montanus's edition, therefore, may be considered rather as a grammatical commentary, than a true version, and as being adapted to instruct young beginners in the Hebrew, than to be read separately: being printed interlinearily, with the Latin word placed exactly over the Hebrew, it saves the student the trouble of frequently referring to his Lexicon. In the New Testament, Montanus changed only a few words in the Vulgate version, where he found it to differ from the Greek. This revision has been very frequently printed in various sizes: it is also found in the Antwerp, Paris, and London Polyglotts.

3. MALVENDA. — Thomæ MALVENDÆ Commentarii in Scripturam Sacram, una cum nova ex Hebræo translatione, variisque lectionibus. Lugduni, 1650. 5 tomis folio.

The translation of Thomas Malvenda, a Spanish Dominican, being more grammatical and barbarous than that of Montanus, is but little esteemed, and has fallen into oblivion.

4. CAJETAN. — Librorum Veteris Testamenti, scilicet Pentateuchi, Josuæ, Judicum, Regum, Paralipomenon, Esdræ, Nehemiæ, Job, Psalmorum, Proverbiorum Salômonis, et priorum trium capitum Esaiæ, Versio nova Latina ex Hebræo a Thoma de VIO, Cardinale CAJETANO, ope duorum Linguam Hebræam scientium (alterius Hebræi Magistri illius linguæ, alterius Christiani) instituta juxta methodum quam ipse tradidit in præfatione commentariorum in Psalmos. Lugduni, 1639. 5 vols. folio.

The version which bears the name of Cardinal Cajetan, strictly speaking, is not his production; having been made by two persons (one a Jew, the other a Christian), both of whom were well skilled in the original language of the sacred volume. Cajetan carefully avoided those barbarous expressions which he must have used if his version had been grammatically literal.

5. HOUBIGANT. — Biblia Veteris Testamenti Latine, ex Versione Caroli Francisci HOUBIGANT. Lutetiæ Parisiorum, 1753. 4 tomis folio.

The Latin version of the Old Testament, printed by Father Houbigant in his critical edition of the Hebrew Bible (noticed in p. 6. *supra*), is not framed according to the present Hebrew text, but according to the text, as he thought it should be corrected by manuscripts, antient versions, and critical conjectures. The Latin Text of Houbigant's version was also printed at Paris in 1753, in 8 vols. 8vo. This version is much admired for its elegance and energy.

Versions made by Protestants.

Since the Reformation, several Latin versions of the Old Testament have been made from the original Hebrew by learned Protestants. The most esteemed are those of Munster, Leo Juda, Castalio, Junius and Tremellius, Schmidt, Dathe, Schott and Winzer.

1. MUNSTER. — Biblia Latina, ex Versione Sebastiani MUNSTERI. Basileæ, 1534; 1546. folio.

In the year 1534, Sebastian Munster printed at Basle a new translation of the Old Testament from the original Hebrew, with the Hebrew Text: and in 1546 he published a second edition, with the addition of some notes, which Father Simon thinks useful for understanding the style of the sacred writings. Without rigidly adhering to the grammatical signification of the words, like Pagninus and Montanus, he has given a more free and intelligible version: but by not deviating from the sense of the Hebrew text, he has retained some of its peculiar idioms. He has also availed himself of the commentaries of the best of the rabbinical writers. Though Simon freely censures particular parts of Munster's version, he decidedly prefers it to those of Pagninus and Montanus: and Huet gives him the character of a translator well versed in the Hebrew language, whose style is very exact, and conformable to the original.

2. Leo Juda. — Biblia Sacro-Sancta Testamenti Veteris et Novi, e sacra Hebræorum linguâ Græcorumque fontibus, consultis simul orthodoxis interpretibus religiosissime, translata in sermonem Latinum. Tiguri, 1543, folio; 1544, 8vo., and various subsequent editions.

The translation which bears the name of Leo Juda was commenced by him, but being prevented by death from finishing the work, he left it to be completed by Theodore Bibliander, professor of divinity at Zurich. With the assistance of Conrad Pellican, who was professor of Hebrew in the same place, Bibliander translated the rest of the Old Testament from the Hebrew; the New Testament was undertaken by Peter Cholin and Rodolph Gualter, two learned Protestants, at that time resident at Zurich. This version was first printed 1543, and was reprinted by Robert Stephens at Paris, in 1545, with the addition of the Vulgate version, in two columns, and with short notes or scholia, but without specifying the translator's name. Though it was condemned by the divines at Paris, it was favourably received by those of Salamanca, who reprinted it with some trifling alterations. It is acknowledged to be very faithful; and its style is more elegant than that of Munster; but the translators are said, in some instances, to have receded too far from the literal sense.

3. Castalio. — Biblia Latina, Interprete Sebastiano Castalione. Basileæ, 1573, folio; Lipsiæ, 1738. 4 tomis 12mo.

The Latin Version of Sebastian Chatillon, or Castalio (as he is generally called) was begun at Geneva, in 1542, and finished at Basle in 1550, where it was printed in the following year, with a dedication to Edward VI. king of England. His design was, to render the Old and New Testaments in elegant Latin like that of the antient classic authors; but his style has been severely censured by some critics, as being too much affected, and destitute of that noble simplicity, grandeur, and energy, which characterise the sacred originals. Professor Dathe, however, has vindicated this learned Protestant from these charges. Castalio's version has been frequently reprinted: the best edition of it is said to be that printed at Leipsic, in 1738, in 4 vols. 12mo., but the folio edition, printed in 1573, is in most request, not only on account of its beauty, but also because it contains the author's last corrections, together with a very complete table of matters.

4. Junius and Tremellius. — Testamenti Veteris Biblia Sacra: sive Libri Canonici priscæ Judæorum Ecclesiæ a Deo traditi, Latini recens ex Hebræo facti brevibusque scholiis illustrati ab Immanuele Tremellio. Accesserunt Libri, qui vulgo dicuntur Apocryphi, Latine redditi et notis quibusdam aucti a Francisco Junio. Quibus etiam adjunximus Novi Testamenti Libros ex Sermone Syro ab eodem Tremellio, et ex Græco a Theodoro Beza in Latinum versos, notisque itidem illustratos. Secundâ curâ Francisci Junii. Genevæ, 1590. 4to.

The version of Francis Junius and Immanuel Tremellius was first published at Frankfort on the Main, in four tomes folio, in the years 1575–76–79: it was subsequently corrected by Junius, and it has since been repeatedly printed. By the Protestant churches it was received with great approbation; and to this day it is held in great esteem for its simplicity, perspicuity, and fidelity. Father Simon criticised it with great severity; but our learned countryman, Matthew Poole, in the preface to his *Synopsis Criticorum Sacrorum*, reckons it among the best versions: and the ecclesiastical historian, Dupin, commends it for its close adherence to the Hebrew. Junius and Tremellius have been very particular in expressing the article by demonstrative pronouns.

6. Schmidt. — Biblia Sacra, sive Testamentum Vetus et Novum ex linguis originalibus in Linguam Latinam translatum, additis Capitum Summariis et Partitionibus, a Sebastiano Schmidio. Argentorati, 1696, 4to.

Sebastian Schmidt was professor of oriental languages at Strasburgh. Of his version, which was published after the author's decease, there have been several editions. It is strictly literal; and is chiefly useful to students in the Hebrew language.

6. DATHE. — Libri Veteris Testamenti, ex recensione Textûs Hebræi et Versionum Antiquarum, Latine versi, Notis philologicis et criticis illustrati a Joanne Augusto DATHIO. Halæ, 1773–89. 6 vols. 8vo.

The version of John Augustus Dathe, who was professor of oriental literature at Leipsic, is deservedly in high repute for its general fidelity and elegance, both in this country and on the continent. Prof. Dathe "never published any part, until he had repeatedly explained it in his public lectures, and convinced himself that no difficulty remained, but such as could not be removed: In this manner was his translation produced, which may be considered as a perpetual commentary." (Aikin's Biographical Dictionary, vol. x. Supplement, p. 806.)

7. SCHOTT and WINZER. — Libri Sacri Antiqui Fœderis ex Sermone Hebræo in Latinum translati; notatione brevi præcipuæ Lectionum et Interpretationum diversitatis addita. Auctoribus D. Henrico Augusto SCHOTT et Julio Friederico WINZER. Volumen primum. Altonæ et Lipsiæ, 1816. 8vo.

This volume comprises the Pentateuch only; the first three books were translated by M. Schott, and the two last by M. Winzer; but the whole work has been so carefully revised, that it appears to be the production of only one person. It professes to be very close.

[ii.] LATIN VERSIONS OF THE NEW TESTAMENT.

1. ERASMUS. — Novi Testamenti Editio postrema, per Desiderium ERASMUM, Roterodamum. Basileæ, 1535. 8vo.

The celebrated Erasmus has the honour of being the first translator of the New Testament into the Latin language from the original Greek. His object was, to give a faithful and clear version, in which it is admitted that he succeeded as far as it was possible at that time. In this version he followed not only the printed copies; but also four Greek manuscripts; according to the example of Jerome, he varied but little from the Vulgate. The first edition of his translation appeared with his Greek Testament in 1516, and was dedicated to Pope Leo X., by whom it was highly commended in a letter of thanks which he wrote to Erasmus. The pontiff's praises, however, did not prevent his labours from being censured with great severity by certain writers belonging to the Romish communion, against whom Erasmus defended himself with great spirit. His version has been frequently printed and corrected, both by himself and by his editors.

2. BEZA. — Novum D. N. Jesu Christi Testamentum. Latine jam olim a Veteri Interprete, nunc denuo à Theodoro BEZA versum, cum ejusdem annotationibus, in quibus ratio interpretationis redditur. Oliva Roberti Stephani [Genevæ] 1556. folio.

This version has been repeatedly printed. On account of its fidelity, it has always been highly esteemed by Protestants of every denomination. Bishop Walton, indeed, was of opinion, that he was justly charged with departing unnecessarily from the common readings, without the authority of manuscripts; but a careful examination of Beza's translation will shew that that distinguished prelate was in this instance mistaken.

3. Chr. Guil. THALEMANNI Versio Latina Evangeliorum Matthæi, Marci, Lucæ, et Johannis, itemque Actuum Apostolorum, edita a C.C. Tittmanno. Berolini, 1781, 8vo. The remaining books of the New Testament were translated by M. Iaspis, and intitled,

Versio Latina Epistolarum Novi Testamenti, perpetua annotatione illustrata a Godofredo Sigismundo IASPIS. Lipsiæ, Vol. I. 1793, Vol. II. 1797, 8vo. Editio nova, Lipsiæ, 1821. 2 tomis 8vo.

4. Sacri Novi Testamenti Libri omnes, veteri Latinitate donati ab Henrico Godofredo REICHARDO. Lipsiæ, 1799, 8vo.

5. SEBASTIANI. — Novum Testamentum, ob frequentes omnium Interpretationum Hallucinationes, nunc demum ex Codice Alexandrino,

{ To face Vol. II. App. p. 57. }

TABLES

EXHIBITING AT ONE VIEW THE PRINCIPAL TRANSLATIONS OF THE SCRIPTURES INTO THE MODERN LANGUAGES OF

EUROPE, ASIA, AFRICA, AND AMERICA.

TOGETHER WITH THE DATES WHEN THEY APPEARED,

THE AUTHORS BY WHOM THEY WERE EXECUTED, AND THE PLACES WHERE THEY WERE SEVERALLY PRINTED.

*** The first of these Tables is copied from Mendo, Thomas and Orme's Historical Sketch of the Translation and Circulation of the Scriptures (p. 61.), with Corrections and Additions; the second and third Tables are given from the Author's Compendious Introduction to the Study of the Bible, which is an Analysis of the present work.

TABLE I.

Versions in the Languages of Modern Europe.

Translation.	No. I.	Date.	Author.	Place of Printing.
German	1466	1534	Martin Luther	Wittenberg.
English	1537	1611	Thirty-six Assistants	Westminster.
French	1523	1535	Robert Olivetan	Geneva.
Polish	1524	1551	Olaus Petri	Upsal, Sweden.
Swedish	1514	1550	Pelladius and others	Copenhagen.
Danish	1524	1550		
Dutch	-	1562	Antonio Brucioli's revised	Geneva.
Italian	1530	1562	Casiodoro de Reyna	Frankfort or Basil.
Spanish	1530	1569	Cyril and Methodius	Ostrog.
Bohemian	1519	1581		Zurich.
Hebrew-Italian	1559	1588		Lubeck.
Lower Saxon dialect	-	1600		Stockholm.
Finnish	1548	1642		Tubingen.
Croatian	1531	-		Rochelle.
Basque	1571	-		London.
Welsh	-	1588		Vienna.
Hungarian	1574	1589		Wittenberg.
Swedish	1524	1589		Holum, Iceland.
Icelandic	-	1584	Thorlack	Basle.
Transylvanian dialect	-	1590		
Vaudois	1383	1607	Several	Cambridge.
Bohemian	-	1593	Several	Nuremberg.
Modern Greek	1638	-	Elias Hutter	Geneva.
Wallachian	1640	-	Maximus Calinogi	Belgrade.
Samaritan	-	1627		Soissons.
Lithuanian	-	1660	Chylinsky	Oxford.
Turkish	1666	-	Ludovic Bassac	London.
Irish	1607	1671	Dr. Daniel, Bishop Bedell	Riga.
Livonian	1685	1689		Riga.
Esthonian	1686	1689		Riga.
Esthonian, dialect of	1686	-		Riga.
Neapolitan dialect	1727	-		
Gelonic	-	1710		Calvi.
Upper Lusatian	1548	1728	Several	Bautzen.
Language	1548	-		
Manks	-	1763	Bishop Wilson and Hildesley	
Gaelic	1767	1802	Rosses Stewart and others	Edinburgh.
Septuagint	1718	1750-52	Version of Alexandria, Cath.	Rome.
Spanish	1781	1793	Antonio Fourgin, Abbé,	Lisbon.
Arabic	-	1726, 8	Father Sciis,	Madrid.
Hebrew	-	-	Rev. W. Jowett, M. A. and	Malta.
			Anglican Convert	
Modern Greek	-	-		Constantinople.
Modern Jewish	1817	-	W. Robertson	London.
Russian dialects, viz.	-	-		
Tartarian (Language of	-	-		
Mantchou,	-	-		
Mongolian,	-	-	Russian Bible Society	Petersburgh.
Calmuck,	-	-		
Georgian,	1815	-		

TABLE II.

Versions in the Languages of Modern Asia.

Language.	New Testament, or detached Books printed.		Bible, or Old Testament, or detached Books printed.		Author.	Place of Printing.
	New Test.	Detached Books.	Bible, or Old Test.	Detached Books.		
I. Asiatic, and Bible-Asiatic languages.						
Arabic - -	1616	-	-	-	N. Sclut and Rev. D. Martyn, B.D.	Calcutta.
Persian - -	-	4 Gosp. 1804	-	-	Lt. Col. Colebrooke	
	1812	-	-	Gen. Let. 1816	Rev. D. Martyn	Petersburgh.
Pushtoo - -	1818	-	-	-	John Leyden, M.D. and others	Serampore.
Bulochi - -	-	4 Gosp. 1816.	-	-		
II. Western and intermediate Asiatic languages.						
Armenian - -	1668	-	1811-13	-	Pent. 1733	
Sikh or Panjabee	1811	-	-	-		
Judgeonee - -	1818	-	-	-		
Kashmire - -	1819	-	-	-		
Mooltanee - -	-	-	-	-		
Oojeinee - -	1822	-	-	-		
Bundelcundy - -	1822	-	-	-		
Serpentine - -	1822	-	Pent. and Gen. 1822	-		
Malayan - -	1807	-	1811-12, Pent. Hist. Psalms, Prov. Isaiah, 1816-17	-		
Hindee - -	1810	-	1811-12, Pent. Hist. Psalms, Prov. Isaiah, 1816-17	-	Daniel Wilson, Rev. Schultz, John H. Martyn	Serampore.
Hindoostanee - -	-	-	-	-		
Bengalee - -	1804-11	-	1807-09	-	Dr. Carey, Rev. W. Ward, Messrs. Mundy, Brunsdon, Yates, Penney, Lawson, Thomas, Robinson, Pearce, Hill, Chamberlain, Peacock, Wenger, Moore, Grant, Deare, Adam, Leslie, Hawkes, Statham, Fernandez, Ellis, Lee, Parbury, Allen, Lacey, Piffard, Rowe, Ellerton, Hollis, Biss, Sutton, Robinson, Hall, Bailey, Rudra

adhibitis etiam compluribus manuscriptis variantibusque Lectionibus editis, summa fide ac curâ Latine redditum. Omnibus Sacris Auctoribus Græcis, Sacris Criticis, Glossariis, et Instructioribus per totam Græciam Ecclesiasticis Viris diligentissime consultis. Interprete Leopoldo SEBASTIANI Romano. Londini, 1817. royal 8vo.

M. Sebastiani is advantageously known to scholars as the editor of Lycophron (Romæ, 1803, 4to.) His version is made from the Alexandrian Manuscript, with which the translator states that he collated several manuscripts and collections of various readings, availing himself also of every critical aid he could procure, and particularly of the writings of the Greek fathers, and the assistance of the most learned of the modern Greek clergy. To obtain the latter, M. Sebastiani expressly travelled through the whole of Greece. In all *doctrinal* points, this version is made conformable to the tenets inculcated *by the church of Rome.*

(3.) *Versions in the Languages of Modern Europe.*

[i.] VERSIONS IN THE LANGUAGES SPOKEN IN THE BRITISH ISLES.

English Protestant Versions. [1]

Although it is impossible, at this distance of time, to ascertain when or by whom Christianity was first planted in this island, as well as the earliest time when the Scriptures were translated into the language of its inhabitants, yet we know that, for many hundred years, they were favoured with the possession of part, at least, of the sacred volume in their vernacular tongue. Of the Anglo-Saxon versions an account has already been given: to which we may now add, that a Saxon translation of the Pentateuch, of Joshua, part of the books of Kings, Esther, and of the apocryphal book of Judith, and the Maccabees, is attributed to Elfric or Elfred, who was archbishop of Canterbury, A. D. 995.

A chasm of several centuries ensued, during which the Scriptures appear to have been buried in oblivion, the general reading of them being prohibited by the papal see. The *first* ENGLISH translation of the Bible known to be extant, was executed by an unknown individual, and is placed by Archbishop Usher to the year 1290: of this there are three manuscript copies preserved, in the Bodleian library, and in the libraries of Christ Church and Queen's Colleges at Oxford. Towards the close of the following century, John de TREVISA, vicar of Berkeley in the county of Gloucester, at the desire of his patron, Lord Berkeley, is said to have translated the Old and New Testaments into the English tongue. But as no part of this work appears ever to have been printed, the translation ascribed to him is supposed to have been confined to a few texts, which are scattered in some parts of his works (several copies of which are known to exist in manuscript), or which were painted on the walls of his patron's chapel at Berkeley Castle. It is by no means improbable, that, before the invention of printing, recourse was had to the painting of the principal events in the sacred history, on the windows of churches, in order to convey some knowledge of Scripture facts to the illiterate. Among the finest specimens of this pictorial instruction, we may men-

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[1] Our account of English translations is drawn from Lewis's History of the translations of the Bible, prefixed to his edition of Wickliffe's New Testament, folio, 1731; Johnson's Historical Account of the several English translations of the Bible, originally published in 1730, in 8vo. and reprinted in the third volume of Bishop Watson's Collection of Theological Tracts; Archbishop Newcome's View of the English Biblical Translations, Dublin, 1792, 8vo.; Mr. Whittaker's learned and elaborate Inquiry into the Interpretation of Hebrew Scriptures, pp. 38–114; and Mr. Walter's Letter to the Bishop of Peterborough, on the Independence of the authorised Version of the Bible.

tion the beautifully-executed windows of King's College Chapel, Cambridge.[1]

1. Wickliffe's Version.

The New Testament of our Lord and Saviour Jesus Christ, translated out of the Latin Vulgat by John Wiclif, S. T. P. about 1378. To which is præfixt a History of the Translations of the H. Bible and N. Testament, &c. into English, both in MS. and print, and of the most remarkable Editions of them since the Invention of Printing. By John Lewis, M. A. London, 1731. folio. 1810. 4to.[2]

Nearly contemporary with John de Trevisa was the celebrated John Wiclif, or Wickliffe, who, about the year 1380, translated the entire Bible from the Latin Vulgate into the English language as then spoken, not being sufficiently acquainted with the Hebrew and Greek languages to translate from the originals. Before the invention of printing, transcripts were obtained with difficulty, and copies were so rare, that, according to the registry of William Alnewick, bishop of Norwich, in 1429, the price of one of Wickliffe's Testaments was not less than four marks and forty pence, or two pounds sixteen shillings and eight-pence, a sum equivalent to more than forty pounds at present. This translation of the Bible, we are informed, was so offensive to those who were for taking away the key of knowledge and means of better information, that a bill was brought into the House of Lords, 13 Rich. II. A. D. 1390, for the purpose of suppressing it. On which the Duke of Lancaster, the king's uncle, is reported to have spoken to this effect: "We will not be the dregs of all: seeing other nations have the law of God, which is the law of our faith, written in their own language." At the same time he declared in a very solemn manner, "That he would maintain our having this law in our own tongue against those, whoever they should be, who first brought in the bill." The duke was seconded by others, who said, "That if the Gospel, by its being translated into English, was the occasion of running into error, they might know that there were more heretics to be found among the Latins than among the people of any other language. For that the Decretals reckoned no fewer than sixty-six Latin heretics; and so the Gospel must not be read in Latin, which yet the opposers of its English translation allowed." Through the Duke of Lancaster's influence the bill was rejected; and this success gave encouragement to some of Wickliffe's followers to publish another and more correct translation of the Bible. But in the year 1408, in a convocation held at Oxford by Archbishop Arundel, it was decreed by a constitution, "That no one should thereafter translate any text of Holy Scripture in English, by way of a book, or little book or tract; and that no book of this kind should be read, that was composed lately in the time of John Wickliffe, or since his death." This constitution led the way to great persecution, and many persons were punished severely, and some even with death, for reading the Scriptures in English. (Lewis's History, pp. 7—18.)

No part of Wickliffe's version of the Scriptures was printed, until Mr. Lewis published the New Testament in folio, in the year 1731. In 1739, his history of translations was printed by itself in an octavo volume. Wiclif's translation of the New Testament was handsomely re-edited in quarto, in 1810, by the Rev. Henry Hervey Baber, M. A. one of the Librarians of the British Museum; who prefixed a valuable memoir of the life, opinions, and writings of Dr. Wiclif, and also an Historical Account of the Saxon and English Versions of the Scriptures, previous to the opening of the fifth century.

2. Tindal's Version.

In England, as in other parts of Europe, the spread of the pure doctrines of the reformation was accompanied with new translations into the vernacular language.

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[1] There is a peculiar correspondence between the paintings of the same window, in the upper and lower divisions: for instance, in the upper division is painted a piece of history taken from the Old Testament; and in the lower division, is painted some circumstance selected from the New Testament, corresponding to that above it from the Old.

[2] The titles of this and the following English Versions are given from the copies preserved in the library of the British Museum, with the exception of Hollybushe's New Testament, in p. 62, and the Anglo-Genevese Bible, in p. 66.

For the first *printed*[1] English translation of the Scriptures we are indebted to William Tindal, who, having formed the design of translating the New Testament from the original Greek into English, (an undertaking for which he was fully qualified,) removed to Antwerp in Flanders for this purpose. Here, with the assistance of the learned John Fry, or Fryth, who was burnt on a charge of heresy in Smithfield, in 1552, and a friar, called William Roye, who suffered death on the same account in Portugal, he finished it, and in the year 1526 it was printed either at Antwerp or Hamburg, without a name, in a middle-sized 8vo. volume, and without either calendar, references in the margin, or table at the end.[2] Tindal annexed a pistil at the close of it, in which he "desyred them that were learned to amende if ought were found amysse." Le Long calls this "The New Testament translated into English, from the German version of Luther;" but for this degrading appellation he seems to have no other authority besides a story related by one Cochlæus[3], an enemy of the Reformation, with a view of depreciating Tindal's translation. Many copies of this translation found their way into England; and to prevent their dispersion among the people, and the more effectually to enforce the prohibition published in all the dioceses against reading them, Tonstal, bishop of London, purchased all the remaining copies of this edition, and all which he could collect from private hands, and committed them to the flames at St. Paul's cross. The first impression of Tindal's translation being thus disposed of, several other numerous editions were published in Holland, before the year 1530, in which Tindal seems to have had no interest, but which found a ready sale, and those which were imported into England were ordered to be burned. On one of these occasions, Sir Thomas More, who was then chancellor, and who concurred with the bishop in the execution of this measure, inquired of a person, who stood accused of heresy, and to whom he promised indemnity, on consideration of an explicit and satisfactory answer, how Tindal subsisted abroad, and who were the persons in London that abetted and supported him: to which inquiry the heretical convert replied, "It was the Bishop of London who maintained him, by sending a sum of money to buy up the impression of his Testament." The chancellor smiled, admitted the truth of the declaration, and suffered the accused person to escape. The people formed a very unfavourable opinion of those who ordered the word of God to be burned, and concluded, that there must be an obvious repugnance between the New Testament and the doctrines of those who treated it with this indignity. Those who were suspected of importing and concealing any of these books, were adjudged by Sir T. More to ride with their faces to the tails of their horses, with papers on their heads, and the New Testaments, and other books which they had dispersed, hung about their cloaks, and at the standard in Cheapside to throw them into a fire prepared for that purpose, and to be fined at the king's pleasure.

When Tonstal's purchase served only to benefit Tindal, and those who were employed in printing and selling successive editions of his Testament, and other measures for restraining their dispersion seemed to have little or no effect, the pen of the witty, eloquent, and learned Sir Thomas More was employed against the translator; and the bishop granted him a licence, or faculty, dated March 7, 1527, to have and to read the several books which Tindal and others published; and at his desire Sir Thomas composed a dialogue, written with much humour, and designed to expose Tindal's translation, which was published in 1529. In this dialogue, he alleges, among other charges, that Tindal had mistranslated three words of great importance, viz. the words priests, church, and charity; calling the first seniors, the second congregation, and the third love. He also charges him with changing commonly the term grace into favour, confession into knowledge, penance into repentance, and a contrite heart into a troubled heart. The Bishop of London had, indeed, in a sermon, declared, that he had found in it no less than 2000 errors, or mistranslations; and Sir Thomas More discovered (as he affirmed) about 1000 texts by tale, falsely translated. In 1530, a royal proclamation was

[1] Though Wickliffe's translation is prior in point of time, no part of it was printed before the year 1731.

[2] Specimens of Tindal's translation of the New Testament, as well as of the other early English translations of the Old and New Testament, are given (together with concise bibliographical descriptions) in the appendix to the Rev. Dr. Cotton's "List of Editions of the Bible, and of parts thereof," &c pp. 85–140.

[3] In Actis Martini Lutheri ad an. 1526, p. 132.

issued, by the advice of the prelates and clerks, and of the universities, for totally suppressing the translation of the scripture, *corrupted* by William Tindal. The proclamation set forth, that it was not necessary to have the Scriptures in the English tongue, and in the hands of the common people; that the distribution of them, as to allowing or denying it, depended on the discretion of their superiors; and that, considering the malignity of the time, an English translation of the Bible would rather occasion the continuance, or increase of errors, than any benefit to their souls. However, the proclamation announced the king's intention, if the present translation were abandoned, at a proper season, to provide that the Holy Scriptures should be by great, learned, and catholic persons, translated into the English tongue, if it should then seem convenient. In the mean time, Tindal was busily employed in translating from the Hebrew into the English the five books of Moses, in which he was assisted by Miles Coverdale. But his papers being lost by shipwreck in his voyage to Hamburgh, where he designed to print it, a delay occurred, and it was not put to press till the year 1530. It is a small 8vo. printed at different presses, and with different types. In the preface he complained, that there was not so much as one *i* in his New Testament, if it wanted a tittle over its head, but it had been noted and numbered to the ignorant people for a heresy, who were made to believe, that there were many thousand heresies in it, and that it was so faulty as to be incapable of amendment or correction. In this year he published an answer to Sir Thomas More's dialogue, containing his reasons for the changes which he had introduced into his translation. The three former editions of Tindal's English New Testament being all sold off, the Dutch booksellers printed a fourth in this year, in a smaller volume and letter. In 1531, Tindal published an English version of the prophet Jonah, with a prologue, full of invective against the church of Rome. In 1534, was published a fourth Dutch edition, or the fifth in all, of Tindal's New Testament, in 12mo. In this same year, Tindal printed his own edition of the New Testament in English, which he had diligently revised and corrected; to which is prefixed a prologue; and at the end are the pistils of the Old Testament, closing with the following advertisement, "Imprinted at Antwerp, by Marten Emperour, anno M. D. XXXIV." Another edition was published this year, in 16mo. and printed in a German letter. Upon his return to Antwerp, in 1534, King Henry VIII. and his council contrived means to have him seized and imprisoned. After a confinement of about a year and a half he was condemned to death by the emperor's decree in an assembly at Augsburgh; and in 1536, he was strangled at Vilvorde (or Villefort) near Brussels, the place of his imprisonment, after which his body was reduced to ashes. He expired, praying repeatedly and earnestly, "Lord, open the King of England's eyes." Several editions of his Testament were printed in the year of his death. "His papers seem to have remained in the hands of his friends; at least so much of them as contained translations of the Old Testament from Joshua to Chronicles inclusive, with prefaces to several different books of Scriptures." Some writers on the History of English Bibles (by whose authority the author was misled in preceding editions) have asserted that Tindal had little or no skill in the Hebrew language, and therefore probably translated the Old Testament from the Latin: but Mr. Walter has proved, by a copious and elaborate collation of particular instances, that this able and pious martyr for the word of God was fully competent to translate, and did actually execute his translation, directly from the Hebrew original, and not from the German Version of Luther. (Letter to Bp. Marsh, pp. 43–52. 75–90.) Few first translations, says the late Dr. Geddes, will be found preferable to Tindal's. It is astonishing, says this writer, how little obsolete the language of it is, even at this day; and in point of perspicuity, and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it. (Prospectus for a new translation of the Bible, p. 88.)

3. Coverdale's Bible.

Biblia. The Bible, that is, the holy Scripture of the Olde and New Testament faithfully and truly translated out of the Douche and Latyn in to Englishe. M.D XXXV. folio.

This first English translation of the entire Bible was made from the Latin and German, and dedicated to king Henry VIII. by Myles Coverdale, who was greatly esteemed for his piety, knowledge of the Scriptures, and diligent preaching; on account of which qualities King Edward VI. subsequently advanced him to the see

of Exeter. In his dedication and preface, he observes to this purpose, that, as to the present translation, it was neither his labour nor his desire to have this work put into his hand; but "when others were moved by the Holy Ghost to undertake the cost of it," he was the more bold to engage in the execution of it. Agreeably, therefore, to desire, he set forth this "special" translation, not in contempt of other men's translation, or by way of reproving them, but humbly and faithfully following his interpreters, and that under correction. Of these, he said, he used five different ones, who had translated the Scriptures not only into Latin, but also into Dutch. He further declared, that he had neither wrested nor altered so much as one word for the maintenance of any manner of sect, but had with a clear conscience purely and faithfully translated out of the foregoing interpreters, having only before his eyes the manifest truth of the Scriptures. But because such different translations, he saw, were apt to offend weak minds, he added that there came more understanding and knowledge of the Scripture by these sundry translations, than by all the glosses of sophistical doctors; and he therefore desires, that offence might not be taken, because one translated "scribe," and another "lawyer," one "repentance," and another "penance," or "amendment." This is the first English Bible allowed by royal authority; and also the first translation of the whole Bible printed in our language. It was called a "special" translation, because it was different from the former English translations; as Lewis has shewn[1] by comparing it with Tindal's. It is divided into six tomes or parts, adorned with wooden cuts, and furnished with scripture references in the margin. The last page has these words: "Prynted in the yeare of our Lorde M.D.XXXV. and fynished the fourth day of October." Of this Bible there was another edition in large 4to. 1550, which was republished, with a new title, 1553; and these, according to Lewis, were all the editions of it. Coverdale, in this edition of the English Bible, prefixed to every book the contents of the several chapters, and not to the particular chapters, which was afterwards the case: and he likewise omitted all Tindal's prologues and notes. Soon after this Bible was finished, in 1536, Lord Cromwell, keeper of the privy seal, and the king's vicar-general and vicegerent in ecclesiastical matters, published injunctions to the clergy by the king's authority, the seventh of which was, that every parson, or proprietary of any parish church within this realm, should, before the first of August, provide a book of the whole Bible, both in Latin and in English, and lay it in the choir, for every man that would, to look and read therein; and should discourage no man from reading any part of the Bible either in Latin or English, but rather comfort, exhort, and admonish every man to read it, as the very word of God, and the spiritual food of a man's soul, &c.

4. Matthew's Bible.

The Byble, which is all the Holy Scripture: In whych are contayned the Olde and Newe Testament, truly and purely translated into Englysh. By Thomas Matthew. M.D XXXVII. folio.

From the appearance of the types, it is most probable that this edition was printed at Marlborow in Hesse; it was edited by Coverdale, though it bears the name of Thomas Matthew, and it was published with the royal licence, which was granted in consequence of Archbishop Cranmer's application to Lord Cromwell[2]. The Old Testament is Tindal's to the end of the second book of Chronicles; it then becomes a mere copy of Coverdale's Bible with a few corrections, and continues so to the end of the Apocryphal Books. The New Testament is wholly a transcript of Tindal's version, as contained in his last published edition of the New Testament[3]. In the year 1538, an injunction was published by Cromwell, as vicar-general of the kingdom, ordaining the clergy to provide, before a certain festival, one book of the whole Bible, of the largest volume, in English, and to set it up in some convenient place within their churches, where their parishioners might most commodiously resort to read it. A royal declaration was also published, which the curates were

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[1] Hist. of Engl. Transl. p. 29.

[2] Strype's Life of Cranmer, p. 58.

[3] Mr. Walter's Letter to the Bishop of Peterborough, pp. 101, 102. In the following pages he has corrected various errors of preceding historians of the English Bibles, respecting Matthew's (or rather) Coverdale's Edition.

to read in their several churches, informing the people, that it had pleased the king's majesty to permit and command the Bible, being translated into their mother-tongue, to be sincerely taught by them, and to be openly laid forth in every parish church. But the curates were very cold in this affair [1], and read the king's injunctions and declarations in such a manner, that scarcely any body could know or understand what they read. Johnson [2] adds, that they also read the word of God confusedly; and that they bade their parishioners, notwithstanding what they read, which they were compelled to read, "to do as they did in times past, and to live as their fathers, the old fashion being the best." Fox observes [3], that the setting forth of this book much offended Gardiner and his fellow-bishops, both for the prologues, and especially because there was a table in the book chiefly about the Lord's supper, the marriage of priests, and the mass, which was there said not to be found in Scripture. Strype, however, says [4], it was wonderful to see with what joy this book was received, not only among the more learned, and those who were noted lovers of the reformation, but generally all over England, among all the common people; and with what avidity God's word was read, and what resort there was to the places appointed for reading it. Every one that could, bought the book, and busily read it, or heard it read, and many elderly persons learned to read on purpose. During a vacancy in the see of Hereford, it was visited by Cranmer, who enjoined the clergy to procure, by the 1st of August, a whole Bible in Latin and English, or at least a New Testament in these languages; to study every day one chapter of these books, conferring the Latin and English together, from the beginning to the end; and not to discourage any layman from reading them, but encourage them to it, and to read them for the reformation of their lives and knowledge of their duty.

5. Hollybushe's New Testament.

The Newe Testament both in Latine and Englishe, eche correspondent to the other, after the vulgare Text, commonly called St. Jerome's. Faithfully translated by Johan Hollybushe. London, M.D.XXXVIII. 4to. M.D.XXXIX. 8vo.

This translation of the Latin Vulgate was executed by Myles Coverdale, who dedicated it in his own name to Henry VIII. It is not known why he assumed the fictitious name of John Hollybushe. We are indebted for our knowledge of this edition to Mr. Walter's Letter to the Bishop of Peterborough, p. 31.

6. Cranmer's Great Bible.

The Byble in Englyshe, that is to saye, the content of all the holy scripture bothe of ye olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes by ye dylygent studye of diuerse excellent learned men, expert in the forsayde tonges. Printed by Rychard Grafton & Edward Whitchurch. Cum privilegio ad imprimendum solum. M.D.XXXIX. folio.

In 1538, an edition in 4to. of the New Testament, in English, with Erasmus's Latin translation, was printed, with the king's licence, by Redman. In this year it was resolved to revise Matthew's Bible, and to print a correct edition of it. With this view Grafton went to France, where the workmen were more skilful, and the paper was both better and cheaper than in England, and obtained permission from Francis I. at the request of King Henry VIII. to print his Bible at Paris. But notwithstanding the royal licence, the inquisition interposed, and issued an order, dated December 17, 1538, summoning the French printers, their English employers, and Coverdale, the corrector of the work, and prohibiting them to proceed; and the impression, consisting of 2600 copies, was seised, confiscated, and condemned to the flames. Some chests, however, of these books escaped the fire, by the avarice of the person who was appointed to superintend the burning of them; and the English proprietors, who had fled on the first alarm, returned to Paris as soon as it subsided,

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1 Lewis, p. 108.
2 Hist. Account, &c. in Bp. Watson's Collection, vol. iii. p. 94.
3 Acts, &c. vol. ii. p. 516.
4 Life of Cranmer, p. 64.

and not only recovered some of these copies, but brought with them to London the presses, types, and printers, and resuming the work, finished it in the following year.

As soon as the papal power was abolished in England, and the king's supremacy settled by parliament in 1534, Cranmer was very assiduous in promoting the translation of the Holy Scriptures into the vulgar tongue; well knowing how much the progress of the reformation depended upon this measure. Accordingly, he moved in convocation, that a petition should be presented to the king for leave to procure a new translation of the Bible. This motion was vigorously opposed by Gardiner, bishop of Winchester, and his party: but Cranmer prevailed. The arguments for a new translation, urged by Cranmer, and enforced by Queen Anne Bullen, who had then great interest in the king's affections, were so much considered by him, that, notwithstanding the opposition, public and private, on the part of Gardiner and his adherents, Henry gave orders for setting about it immediately. To prevent any revocation of the order, Cranmer, whose mind was intent on introducing a free use of the English Scriptures by faithful and able translators, proceeded without delay to divide an old English translation of the New Testament into nine or ten parts, which he caused to be transcribed into paper-books, and to be distributed among the most learned bishops and others; requiring that they would perfectly correct their respective portions, and return them to him at a limited time. When the assigned day came, every man sent his appropriate portion to Lambeth, except Stokesly, bishop of London. This laudable design of the archbishop failed; but the business was executed by other persons, whom he countenanced and encouraged. In April 1539, Grafton and Whitchurch printed the Bible, the title of which is given at the head of this article. From its containing a prologue or preface by archbishop Cranmer, as well as from its size, it is commonly termed "Cranmer's Great Bible."[1] A magnificent and probably unique copy of it, on vellum, which formerly belonged to Henry VIII., is preserved in the Library of the British Museum. It is richly illuminated; and the vividness of the colours is very little impaired. This edition has a beautiful frontispiece, designed by Holbein, and particularly described and exhibited in an engraving by Lewis: and in the text those parts of the Latin version, which are not found in the Hebrew or Greek, are inserted in a smaller letter; such, for instance, as the three verses of the 14th Psalm, which are the 5th, 6th, and 7th, in the translation of the English liturgy, and the controverted clause in 1 John v. 7, 8; and a mark is used to denote a difference of reading between the Hebrew and Chaldee, afterwards explained in a separate treatise. In this edition Matthew's Bible was revised, and several alterations and corrections were made in the translation, especially in the book of Psalms. Tindal's prologues and notes, and the notes added by others, in the edition of 1537, were wholly omitted. The superintendence of this work was confided to Coverdale, who, in a sermon at St. Paul's Cross, defended his translation from some slanderous reports which were then raised against it, acknowledging that "he himself now saw some faults, which, if he might review the book once again, as he had twice before, he doubted not he should amend; but for any heresy, he was sure that there were none maintained in his translation." This is related by Dr. Fulke, who was one of Coverdale's auditors.

7. Taverner's Bible.

The most sacred Bible, whiche is the holy scripture, conteyning the olde and new testament, translated into English, and newly recognised with great diligence after most faythful exemplars, by Rychard Taverner. London. Prynted by John Byddell. M.D.XXXIX. folio.

Richard Taverner, the editor of the Bible which bears his name, was educated at Christ Church, Oxford, patronised by Lord Cromwell, and probably encouraged by him to undertake the work, on account of his skill in the Greek tongue. This is neither a bare revisal of Cranmer's Bible, nor a new version; but a kind of intermediate work, being a correction of what is called "Matthew's Bible," many of whose marginal notes are adopted, and many omitted, and others inserted by the editor. It is dedicated to the king. After his patron's death, Taverner was imprisoned in the Tower for this work; but he had the address to reinstate himself in the king's favour. Wood[2] gives a particular account of Taverner; attributes his

[1] Johnson's Hist. Acc. in Bp. Watson's Tracts, vol. iii. p. 76.
[2] Hist. et Ant. Univ. Oxon. l. ii. p. 264. Edit. 1674.

imprisonment to the influence of those bishops who were addicted to the Romish religion; and informs us, that his version was read in churches by royal authority.

8. Other Editions of the English Bible, during the Remainder of Henry VIII.'s reign, and the Reign of Edward VI.

In November 1539, the king, at the intercession of Cranmer, appointed Lord Cromwell to take special care that no person, within the realm, should attempt to print any English Bible for five years, but such as should be admitted by Lord Cromwell; and assigns this reason for the prohibition, that the Bible should be considered and perused in one translation, in order to avoid the manifold inconveniences to which human frailty might be subject from a diversity of translations, and the ill use that might be made of it. In the year 1540, two privileged editions of the Bible, which had been printed in the preceding year, issued from the press of Edward Whitchurch. Lewis mentions three other impressions of the "Great Bible," which appeared in the course of this year; two printed by Whitchurch, and one by Petyt and Redman. Cranmer wrote a preface for the editions of the year 1540, from which we learn the opinions and practice of those times. In May of this year, the curates and parishioners of every parish were required by royal proclamation, to provide themselves with the Bible of the largest volume before the feast of All Saints, under the penalty of 40*s.* for every month during which they should be without it. The king charged all ordinaries to enforce the observance of this proclamation; and he apprised the people, that his allowing them the Scriptures in their mother-tongue was not his duty, but an evidence of his goodness and liberality to them, of which he exhorted them not to make any ill use. In May 1541, one edition of Cranmer's Bible was finished by Richard Grafton; who, in the November following, completed also another Bible of the largest volume, which was superintended, at the king's command, by Tonstal, bishop of Durham, and Heath, bishop of Rochester.

In consequence of the king's settled judgment, "that his subjects should be nursed in Christ by reading the Scriptures," he again, on the 7th of May, published a brief or decree, for setting up the Bible of the great volume in every parish church throughout England. However, this decree appears to have been very partially and reluctantly observed; and the bishops were charged, by a writer in 1546, with attempting to suppress the Bible, under pretence of preparing a version of it for publication within seven years. After the death of Cromwell in 1540, the bishops inclined to popery gained strength; and the English translation was represented to the king as very erroneous and heretical, and destructive of the harmony and peace of the kingdom. In the convocation assembled in Feb. 1542, the archbishop, in the king's name, required the bishops and clergy to revise the translation of the New Testament, which, for that purpose, was divided into fourteen parts, and portioned out to fifteen bishops; the Apocalypse, on account of its difficulty, being assigned to two. Gardiner clogged this business with embarrassing instructions; and Cranmer clearly perceiving the resolution of the bishops to defeat the proposed translation, procured the king's consent to refer the matter to the two universities, against which the bishops protested; but the archbishop declared his purpose to adhere to the will of the king his master. With this contest the business terminated; and the convocation was soon after dissolved. The Romish party prevailed also in parliament, which enacted a law that condemned and abolished Tindal's translation, and allowed other translations to remain in force, under certain restrictions. After the passing of this act, Grafton, the king's printer, was imprisoned; nor was he released without giving a bond of 300*l.*

neither to print nor sell any more English Bibles till the king and the clergy should agree on a translation. In 1544, the Pentateuch was printed by John Day and William Seres; and in 1546, the king prohibited by proclamation the having and reading of Wickliffe's, Tindal's, and Coverdale's translations, and forbad the use of any other than what was allowed by parliament. From the history of English translations during the reign of Henry VIII. we learn, that the friends to the reformation conducted themselves with zeal and prudence in the great work of introducing and improving English translations of the Bible; that they encountered many difficulties from the dangerous inconstancy of a despotic prince, and from the inveterate prejudices of a strong Romish party; and that the English scriptures were sought after and read with avidity by the bulk of the people.

Upon the accession of Ed. VI. the severe stat. 34 and 35 Hen. VIII. c. 1. was repealed, and a royal injunction was published, that not only the whole English Bible should be placed in churches, but also the paraphrase of Erasmus in English to the end of the four Evangelists. It was likewise ordered by this injunction, that every parson, vicar, curate, &c. under the degree of a bachelor of divinity, should possess the New Testament, both in Latin and English, with the paraphrase of Erasmus upon it; and that the bishops, &c. in their visitations and synods should examine them, how they had profited in the study of the Holy Scriptures. It was also appointed, that the epistle and gospel of the mass should be read in English; and that on every Sunday and holiday, one chapter of the New Testament in English should be plainly and distinctly read at matins, and one chapter of the Old Testament at even-song. But in the year 1549, when the book of common prayer, &c. was finished, what nearly resembles our present custom was enjoined, viz. that after reading the Psalms in order at morning and evening prayer, two lessons, the first from the Old Testament, and the second from the New Testament, should be read distinctly with a loud voice. During the course of this reign, that is, in less than seven years and six months, eleven impressions of the whole English Bible were published, and six of the English New Testaments; besides an English translation of the whole New Testament, paraphrased by Erasmus. The Bibles were reprinted, according to the preceding editions, whether Tindal's, Coverdale's, Matthew's, Cranmer's, or Taverner's; that is, with a different text, and different notes. But it is doubted by the writer of the preface to King James's translation, whether there were any translation, or correction of a translation, in the course of this reign.

In 1562, the "Great Bible," viz. that of Coverdale's translation, which had been printed in the time of Henry VIII. and also in the time of King Edward, was revised by Archbishop Parker, and reprinted for the use of the church; and this was to serve till that projected by his grace was ready for publication.

9. Anglo-Genevese Version.

(1.) *New Testament.*

The Newe Testament of our Lord Iesus Christ, conferred diligently with the Greke and best approued translations. With the arguments, as wel before the chapters, as for euery Boke and Epistle, also diuersities of readings, and moste proffitable annotations of all harde places: wherunto is added a copious Table. At Geneva. Printed by Conrad Badius. 1557. 8vo. Second Edition, Geneva, 1560. 8vo.

This translation was made by many of the principal English Reformers, who had been driven to Geneva during the sanguinary persecutions of the bigoted Queen

Mary: it is the first in our language which contains the distinctions of verses by numerical figures, after the manner of the Greek Testament, which had been published by Robert Stephens in 1551. R. Stephens, indeed, published his figures in the margin; whereas the Geneva editors prefixed theirs to the beginning of minute subdivisions with breaks, after our present manner. When Queen Elizabeth passed through London from the Tower to her coronation, a pageant was erected in Cheapside, representing Time coming out of a cave, and leading a person clothed in white silk, who represented Truth, his daughter. Truth had the English Bible in her hand, on which was written "Verbum veritatis." Truth addressed the queen, and presented her with the book. She kissed it, held it in her hand, laid it on her breast, greatly thanked the city for their present, and added, that she would often and diligently read it. Upon a royal visitation in 1559, the Bible, and Erasmus's paraphrase, were restored to the churches; and articles of inquiry were exhibited, whether the clergy discouraged any from reading any part of the Scriptures. "Ministers were also enjoined to read every day one chapter of the Bible at least; and all who were admitted readers in the church were daily to read one chapter at least of the Old Testament, and another of the New, with good advisement, to the increase of their knowledge."

(2.) *The entire Bible.*

The Bible: that is, the Holy Scriptures, conteined in the Olde and Newe Testament. Translated according to the Ebrewe and Greke, and conferred with the best translations in divers languages, with most profitable annotations upon all the harde places, and other thinges of great importance, as may appeare in the Epistle to the Reader. Imprinted at London by Christopher Barker. M.D.LXXVI. large 4to.[1]

The first edition of the Geneva Bible was printed at Geneva by Rowland Harle in 1560. Eight years after, it was printed in two volumes folio, and again at Geneva, 1570, folio; at London, in folio and quarto, in 1572, and in 1575 and 1576, in quarto. The translators were bishop Coverdale, Anthony Gilby, William Whittingham, Christopher Woodman, Thomas Sampson, and Thomas Cole; to whom some add John Knox, John Bodleigh, and John Pullain; all zealous Calvinists, both in doctrine and discipline: but the chief and the most learned of them were the three first. Professing to observe the sense, and to adhere as much as possible to the words, of the original, and in many places to preserve the Hebrew phraseology, after the unremitting labour and study of more than two years, they finished their translation, and published it; with an epistle dedicatory to the queen, and another, by way of preface, to their brethren of England, Scotland, and Ireland. Besides the translation, the editors of the Geneva Bible noted in the margin the diversities of speech and reading, especially according to the Hebrew; they inserted in the text, with another kind of letter, every word that seemed to be necessary for explaining any particular sentence; in the division of the verses, they followed the Hebrew examples, and added the number to each verse; they also noted the principal matters, and the arguments, both for each book and each chapter; they set over the head of every page some remarkable word or sentence, for helping the memory; they introduced brief annotations for ascertaining the text, and explaining obscure words; they set forth with figures certain places in the books of Moses, of the Kings, and Ezekiel, which could not be made intelligible by any other description; they added maps of divers places and countries mentioned in the Old and New Testament; and they annexed two tables, one for the interpretation of Hebrew names, and the other containing all the chief matters of the whole Bible. Of this translation, there were above 30 editions in folio, 4to., or 8vo., mostly printed by the queen's and king's printer, between the years 1560 and 1616. Editions of it were likewise printed at Geneva, Edinburgh, and Amsterdam. To some editions of the Geneva Bible (as to those of 1599 and of 1611) is subjoined Beza's translation of the New Testament, Englished by L. Tompson.

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1 In Lewis's History, pp. 264–269. (8vo. edit.) there is a full description of the contents of this volume.

10. Archbishop Parker's, or, the Bishops' Bible.

The holie Bible. Imprinted at London in povvles Churchyarde. by Richard Jugge. M.D.LXVIII. folio.

In the year 1568, the Bible, proposed by Archbishop Parker three years before, was completed. This edition, according to Le Long, was undertaken by royal command; and it is mentioned by Strype, to the honour of the archbishop, that he had resolution to perform what Cranmer, as opposed by the bishops of his days, had in vain endeavoured to accomplish. In this performance, distinct portions of the Bible, at least 15 in number, were allotted to select men of learning and abilities, appointed, as Fuller says, by the queen's commission; but it still remains uncertain who, and whether one or more, revised the rest of the New Testament. Eight of the persons employed were bishops; whence the book was called the "Bishops' Bible," and the "Great English Bible." The archbishop employed other critics to compare this Bible with the original languages, and with the former translations; one of whom was Laurence, a man famous in those times for his knowledge of Greek, whose castigations the Bishops' Bible followed exactly. His grace also sent instructions concerning the method which his translators were to observe; and recommended the addition of some short marginal notes for the illustration or correction of the text. But the particulars of these instructions are not known. The archbishop, however, directed, reviewed, and finished the whole; which was printed and published, in 1568, in a large folio size, and with a beautiful English letter, on royal paper; and embellished with several cuts of the most remarkable things in the Old and New Testaments, and in the Apocrypha, with maps cut in wood, and other engravings on copper. It has numerous marginal references and notes, and many useful tables. It also has numerous insertions between brackets, and in a smaller character; which are equivalent to the Italics afterwards used by James's translators. Dr. Geddes is of opinion [1], that Italic supplements were first used by Arias Montanus, who died in 1598. The several additions from the vulgar Latin, inserted in the "Great Bible," are omitted; and verse 7 of 1 John v., which was before distinguished by its being printed in a different letter, is here printed without any distinction; and the chapters are divided into verses. In the following year, 1569, it was again published in large 8vo. for the use of private families. This Bible was reprinted in 1572, in large folio, with several corrections and amendments, and several prolegomena; this is called "Matthew Parker's Bible." With regard to this Bible, Lewis [2] observes, that the editions of it are mostly in folio and 4to., and that he never heard but of one in 8vo.; for which he supposes this to be the reason, that it was principally designed for the use of churches. In the convocation of the province of Canterbury, which met in April 1571, a canon was made, enjoining the churchwardens to see that the Holy Bible be in every church in the largest volumes, if convenient; and it was likewise ordered, that every archbishop and bishop, every dean and chief residentiary, and every archdeacon, should have one of these Bibles in their cathedrals, churches, and families. This translation was used in the churches for forty years; though the Geneva Bible was more read in private houses.

11. King James's Bible, or the Authorised version now in use.

The last English version that remains to be noticed, is the authorised translation now in use, which is commonly called King James's Bible. He succeeded to the throne of England in 1602; and several objections having been made to the Bishops' Bible at the conference held at Hampton Court in 1603, the king in the following year gave orders for the undertaking of a new version, and fifty-four learned men were appointed to this important labour: but, before it was commenced, seven of the persons nominated were either dead or had declined the task; for the list, as given us by Fuller [3], comprises only forty-seven names. All of them, however, were pre-eminently distinguished for their piety and for their profound learning in the original languages of the sacred writings;

[1] Letter to the Bishop of London, p. 33.
[2] Hist. Engl. Transl. p. 61.
[3] Church History, Book x. pp. 44–46.

and such of them as survived till the commencement of the work were divided into six classes. Ten were to meet at Westminster, and to translate from the Pentateuch to the end of the second book of Kings. Eight, assembled at Cambridge, were to finish the rest of the Historical Books, and the Hagiographa. At Oxford, seven were to undertake the four greater prophets, with the Lamentations of Jeremiah, and the twelve minor prophets. The four Gospels, Acts of the Apostles, and the Apocalypse, were assigned to another company of eight, also at Oxford: and the Epistles of Saint Paul, together with the remaining canonical epistles, were allotted to another company of seven, at Westminster. Lastly, another company at Cambridge were to translate the apocryphal books, including the prayer of Manasseh. To these six companies of venerable translators, the King gave the following instructions:—

"1. The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.

"2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

"3. The old ecclesiastical words to be kept, as the word church not to be translated congregation.

"4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.

"5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

"6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

"7. Such quotations of places to be marginally set down, as shall serve for the fit references of one Scripture to another.

"8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

"9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of, seriously and judiciously: for his majesty is very careful in this point.

"10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

"11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

"12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop.

"13. The directors in each company to be the Deans of Westminster and Chester for Westminster, and the King's Professors in Hebrew and Greek in the two Universities.

"14. These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tindal's, Coverdale's, Matthew's, Whitchurch's, Geneva.

[" 15. Besides the said directors before mentioned, three or four of the most antient and grave divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified."][1]

[1] The preceding rules are given from a corrected copy in the Rev. H. J. Todd's Vindication of our authorised Translation and Translators of the Bible, pp. 9–12. London, 1819, 8vo.

According to these regulations, each book passed the scrutiny of all the translators successively. In the first instance, each individual translated every book, which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book, thus finished, was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on."[1] Further, the translators were empowered to call to their assistance any learned men, whose studies enabled them to be serviceable, when an urgent occasion of difficulty presented itself. The translation was commenced in the spring of 1607, and the completion of it occupied almost three years. At the expiration of that time, three copies of the whole Bible, thus translated and revised, were sent to London, — one from Oxford, one from Cambridge, and a third from Westminster. Here a committee of six, two being deputed by the companies at Oxford, two by those at Cambridge, and two by those at Westminster, reviewed and polished the whole work: which was finally revised by Dr. Smith (afterwards bishop of Gloucester), who wrote the preface, and by Dr. Bilson, bishop of Winchester. This translation of the Bible was first published in folio in 1611.

After the publication of the present authorised translation, all the other versions gradually fell into disuse, with the exception of the Psalms, and the Epistles and Gospels in the Book of Common Prayer, which were still continued, the former according to the translation of Cranmer's Bible, and the latter according to that of the Bishops' Bible, until the final revision of the Liturgy, in 1661; at which time the Epistles and Gospels were taken from the present version, but the Psalms are still retained according to the translation of Cranmer's Bible.[2]

Upwards of two centuries have elapsed since the authorised English Version of the Holy Scriptures, now in use, was given to the British nation. During that long interval, though many passages in particular books have been elucidated by learned men, with equal felicity and ability; yet its *general* fidelity, perspicuity, and excellence, have deservedly given our present translation a high and distinguished place in the judgment of the Christian world, wherever the English language is known or read. Of late years, however, this admirable version — the guide and solace of the sincere Christian — has been attacked with no common virulence, and arraigned as being deficient in fidelity, perspicuity, and elegance; ambiguous and incorrect, even in matters of the highest importance. The principal antagonists of this version, in the present day, (to omit the bold and unmeasured assertions of the late Dr. Geddes, and others,) are Mr. John Bellamy[3], in the prospectus, preface, and notes of his new translation of the Bible, and Sir James Bland Burges, in his 'Reasons in favour of a New Translation of the Scriptures,' (8vo. London,

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[1] Selden's Table Talk, article *Bible*. Works, vol. iii. col. 2009.

[2] About the time when King James resolved on a new translation of the Scriptures, another translation was finished by Mr. Ambrose Usher, the elder brother of archbishop Usher. It is still in manuscript, and is preserved in the library of Trinity College, Dublin. There are likewise extant in print several English translations of the Old and New Testament, and of detached parts thereof: but as these are more or less accompanied with notes, an account of them will be found in a subsequent part of this Appendix.

[3] A notice of Mr. Bellamy's work will also be found in a subsequent part of this Appendix.

1819,) which were designed as a defence of Mr. Bellamy against the severe strictures of the Quarterly Review. The former of these writers, in his octavo prospectus issued in 1818, affirmed that "no translation has been made from the original Hebrew since the 128th year of Christ;" and that "in the fourth century Jerome made his Latin version from this" [the Greek] "translation; from which came the Latin Vulgate, and from the Latin Vulgate all the European translations have been made; thereby perpetuating all the errors of the first translators." These erroneous and unqualified assertions of Mr. Bellamy, as well as the assertions or implications of Sir J. B. Burges, have been answered in detail by the Rev. Messrs. Whittaker and Todd, in their works cited below,[1] to which the reader is referred: and, in further refutation of Mr. Bellamy's assertions, it is sufficient to refer to the account already given of our present authorised version[2], to which we may add, that a collation of it with *different* early editions of the Hebrew Bible, will prove, *beyond dispute*, that our venerable translators did not servilely follow any of the versions then existing in the modern languages of Europe. The following few examples will confirm this remark: —

Book.	Chap.	Ver.	
Joshua	iv.	6.	The English Authorised Version reads "*their fathers*," in Italicks, because it was not in their copy of the Hebrew Bible. It is *wanting* in Rabbi Jacob Ben Chajim's Masoretic edition (folio, Venice. 1525–6); and is *found* in the Anti-Masoretic editions of Munster.
———	v.	1.	The English Version reads "until *we* were passed over:" in this rendering the translators followed Chajim, and not Munster, whose editions of 1534 and 1546 read "*they*."
———	v.	7.	The English Version reads "he said," as do all Munster's editions. Chajim has "*they said*."
———	vi.	8.	The English Version reads "before the Lord," following Chajim: Munster's two editions, above cited, read "before the Ark of the Lord."
———	x.	8.	The English Version reads "thine hand" with Munster's editions, and not "hand*s*," which is the lection in Chajim.
———	xv.	40.	The English version reads "Lahmam" with Munster; and not "Lachman," with Chajim.
———	xxi.	16.	The English Version puts *and* in Italic before Bethshemesh: it is wanting in Chajim. Munster's editions read ו, *and*.
———	xxi.	34.	The English Version reads "and" in Roman letters, before Kartah. The connecting particle ו, *and*, is in Munster's editions, but is absent in Chajim.
———	xxi.	36, 37.	*These two verses are altogether wanting in Chajim's edition.*

For the preceding examples the author is indebted to the researches of the Rev. George HAMILTON, A.M., Rector of Killermogh in Ireland; whose valuable contributions to Hebrew Literature are noticed in a subsequent part of this volume. Similar instances, he remarks, may be observed in every book of the Bible: and the only way by which he can account for this seeming inconsistency in following sometimes one edition, and sometimes another, is, by supposing that the translators of our

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[1] A Vindication of our authorised Translation and Translators of the Bible, and of preceding English Versions authoritatively commended to the Notice of those Translators, &c. &c. By the Rev. H. J. Todd, M.A. London, 1819. 8vo. — An Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's New Translation. By J. W. Whittaker, M.A. London, 1819, 8vo.

[2] See pp. 77–79. *supra*. The seventh section of Mr. Todd's Vindication of the latter translation contains an account of the forty-seven translators who were employed on it, and of the state of learning in their time. This does not admit of abridgment, but the result is highly satisfactory, and proves that those venerable men were eminently skilled in the Oriental and Greek languages, and consequently were, in every respect, fitted for the high and honourable task assigned to them by their sovereign. — That Luther's German Version was made from the original languages of the Scriptures, see p. 82. *infra*; and for other European translations, see the following pages of this section.

authorised version executed it from an edition of one class; and that the Committee of Revision corrected their version by reference to an edition of another class. If this be so (and it is highly probable that this *is* the case), it affords a proof of extraordinary and minute attention in our venerable and much-traduced translators.

We shall conclude the present notice of their admirable version, with a few of the very numerous testimonies to its value, which have been collected by Archbishop Newcombe and Mr. Todd, and shall subjoin two or three others that appear to have eluded their researches.

1. John Selden.[1] — "The English translation of the Bible is the best translation in the world, and *renders the sense of the original best, taking in for the English translation the Bishops' Bible as well as King James's.* The translators in King James's time took an excellent way. That part of the Bible was given to him, who was most excellent in such a tongue: as the apocrypha to Andrew Downs: and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on. There is no book so translated as the Bible for the purpose. If I translate a French Book into English, I turn it into English phrase, not into French-English. *Il fait froid;* I say, *'tis cold*, not, *makes cold.* But the Bible is rather translated into English words than into English phrase. *The Hebraisms are kept, and the phrase of that language is kept.*"

2. Bishop Walton.[2] — "The last English translation made by divers learned men at the command of King James, though it may justly contend with any now extant in any other language in Europe, was yet carped and cavilled at by diverse among ourselves; especially by [3]one, who being passed by, and not employed in the work, as one, though skilled in the Hebrew, yet of little or no judgment in that or any other kinde of learning, was so highly offended that he would needs undertake

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[1] Selden, Works, iii. 2009. This is cited by Abp. Newcome, without addition. Selden was the contemporary of the translators. He died in 1654, at the age of 70.

[2] Dr. Bryan Walton's Considerator Considered, or a Defence of his Polyglott Bible, &c. 1659, p. 5. This is not noticed by Abp. Newcome. But a most important testimony it is. He was one of those most learned divines, who, in 1656, were publicly requested to consider of the translations and impressions of the Bible, and to offer their opinion therein to the committee for religion; Bulstrode Whitelock having the care of this affair, at whose house they met. They pretended to discover some mistakes in the last English translation; but the business came to nothing. See Lewis, &c. p. 355, Johnson, &c. p. 99. In the above citation we have the opinion of Walton, (than whom a more competent judge neither friends nor foes of our translation can produce), three years subsequent to this meeting, upon the excellence of this version, together with his notice of an impotent attack made upon it. He has also, in the Prolegomena to his Biblia Polyglotta, 1657, placed our own in the highest rank of European translations.

[3] This person was undoubtedly Hugh Broughton, fellow of Christ College, Cambridge, who had certainly attained great knowledge in the Hebrew and Greek tongues. But a more conceited or arrogant man hardly existed. With the Bishops' Bible he had found great fault; insisted upon the necessity of a new translation; pronounced his own sufficiency to make one exactly agreeable to the original text of the Hebrew; boasted of encouragement to this purpose from men of all ranks; and at length excited a very warrantable suspicion, that, in so important a task, he was unfit to be trusted. Thus discountenanced, he went abroad; leaving behind him this quaint character, expressive at once of his vanity and learning, "that he was gone to teach the Jews Hebrew!" See Sir J. Harrington's Brief View of the State of the Church, 1653, p. 75. He returned to England, however, in 1611, and commenced his defamation against the new translation to which Walton adverts. By the contents of a little tract, which he published in 1608, intitled "A Petition to the Lords to examine the religion and carriage of Archbishop Bancroft," he gives us no cause to lament that he had no share in the new translation. I question if his countrymen would have understood his language; as the case has been with another partial translator, who was not of the authorised selection. Broughton thus rails at Bancroft: "Bancroft, seeing himself in Judaisme, as I heard in his allowed libel equal scoffer, as of a mist soone scattered, raved against me for pearls to such, and holy things to such!" p. 2. "Bancroft is a deadly enemy to both Testaments, and unallowable in this course to be a teacher or to rule in learning!" p. 8. After this foolery and slander, the reader will not be surprised to hear that he abuses Lively and Barlow also, two of our authorised translators.

to show *how many thousand places they had falsely rendered, when as he could hardly make good his undertaking in any one!*"

3. Bishop Lowth.[1] — "The vulgar translation of the Bible — is the best standard of our language."

4. Bishop Horsley.[2] — "When the translators in James's the First's time began their work, they prescribed to themselves some rules, which it may not be amiss for all translators to follow. Their reverence for the sacred scriptures induced them to be as literal as they could, to avoid obscurity; and it must be acknowledged, that they were extremely happy in the simplicity and dignity of their expressions. *Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language;* and as they laboured for the general benefit of the learned and the unlearned, they avoided all words of Latin original, when they could find words in their own language, even with the aid of adverbs and prepositions, which would express their meaning."

5. Bishop Middleton.[3] — "The style of our present version is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred."

6. Dr. Geddes.[4] — "The highest eulogiums have been made on the translation of James the First, both by our own writers and by foreigners. And indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, *this of all versions must, in general, be accounted the most excellent.* Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text, or margin, with the greatest precision. Pagninus himself is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, *that it may serve for a Lexicon of the Hebrew language, as well as for a translation.*"

7. Rev. J. W. Whittaker.[5] — "The highest value has always been attached to our translation of the Bible. Sciolists, it is true, have often attempted to raise their own reputation on the ruin of that of others; and the authors of the English Bible have frequently been calumniated by charlatans of every description; but it may safely be asserted, without fear of contradiction, that the nation at large has always paid our translators the tribute of veneration and gratitude which they so justly merit. Like the mighty of former times, they have departed and shared the common fate of mortality; but they have not, like those heroes of antiquity, gone without their fame, though but little is known of their individual worth. Their reputation for learning and piety has not descended with them to the grave, though they are there alike heedless of the voice of calumny, and deaf to the praise which admiring posterity awards to the great and good. Let us not, therefore, too hastily conclude that they have fallen on evil days and evil tongues, because it has occasionally happened that *an individual, as inferior to them in erudition as in talents and integrity, is found questioning their motives, or denying their qualifications for the task which they so well performed.* Their version has been used, ever since its first appearance, not only by the church, but by all the sects which have forsaken her; and has justly been esteemed by all for its general faithfulness, and the severe beauty of its language. It has survived the convulsion both of church and state, being universally respected by the enemies of both, when the established religion was persecuted with the most rancorous malignity; as if its merits were independent of circumstances, and left at a distance all the petty rivalships of sectarianism, and the effervescence of national phrensy. *It may be compared with any translation in the world, without fear of inferiority; it has not shrunk from the most rigorous examination; it challenges investigation; and, in spite of numerous attempts to supersede it, has hitherto remained unrivalled in the affections of the country.*"

8. Dr. Doddridge. — "On a diligent comparison of our translation with the

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[1] Lowth, Introd. to Eng. Grammar, 2d ed. p. 93., cited by Archbishop Newcome.

[2] Review of Dr. Geddes's Translation of the Holy Bible, Brit. Crit., July 1794, p. 7. The reviewer is now known to have been the late Bishop Horsley.

[3] Dr. Middleton (late Bishop of Calcutta) on the Greek Article, p. 328.

[4] Dr. Geddes's Prospectus of a New Translation of the Holy Bible, p. 92. Cited by Abp. Newcome, with a long extract from the author. — Todd's Vindication, pp. 68. 70. 75. 80.

[5] Whittaker, Hist. and Crit. Enq. p. 92.

original, we find that of the New Testament, and I might also add that of the Old, in the main, faithful and judicious. You know, indeed, that we do not scruple, on some occasions, to animadvert upon it: but you also know, that these remarks affect not the fundamentals of religion, and seldom reach any further than the beauty of a figure, or at most the connection of an argument."[1]

9. The testimony of Dr. JOHN TAYLOR, of Norwich, author of the excellent Hebrew and English Concordance (whose theological creed, we regret to say, was *Arian*), is yet more striking.—"In above the space of one [now two] hundred years," says he, "learning may have received considerable improvements; and by that means some inaccuracies may be found in a translation more than a [two] hundred years old. But you may rest fully satisfied, that as *our English translation is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a* TRUE, CLEAR, *and* FULL *account of the divine dispensations, and of the gospel of our salvation: insomuch that whoever studies the Bible,* THE ENGLISH BIBLE, *is sure of gaining that knowledge and faith, which, if duly applied to the heart and conversation,* WILL INFALLIBLY GUIDE HIM TO ETERNAL LIFE!"[2]

10. DR. JAMES BEATTIE.—"It is a striking beauty in our English Bible, that, though the language is always elegant and nervous, and for the most part very harmonious, the words are all plain and common—no affectation of learned terms, or of words of Greek or Latin etymology."[3]

11. DR. ADAM CLARKE.—"Those who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under the direction of king James the First, is the most accurate and faithful of the whole. Nor," adds Dr. C., "is this its only praise: the *translators have seized the very spirit and soul of the original*, and *expressed this almost every where with pathos and energy*. Besides, our translators have not only made a *standard translation*, but they have made their translation the *standard of our language:* the English tongue in their day was not equal to such a work—but God enabled them to stand as upon Mount Sinai, and *crane* up their country's language to the dignity of the originals, so that, after the lapse of two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. *The original*, from which it was taken, is alone superior to the Bible translated by the authority of king James."[4]

12. The last testimony we shall adduce is that of Professor STUART, the most eminent orientalist in North America. Contrasting the English version with the Latin Vulgate, he says: "Ours is, on the whole, a most noble production for the time in which it was made. The divines of that day were very different Hebrew scholars from what most of their successors have been, in England or Scotland. With the exception of Bishop Lowth's classic work upon Isaiah, no other effort at translating, among the English divines, will compare either in respect to taste, judgment, or sound understanding of the Hebrew, with the authorised version."[5]

Notwithstanding these decisive testimonies to the superior excellency of our authorised version, it is readily admitted that it is not immaculate, and that a revision or *correction* of it is an object of desire to the friends of religion, were it only to silence the perpetually repeated cavils of the opposers of divine revelation; who, studiously disregarding the various satisfactory answers which had been given to their unfounded objections, persevere in repeating them, so long as they find a very few mis-translated passages in the authorised version. But that the existing translation is so faulty in innumerable instances, and so ambiguous and incorrect even in matters of the highest importance, as to render a new translation absolutely necessary,—or that sacred criticism is yet so far advanced as to furnish *all* the means that may be expected, we hesitate not to deny.

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[1] Dr. Doddridge's Works, vol. ii. p. 329, Leeds edit.

[2] Scheme of Scripture Divinity, ch. xl. in Bishop Watson's Collection of Theological Tracts, vol. i. p. 188.

[3] Sir William Forbes's Life of Dr. Beattie, vol. ii. p. 198, 8vo. edit.

[4] Dr. A. Clarke's General Preface to his Commentary on the Bible, vol. i. p. xxi.

[5] Stuart's Dissertations on the Importance and Best Method of studying the Original Languages of the Bible, p. 61.

Indeed, when we consider the *very few* REAL faults, which the most minute and scrupulous inquirer has been able to find in our present translation; when we perceive such distinguished critics as Archbishop Newcome and Bishop Horsley (to mention no more), producing *very discordant* interpretations of the *same* text or word, we cannot but call to mind, with gratitude and admiration, the integrity, wisdom, fidelity, and learning of the venerable translators, of whose pious labours we are now reaping the benefit; who, while their reverence for the Sacred Scriptures induced them to be as literal as they could, to avoid obscurity, have been extremely happy in the simplicity and dignity of their expressions, and who, by their adherence to the Hebrew idiom, have at once enriched and adorned our language. And instead of being *impatient* for a new translation, we shall (to adopt the energetic expression of Mr. Todd) 'take up THE BOOK, which from our infancy we have known and loved, with increased delight; and resolve not hastily to violate, in regard to itself, the rule which it records: — FORSAKE NOT AN OLD FRIEND, FOR THE NEW IS NOT COMPARABLE TO HIM.'"

"Happy, thrice happy, hath our English nation been, since God hath given it learned translators, to express in our mother tongue the heavenly mysteries of his holy word, delivered to his church in the Hebrew and Greek languages; who, although they may have in some matters of no importance unto salvation, as men, been deceived and mistaken, yet they have faithfully delivered the whole substance of the heavenly doctrine contained in the Holy Scriptures, without any heretical translations or wilful corruptions. With what reverence, joy, and gladness, then, ought we to receive this blessing! Let us read the Scriptures with an humble, modest, and teachable disposition: with a willingness to embrace all truths which are plainly delivered there, how contrary soever to our own opinions and prejudices; and in matters of difficulty, readily hearken to the judgment of our teachers, and those that are set over us in the Lord; check every presumptuous thought or reasoning which exalts itself against any of those mysterious truths therein revealed; and if we thus search after the truth in the love of it, we shall not miss of that knowledge which will make us wise unto salvation [1]."

Editions of the Authorised Version, with Parallel References. [2].

1. The Holy Bible, conteyning the Old Testament and the New: Newly translated out of the Originall tongues, & with the former Translations diligently compared and reuised by his Maiestie's speciall Comandement. Imprinted at London by Robert Barker, Printer to the King's most Excellent Maiestie. Anno Dom. 1611. folio.

This is the title of the first edition of the authorised English version: it is retained in all the subsequent editions, the spelling being modernised, and 'command' being substituted for 'comandement.' A second edition of this Bible appeared in the same year (1611), also in folio: it is distinguishable from the first by the larger size of its black letter type. To both these editions there are prefixed, a Calendar of Lessons, the Genealogical Tables ascribed to the industrious antiquary John Speed, and an engraved map of Canaan, together with an alphabetical

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[1] Johnson's Hist. Acc. in the concluding paragraph. Bp. Watson's Tracts, vol. iii. p. 100.

[2] The reader, who is desirous of perusing more minute bibliographical accounts of the English Versions executed anterior to King James's (or the authorised English) version of the Bible, is referred to Lewis's History of the principal Translations of the Bible; Dr. Cotton's List of Editions of the Bible; and Dr. Dibdin's Edition of Herbert's and Ames's Typographical Antiquities, of which work four volumes have been published.

list of the places mentioned in the Scriptures. The first quarto edition appeared in 1612.

In some of the very numerous editions printed between the years 1638 and 1685, an alteration is introduced in Acts vi. 3.; where, instead of WE *may appoint*, we read YE *may appoint*. This alteration has been charged upon the Independents during the time of Cromwell's usurpation; but, as the first Bible, in which it was observed, is that printed at Cambridge by Buck and Daniel, in 1638, it is in all probability an error of the press, without any design to favour any particular party.[1] In 1653, an edition was printed by John Field, at Cambridge, in 24mo., which is of extreme rarity and beauty: it is called the *Pearl Bible*, from the very small type with which it was printed, but is disgraced by very numerous errata, some of which are of importance.[2] An imitation of it was made in Holland, in 1658; but the genuine edition is known by having the four first psalms on a page, without turning over. In 1660, the same printer executed a splendid folio edition of the Bible, which was illustrated with chorographical plates, engraved by Ogilby, an eminent artist of that time: he also printed several other editions in 8vo. and 12mo., but they are not considered as typographical curiosities. From the time of Field to the end of the seventeenth century, several curious flat Bibles were printed, which are denominated *preaching Bibles*, from the use made of them in the pulpit during that period. The typographical execution of them is very clear, the type being a broad-faced letter, upon thin paper, with a few marginal notes, which gives them a superiority over many of the thick and heavy volumes that have since been printed.

In 1683, this translation was corrected, and many references to parallel texts were added by Dr. Scattergood; and in 1701, a very fine edition was published in large folio under the direction of Dr. Tenison, Archbishop of Canterbury, with chronological dates, and an index by Bishop Lloyd, and accurate tables of Scripture weights and measures by Bishop Cumberland: but this edition is said to abound with typographical errors. The latest and most complete revision is that made by the late Rev. Dr. Blayney, under the direction of the Vice-chancellor and delegates of the Clarendon Press, at Oxford. In this edition, which was printed both in quarto and folio in 1769, the *punctuation* was thoroughly revised; the words printed in *Italics* were examined and corrected by the Hebrew and Greek originals; the *proper names*, to the etymology of which allusions are made in the text, were translated and entered in the margin, the *summaries of chapters*, and *running titles* at the top of each page corrected; some material errors in the *chronology* rectified; and the marginal references were re-examined and corrected, and *thirty thousand four hundred and ninety-five new references* were inserted in the margin.[3] From the singular pains bestowed, in order to render this edition as accurate as possible, it has hitherto been considered *the standard edition*, from which all subsequent impressions have been executed. Notwithstanding, however, the great labour and attention bestowed by Dr. Blayney, his edition must now yield the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, his Majesty's Printers (but printed by Mr. Woodfall), in 1806, and again in 1813, in quarto; as not fewer than one hundred and sixteen errors were discovered in collating the edition of 1806 with Dr. B.'s, and one of these errors was an omission of consider-

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[1] Another material error has crept into many modern editions of the English Bible in 1 Tim. iv. 16., where we read *Take heed unto thyself and* THY *doctrine*, instead of THE *doctrine*. The origin of this mistake (which the author of this work has found in various editions printed between the year 1690 and the commencement of the present century) it is now impossible to ascertain. It was first pointed out by the eminently learned Bishop Horsley.

[2] Mr. D'Israeli has an interesting article on the above noticed "Pearl Bibles and Six Thousand Errata," from which the following instances are copied — Rom. vi. 13. "Neither yield ye your members as instruments of *righteousness* unto sin" — for *unrighteousness*. — 1 Cor. vi. 9. "Know ye not that the unrighteous *shall inherit* the kingdom of God?" — for *shall not inherit*. "This *erratum*," Mr. D. remarks, "served as the foundation of a dangerous doctrine; for many libertines urged the text from this corrupt Bible, against the reproofs of a divine." Curiosities of Literature, (2d Series) vol. iii. p. 318. Mr. Kilburn, who in 1659 published a curious tract, entitled, "Dangerous Errors in several late printed Bibles," recites the two preceding instances, and adds, that in John ix. 21. the words "*or who hath opened his eyes, we know not*," are wholly omitted (p. 7.)

[3] A full account of Dr. Blayney's Collation and Revision was communicated by him to the Gentleman's Magazine for November 1769. vol. xxxix. pp. 517–519.

able importance.[1] Messrs. Eyre and Strahan's editions may therefore be regarded as approaching as near as possible to what bibliographers term an *immaculate text.* Only *one* erratum, we believe, has been discovered in the edition of 1806. The following particulars relative to the above-mentioned London editions of the Bible may not be unacceptable to the bibliographical reader, at the same time they will shew that their claims to be considered as standard editions are not altogether unfounded. — The booksellers of the metropolis, having applied to his Majesty's Printers to undertake a handsome edition of the Bible, confided the execution of it to Mr. George Woodfall in 1804. The copy printed from was the current Cambridge edition, with which Mr. W.'s edition agrees page for page. It was afterwards read twice by the Oxford impression then in use, and the proofs were transmitted to the Rev. Launcelot Sharpe, by whom they were read with Dr. Blayney's 4to. edition of 1769. After the proofs returned by Mr. S. for press had been corrected, the forms were placed upon the press at which they were to be worked, and another proof was taken. This was read by Mr. Woodfall's superintendent, and afterwards by Mr. W. himself, with Dr. Blayney's edition, and any errors that had previously escaped were corrected; the forms not having been removed from the press after the last proofs had been taken off. By this precaution, they avoided the danger of errors (a danger of very frequent occurrence, and of no small magnitude), arising from the removal of the forms from the proof-press to the presses on which the sheets were finally worked off. Of this edition, which was ready for publication in 1806, five hundred copies were printed on imperial 4to., two thousand on royal, and three thousand on medium quarto size. In the course of printing this edition from the Cambridge copy, a great number of very gross errors was discovered in the latter, and the errors in the common Oxford editions above noticed were not so few as 1200! The London edition of 1806 being exhausted, a new impression was put to press in 1810, which was completed, with equal beauty and accuracy, in 1812, and published in 1813. It will gratify the reader to know, that the edition of 1813 has been recommended by the General Convention of the Protestant Episcopal Church in the United States of America, to be adopted as *the Standard Edition* to which future editions of the English Version of the Holy Scriptures (for the use of the members of that church) are to be made conformable. (Journal of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a general Convention held in the city of Philadelphia, from the 16th to the 24th day of May, 1820, p. 54. Journal of the Convention of the same Church in May 1823, p. 101.)

Of the various editions of the authorised English Version, published with parallel texts, those printed at Oxford, (after that of Dr. Blayney in 1769, and that of

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[1] In Dr. Blayney's *quarto* edition of 1769, the following words are *omitted* in Rev. xviii. 22. after the words "no more," viz. "at all in thee; and no craftsmen, of whatsoever craft *he be*, shall be found any more." It is proper to add, that this omission was caused in over-running the *folio* edition of 1769 into the quarto size. Similar errors have been detected in other editions of the Bible, some of which are sufficiently curious. Thus in 1632 Barker and Lucas (the King's printers) executed an edition of the English Bible, consisting of one thousand copies, in which a very serious error was committed by leaving out the word *not* in the seventh commandment, which ran thus: *Thou* SHALT *commit adultery.* This fact being proved before the high commission court, the whole impression was called in, and a very heavy fine was imposed upon the printers. (Townley's Illustrations of Biblical Literature, vol. iii. pp. 318–320.) The splendid folio Bible, printed by Baskett at Oxford in 1716 is commonly termed the *Vinegar Bible*, from an error in the running title at Luke xx, where we read the "*parable of the vinegar*" instead of the "*parable of the* VINEYARD!" The octavo Oxford Bible, printed in 1792, is remarkable for a mistake in Luke xxii. 34. where *Philip*, instead of *Peter*, is named as the disciple who should deny Christ: And the octavo Bible printed at the same place, in 1811, is remarkable for this mistake in Isa. lvii. 12. "*I will declare thy righteousness and thy works, for they* SHALL *profit thee;*" instead of "*they shall* NOT *profit thee.*" The existence of such errors as these presents a most powerful inducement to the superintendents of the two university presses, as well as of his Majesty's printers, to give the utmost possible vigilance and correctness to the final revision of their proof sheets: especially as, since the adoption of the stereotype process, a single error may be perpetuated through many thousand impressions, — as many indeed as may be taken from the stereotype plates. (Brit. Crit. N. S. vol. xvii. p. 201.)

Bishop Wilson, are among the best and most copious of the larger editions.[1] The Oxford minion octavo, which issued from the press in 1821, is one of the most commodious and correct editions that has ever been printed. The medium octavo Bible, executed by His Majesty's Printers, in 1814, is a most beautiful book. Canne's octavo edition, 1682, and Watson's, Edinburgh, 8vo., 1722, are the most valuable of the earlier *pocket* editions, and are all scarce and dear. The Rev. Thomas Scott's Commentary on the Bible, in 6 vols. 4to., has a very copious and judicious selection of parallel references on the plan of Canne's Bible. The Rev. Dr. Adam Clarke's Commentary also has a similar selection of parallel texts. The pocket edition of the entire English Bible, published by Mr. Bagster in 1816, contains a new selection of upwards of sixty thousand references to passages that are really parallel. But the *cheapest*, as well as one of the most elegant and useful of all the pocket editions, is that published at Oxford in 1827, after Dr. Blayney's revision, at the very low price of eight shillings in sheets, which, from its type and size, is known by the appellation of the Oxford ruby octavo Bible.

3. The New Testament, with References under the Text in words at length, so that the Parallel Texts may be seen at one view. By the Rev. Francis Fox, M.A. London, 1722. Second Edition, 1742. 2 vols. 8vo.

The editor of this useful publication has given, for the most part, all the references in the then last and fullest edition of the Bible, together with a great number collected by himself; and has further added the chronology of Archbishop Usher, the marginal renderings, and several good notes on really difficult passages, together with a copious index. This work is now only to be procured at a very high price.

4. Scientia Biblica; being a copious Collection of Parallel Passages, for the illustration of the New Testament, printed in words at length, the whole so arranged as to illustrate and confirm the different clauses of each verse; together with the text at large, in Greek and English, the various readings and the chronology. London, 1825. 3 vols. 8vo.

There are copies of this work in royal 8vo. Its design is to expound Scripture by Scripture: with this view the different verses of the New Testament are neatly printed by themselves, in Greek and English; and below them is placed (in words at length) a new selection of parallel references, which is evidently the result of great labour and research, and is calculated to save much time and trouble to Biblical Students. The typographical execution is very neat.

Anglo-Romish Versions of the Bible.

1. The Holie Bible faithfvlly translated into English ovt of the Avthentical Latin. Diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages. With Argvments of the Bookes, and Chapters: Annotations: Tables: and other helpes for better vnderstanding of the text: for discouerie of corruptions in some late translations: and for clearing Controversies in Religion. By the English College of Doway. Printed at Doway by Lavrence Kellam. 1609–10. 2 vols. 4to.

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[1] The following short table will convey an accurate idea of the progressive increase of references to parallel texts in various editions of the Bible.

	There were in the Old Testament	In the Apocrypha	In the N. Testament	Total
In the 1st edition of 1611	6,588	885	1,527	9,000
J. Hayes's, 1677	14,629	1,409	9,857	25,895
Dr. Scattergood's, 1678	20,857	1,417	11,371	33,145
Bishop Tenison and Lloyd's, 1699	24,352	1,419	13,717	39,188
Dr. Blayney's, 1769	43,318	1,772	19,893	64,983
Bishop Wilson's, 1785	45,190	1,772	19,993	66,955

Hewlett's Commentary, vol. i. p. *45. 4to. edit. in which Mr. H. has adopted the parallel texts in Bishop Wilson's Bible, as being the most copious, and upon the whole well selected.

2. The New Testament of Iesvs Christ, translated faithfvlly into English out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke, and other editions in diuers languages: Vvith Argvments of bookes and chapters, Annotations, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the Corrvptions of diuers late translations, and for cleering the Controversies in religion, of these daies: In the English College of Rhemes. Printed at Rhemes by Iohn Fogny. 1582. 4to.

These are the first editions of the Old and New Testament: they are not often to be met with. Fine copies of them are in the Library of the British Museum.

3. The Holy Bible, translated from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions, in divers languages: the Old Testament, first published at Doway, A.D. 1609; and the New Testament, first published by the English College at Rheims, A.D. 1582. With Annotations, References, and an Historical and Chronological Index. The whole revised and diligently compared with the Latin Vulgate. Dublin and London, 1825. 8vo.

This is the latest and most easily accessible edition of the Anglo-Romish version of the Bible. *It has been altered for the better, and made conformable to our Protestant authorised version, in several instances, which had been stigmatised by Romanists as heretical!* (See Mr. Hamilton's Observations on the present State of the Roman Catholic English Bible, pp. 19–21.)

In the year 1582, the Romanists finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims: it was translated, not from the original Greek, but from the Latin Vulgate. The editors retained the words *azymes, tunike, holocaust, pasche,* and a multitude of other Greek words untranslated, under the pretext of wanting proper and adequate English terms by which to render them; and thus contrived to render it unintelligible to common readers. Hence the historian Fuller took occasion to remark that it was 'a translation which needed to be translated;' and that its editors 'by all means laboured to suppress the light of truth, under one pretence or other.' Our learned countryman, Thomas Cartwright, was solicited by Sir Francis Walsingham to refute this translation: but, after he had made considerable progress in the work, he was prohibited from proceeding further by Archbishop Whitgift; who, judging it improper that the defence of the doctrine of the church of England should be committed to a puritan, appointed Dr. William Fulke in his place. By him the divines of Rheims were refuted with great spirit and ability. Fulke's work appeared in 1617, and in the following year, Cartwright's confutation was published under the auspices of Archbishop Abbot; both of them were accompanied with the Rhemish translation of the New Testament; the titles of their publications are subjoined. The Old Testament was translated from the Vulgate at Douay (whence it is called the Douay Bible) in two volumes 4to., the first of which appeared in 1609, and the second in 1610. Annotations are subjoined, which are ascribed to one Thomas Worthington: the translators were William (afterwards Cardinal) Allen, Gregory Martin, and Richard Bristow. This translation, with the Rhemish version of the New Testament above noticed, forms the English Bible, which alone is used by the Romanists of this country. In 1749, a new edition of the Anglo-Romish Bible, with some alterations in the text, and many in the notes, was published from the copy of Dr. Challoner, titular bishop of Debra and one of the vicars apostolic of the Romish Church in England. Various other editions have been printed at different times and in different sizes, particularly one published at Dublin, in 1816, "corrected, revised, and approved of by the most Reverend Dr. Fray, R. C. archbishop of Dublin." For a review of the dangerous and obnoxious tenets in this edition, see the British Critic, N. S. vol. viii. pp. 296–308.

(1.) The Text of the New Testament of Jesus Christ, translated out of the vulgar Latine, by the Papists of the traiterous seminary at Rheims, with arguments of Bookes, Chapters, and Annotations, pretending to discover the corruptions of divers translations, and to clear the controuersies of these dayes. With the authorised English Version, and a confutation of all such arguments,

glosses, and annotations, as contain manifest impiety or heresy, treason and slander against the Catholic Church of God, and the true teachers thereof, or the translations used in the Church of England. By W. FULKE, D. D. London, 1617 & 1633. folio.

This elaborate work first appeared in 1586, and was again reprinted in 1601. That late elegant scholar and pious divine, the Rev. James Hervey (though sometimes rather too candid and indiscriminate in his public recommendations of books), passed the following very just encomium on Dr. Fulke's noble performance: — He styles it "a valuable piece of antient controversy and criticism, full of sound divinity, weighty arguments, and important observations;" adding — "would the young student be taught to discover the very sinews of popery, and be enabled to give an effectual blow to that complication of errors, I scarce know a treatise better calculated for the purpose."

(2.) A confutation of the Rhemists' Translation, Glosses, and Annotations of the New Testament. By Thomas CARTWRIGHT. London, 1618. folio.

4. The New Testament of our Lord and Saviour Jesus Christ, newly translated out of the Latin Vulgate, and with the original Greek, and divers Translations in vulgar Languages, diligently compared and revised. Together with Annotations upon the most remarkable passages in the Gospels, and marginal Notes upon other difficult texts of the same, and upon the rest of the Books of the New Testament, for the better understanding of the Literal Sense. By C.[ornelius] N.[ARY] C.[onsultissimæ] F.[acultatis] P.[arisiensis.] D[octor.] 1718–19. 8vo.

This edition has no place or printer's name; but Dr. Geddes says that it was printed at Dublin. (Prospectus for a new translation, p. 110.) See a full account of it in Lewis's Hist. of English translations, pp. 356–363. (8vo. edition.)

5. The New Testament, translated from the Latin Vulgate, with Annotations. By R. W.[ETHAM] D.[uacensis] P[rofessor.] 1730–33. 2 vols. 8vo.

This edition also is without place or printer's name: it is supposed to have been printed at Douay. See an account of it in Lewis's History, pp. 363–365.

Welsh Version.

Y Beibl Cyssegr-Lan. Sef yr hen Destament, a'r Newydd. Imprinted at London by the Deputies of Christopher Barker, 1588. folio.

From an epistle of Dr. Richard Davis, Bishop of Saint David's, prefixed to the Welsh New Testament, printed in 1567, we learn that there was a British or Welsh version of the Pentateuch extant about (if not before the year) 1527, though the translator's name is not known. Some other small and detached passages of Scripture appear also to have been translated into this language in the reign of King Edward VI., which were printed, in all probability, for the use of his Liturgy. But it was not until the reign of Elizabeth, that efficient steps were taken to supply the inhabitants of the principality of Wales with the Holy Scriptures in their vernacular dialect. In 1563 an act of parliament was passed, (5 Eliz. c. 28.) enacting that the Old and New Testaments, together with the Book of Common Prayer, should be translated into the British or Welsh tongue; and committing the direction of the work to the Bishops of St. Asaph, Bangor, Saint David's, Llandaff, and Hereford. They were to view, peruse, and allow the translation, and to take care (under a penalty of £40 on each of them), that such a number should be printed and distributed by March 1, 1566, as would furnish copies to every cathedral, collegiate and parish church, and chapel of ease, within their respective dioceses, where Welsh was commonly spoken. In 1567, was printed at London, the first translation of the New Testament. The translators were Thomas Huet, Chanter of Saint David's, Dr. Richard Davis, Bishop of Saint David's, and William Salesbury, a man of great industry, learning, and piety. But there was no edition or version of the Old Testament in the British tongue till more than twenty years after the publication of the New Testament. The person chiefly concerned in rendering this important service to the antient Britons, was William Morgan, D. D. who was bishop of Llandaff, in 1595, from which see he was, in 1604, translated to that of Saint Asaph. He *first*

translated the *entire* Old Testament, together with the Apocrypha, into Welsh, and also revised and corrected the *former* version of the New Testament, both of which were printed, in one volume folio, in 1588. During the reign of James I. the Welsh Version underwent a further examination and correction from Dr. Parry, Morgan's successor in the see of Saint Asaph. This corrected version, which is usually called Parry's Bible, is the basis of all subsequent editions. It was printed at London in 1620. Seventy years afterwards, another folio edition was printed at Oxford, under the inspection of Bishop Lloyd, in 1690. These folio impressions were intended principally, if not wholly, for the use of churches: so that, for upwards of seventy years, from the settlement of the reformation by Queen Elizabeth, there was no provision made for furnishing the country or people in general with copies of the Scriptures. The honour of the first supply of this kind is due to one or more citizens of London, at whose private expense an octavo edition was printed 1630. In 1654 and 1678 two other octavo editions appeared; the latter of these consisted of 8000 copies, to the publication of which the Rev. Thomas Gouge, a learned non-conformist minister,[1] not only contributed very largely out of his private fortune, but procured ample subscriptions from numerous opulent and benevolent individuals. The next octavo edition of the Welsh Bible was published in 1690, under the patronage of Thomas Lord Wharton, by Mr. David Jones; who was assisted in the undertaking by some ministers and citizens of London. This was the last edition that appeared in the seventeenth century, and also the most numerous; the editor, it is said, having distributed not fewer than ten thousand copies.[2] During the eighteenth century, *six* editions of the Welsh Bible were printed chiefly, if not wholly, at the expense of the venerable SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, viz. in 1718, 1727, 1746, 1752, 1769, or 1770, and 1799. This last edition consisted of *ten thousand* copies of the Welsh Bible, Common Prayer, and singing Psalms, besides *two thousand* extra copies of the New Testament. Ample as this edition was, in a few years, copies of the Scriptures became extremely scarce and dear in the Principality: and in 1802, some pious and benevolent individuals projected a new impression, the circumstances connected with which ultimately led to the formation of the BRITISH AND FOREIGN BIBLE SOCIETY.[3] Their attention was immediately directed to the wants of the Principality: in 1806, a large and very correct stereotype impression of the New Testament was issued, which obtained a rapid sale; and subsequent editions have been printed, particularly a very neat pocket edition, executed for the Society by his Majesty's Printers, in 1825. In 1821, the Society for promoting Christian Knowledge defrayed the expense of a large edition, in crown octavo, of the Welsh Bible, with the Liturgy and Psalms. It was executed at the press of the University of Oxford, and is one of the most beautiful specimens of typography ever printed; so that the inhabitants of Wales are now abundantly supplied with the Scriptures in their native tongue.

Irish Version.

The Books of the Old Testament, translated into Irish by the care and diligence of Dr. William BEDELL, late Bishop of Kilmore. With the New Testament, translated by William O'Domhnuill. [In the vernacular Irish character.] London, 1685–81. 4to.

The New Testament having been translated into Irish by Dr. William Daniel, archbishop of Tuam, Dr. Bedell (who was advanced to the see of Kilmore and Ardagh in 1629), procured the Old Testament to be translated by a Mr. King; who being ignorant of the original languages, executed it from the English Version. Bedell, therefore, revised and compared it with the Hebrew, the Septuagint, and the Italian version of Diodati. He supported Mr. King, during his undertaking, to the utmost of his ability; and when the translation was finished, he would have printed it in his own house, and at his own charge, if he had not been prevented

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[1] The reader will find a pleasing account of Mr. Gouge's various benevolent and pious undertakings in Archbishop Tillotson's Sermon on his death. Works, vol. ii. pp. 340–449. 8vo. London, 1820.

[2] Llewellyn's Historical Account of the British Versions and Editions of the Bible. pp. 1–50.

[3] See the Rev. John Owen's History of the British and Foreign Bible Society, vol. i. pp. 1–12, 138, 150, 262, 391.

by the troubles in Ireland. The translation, however, escaped the hands of the rebels, and was subsequently printed in 1685, at the expense of the Hon. Robert Boyle.[1] What editions were printed during the eighteenth century, the author of the present work has not been able to ascertain. The British and Foreign Bible Society early exerted itself to supply the want of the Bible in the Irish language. In 1811, an edition of the New Testament was completed; and in 1813, the Bible was stereotyped. Another edition, in three octavo volumes, is in progress at the expense of the Society for promoting Christian Knowledge.

Manks Version.

Yn Vible Casherick; goaill stiagh yn Chenn Chonaant, as yn conaant Noa: veih ny Chied Ghlaraghyn; dy Kiaralagh Chyndait ayns Gailck; ta shen dy ghra, Chengey ny Mayrey Ellan Vannin. Pointit dy ve lhaiht ayns Kialteenyn. Whitehaven, 1775. 4to.

Towards the close of his life, the truly venerable Bishop of Sodor and Man, Dr. Thomas Wilson, formed a plan for translating the New Testament into the Manks language; but he did not live to make a further progress than to procure the four Gospels and Acts of the Apostles to be translated, and to print, at his own expense, the Gospel of St. Matthew. His exemplary successor, Bishop Hildesley, revised the manuscript, and completed the version of the New Testament, which, by the munificent aid of the Society for promoting Christian Knowledge, and of other benevolent individuals, he was enabled to print between the years 1756 and 1760. In 1766, he was encouraged, by the influx of benefactions, to undertake a Manks Version of the Old Testament, which was completed only two days before his decease, on the 30th November, 1772.[2] In 1775, the *entire* Bible was printed at the expense of the same venerable society, at Whitehaven, in one volume quarto: it is very neatly printed in three columns on a page.

In 1819, a beautiful and accurate octavo edition of the Manks Bible was executed by His Majesty's Printers, for the British and Foreign Bible Society.

Gaelic Version.

Leabraichean an T-seann Tiomnaidh, air an tarruing o'n cheud chanain chum Gaelic alban naich; agus air an cur a mach le h-ugdarras ard-sheanaidh eaglais na h-alba. Duneidin, [The Holy Bible in the Gaelic Language. Edinburgh] 1826. 4to.

The Society in Scotland for propagating Christian knowledge has the honour of giving to the inhabitants of the Highlands the Holy Scriptures in their vernacular dialect. The New Testament was translated by the late Rev. James Stuart, minister of Killin, and printed at their expense in 1765: it bears a high character for fidelity and accuracy. The several books of the Old Testament were translated and published in detached portions or volumes, at different times, as the Society's funds would permit, viz. The prophetical books, by the Rev. Dr. Smith, in 1783, and the remaining books by the Rev. Dr. John Stuart, minister of Luss (son of the translator of the New Testament), in three parts, which appeared successively in the years 1783, 1787, and 1801. In 1796, the first edition of the New Testament being exhausted, the Society published another, consisting of *twenty thousand* copies. And as some of the first printed volumes of the Old Testament were so much reduced in number, in 1802, as to be insufficient to supply the urgent demands of the Highlands in general, and of the Society's own schools in particular, a new edition of twenty thousand copies was printed. Three parts out of four, into which this portion of the Bible had been divided, were rendered from the Hebrew with great simplicity, and with as literal an adherence to the original text as the idiom of the respective languages would admit. As the style of the fourth part (containing the prophetical books), had receded from this simplicity, it was revised and corrected with the utmost care. From this corrected text (a copy of which was furnished

[1] Biographia Britannica, article Bedell, vol. ii. p. 136. 2d edition.

[2] Chalmers's Biographical Dictionary, vol. xvii. pp. 410–482. from Mr. Butler's Memoirs of Bp. Hildesley.

by the Society in Scotland as soon as it was finished), the British and Foreign Bible Society executed their stereotype editions in 1807, which (as the Scottish Society was unable to supply the urgent and very numerous demands for the sacred writings) were purchased at reduced prices by the poor Highlanders, with the liveliest expressions of gratitude.[1] In 1816, this Gaelic Version of the Bible received the approbation of the General Assembly of the Church of Scotland. The quarto edition, printed at Edinburgh, may be considered as the standard edition of the Gaelic Bible: it was revised by a committee of clergymen well skilled in the Gaelic language, who were appointed by the General Assembly of the Church of Scotland to superintend the work. This edition, with a revised Gaelic Metrical Version of the Psalms and Paraphrases on certain portions of Scripture subjoined to it, was completed in the year 1826. It was then submitted to the General Assembly of the Church of Scotland, who were pleased to approve of it, and to authorise its exclusive use in the churches and chapels within their bounds in which public worship is conducted in the Gaelic language.

[ii.] Versions in the Languages spoken on the Continent of Europe.

1. *German Versions.*

Luther's Version.

As Germany has the honour of being the country where the art of printing was first discovered, so it was distinguished in the annals of sacred literature, by being the first in which the Holy Scriptures were issued from the press in the vernacular language of its inhabitants. So early indeed as the year 1466, a German translation from the Latin Vulgate was printed, the author of which is unknown.[2] Scarcely, however, had the Reformation commenced, when Luther meditated a new version of the Scriptures for the general use of his countrymen. His first publication comprised the seven penitential Psalms, from the Latin of John Reuchlin. These appeared in 1517, and were followed by the New Testament in 1522; by the Pentateuch, in 1523; by the Book of Joshua, and the remaining historical Books, in 1524; in which year also appeared the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Songs. In 1526 were published the prophecies of Jonah and Habakkuk; in 1528, those of Zechariah and Isaiah; in 1529, the apocryphal book of Wisdom; in 1530, the book of Daniel, together with the remaining apocryphal books; in 1531, the entire book of Psalms; and 1531 and 1532 the rest of the prophetical books. All these portions of Luther's translations are of extreme rarity: in the revision of it he received very important assistance from the learned and candid Philip Melancthon, who also corresponded with eminent men on various topics of biblical criticism, in order to render the translation as correct as possible. Further to ensure its accuracy, a select party of learned men assembled daily with Luther at Wittemberg, to revise every sentence which he had made directly from the Hebrew and Greek. Melancthon collated the Greek original, Cruciger the Chaldee, and other professors the Rabbinical writings. Justus Jonas, John Bugenhagen, and Matthew Aurogallus, also contributed their aid. The whole Bible thus revised was first published in 1530, and again in 1534, 1541, and 1545[3]. Luther made his version directly from the original Hebrew and

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[1] Address of the Society in Scotland for propagating Christian Knowledge, 1808. Owen's History of the Bible Society, vol. i. pp. 205, 206. 314–316. In 1820, a Gaelic translation of the Book of Common Prayer was completed and printed, at the expense of the incorporated London Society for promoting Christian Knowledge.

[2] A copy of this very rare work is in the splendid collection of Earl Spencer. See a description of it in Mr. Dibdin's Bibliotheca Spenceriana, vol. i. pp. 42–47.

[3] For further particulars relative to Luther's German Version of the Scriptures, the reader is referred to the Life of Philip Melancthon, by Francis Cox, M. A. pp. 206–218. (2d edit.), and also to Dr. Townley's Illustrations of Biblical Literature, vol. ii. pp. 271–300. Of the editions of Luther's versions above noticed, the venerable Reformer bestowed the greatest care in revising and correcting that of 1541. It was beautifully printed in two folio volumes, and ornamented with wood-cuts. A *Unique Copy* of this edition, which *had been Luther's own copy*, and constantly used by him until his decease, was in

Greek, and not one of his numerous enemies ever durst charge him with ignorance of those languages. His translation is represented as being uncommonly clear and accurate, and its style in a high degree pure and elegant. Having originally been published in detached portions, as these were gradually and successively circulated among the people, Luther's version produced sudden and almost incredible effects, and contributed more than any other cause, to extirpate the erroneous principles and superstitious practices of the church of Rome from the minds of a prodigious number of persons.[1] Since that time it has been printed times without number; and as the Reformation spread, it served as the basis of several other translations, viz.

(1.) The *Lower Saxon* Translation was printed at Lubeck, in 1533–4. Its authors are not known.[2] This version was undertaken at the suggestion of Luther himself, and under the direction of John Bugenhagen (or Bugenhagius), who wrote a preface, and supplied short notes, and also arguments to the different books.

(2.) The *Pomeranian* Version was printed in 1588, in quarto, by the command of Bogislaus XIII. duke of Pomerania: it was made from the Wittemberg edition of Luther's Bible, printed in 1545.

(3.) The *Danish* Version was undertaken by command of Christian III. king of Denmark, and at the suggestion of Bugenhagen: it was printed at Copenhagen in 1550, and is of extreme rarity. Previously to the publication of this version, the New Testament[3] had been translated from the Vulgate, as well as the Psalms, and the five books of Moses. The Danish version was subsequently revised and corrected in the reigns of Frederick II. and Christian IV. kings of Denmark; the revision, made by command of the last-mentioned monarch, is, we believe, the standard of the succeeding editions of the Danish Scriptures, which, however, are said to vary considerably from Luther's German version. — In 1828 the Gospel of Matthew was printed at Copenhagen, in the dialect of the Danish language spoken by the inhabitants of the Faroe Islands: the Danish and Faroese texts are printed in parallel columns.

(4.) The *Icelandic* Translation of the entire Bible was printed at Holum, in Iceland, in 1584, under the patronage of Frederick II. The New Testament had been translated by Oddur Gottshalkson (whose father filled the episcopal see of Holum), and printed in Denmark, in 1539, at the expense of Christian III. This was followed by an Icelandic Version of the Epistles and Gospels for all the Sundays in the year, published in 1562, by Olaf Hialteson, the first Lutheran bishop of Holum; which may be considered as a second edition of certain portions of Oddur's New Testament, the compiler having availed himself chiefly of that version, in writing out the lessons of which the work consists. In 1580, the Proverbs of Solomon were translated by Gissur Eincerson, the first Lutheran bishop of Skalholt, who also translated the book of Sirach, printed in the same year at Holum. At length, in 1584, as above noticed, the whole of the Old and New Testaments was printed in Icelandic, through the unremitting zeal and pious liberality of Gudbrand Thorlakson, bishop of Holum, who not only contributed largely to the undertaking himself, but also obtained a munificent donation from Frederick II., with authority to raise a rix-dollar in aid of the work from every church in Iceland. It is not known what share this eminent prelate had in the translation, which is considered as the production of different hands. Gottshalkson's version of the New Testament, as well as of some parts of the Old Testament, was adopted, after having been revised by Gudbrand. This edition has always been very highly esteemed, on account of the purity of its diction; and, even at this day, it is preferred before more modern translations. A second edition of the Icelandic Bible appeared at Holum in 1644, under the editorial care of Thorlak Skuleson, bishop of that see; by whom it was carefully revised and corrected. This is the standard text from which the two most recent impressions of the Icelandic Version have been printed.[4]

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the possession of the late Mr. Edwards (formerly an eminent bookseller) of Manor House, near Harrow-on the-Hill. On the sale of his choice library by auction, in 1813, these precious volumes were purchased by Geo. Hibbert, Esq. for the sum of 89*l.* 5*s.* 6*d.* See a description of them copied from the sale catalogue (No. 812.) in Mr. Dibdin's Bibliographical Decameron, vol. iii. pp. 123, 124, or in the Gentleman's Magazine, vol. lxxxv. part i. p. 254.

[1] Mosheim's Ecclesiastical History, vol. iv. p. 60.

[2] Another Lower Saxon Version from the Vulgate was printed at Lubeck in 1494, in two folio volumes. The reader will find a bibliographical notice of it in the Bibliotheca Spenceriana, vol. i. pp. 55–58.

[3] An interesting account of this version is given by Dr. Henderson in his "Dissertation on Hans Mikkelsen's (or the first Danish) translation of the New Testament," Copenhagen, 1813. 4to.

[4] The above particulars are abridged from the Rev. Dr. Henderson's "Historical View of the Translation and different Editions of the Icelandic Scriptures," in the second

(5.) The *Swedish* Version was made from the first edition of Luther's German Translation: it was begun by Laurence Andreas, and finished by Laurence Petri, and was printed at Upsal, in 1541, by the command of Gustavus I., king of Sweden.

(6.) The *Dutch* Translation appeared in 1560, and after being repeatedly printed, was superseded by a new Protestant translation, of which an account is given in page 87, *infra*.

(7—10.) The *Finnish* Version was printed at Stockholm, in 1642 [1], and again in 1644 [2]; the *Lettish* (or Livonian) was made by Ernest Gluck, dean of the Lutheran church in Livonia, who completed it between the years 1680 and 1688: the entire Bible was printed at Riga, in 1689 [3]; the *Sorabic* or *Wendish* (a dialect spoken in Upper Lusatia), at Bautzen (Budissæ), in 1728, and again in 1742; and the *Lithuanian*, at Königsberg (Regiomonti), in 1735.

Valuable as Luther's German translation of the Scriptures confessedly is, it was severely attacked, on its publication, by the enemies of the Reformation, whose productions are enumerated by Walchius.[4] Luther's translation, reformed by the Zuinglians and Calvinists, was printed, in various editions at Neustadt, between the years 1679 and 1695; at Herborn in 1696, 1698, 1701–5–8, and 21; at Heidelberg in 1617 and 1618, and many times since; at Cassel in 1602; and at Basle in 1651, 1659, and in the last century very frequently.

Between the years 1525 and 1529, Leo Juda published at Zurich a German-Swiss translation of the Scriptures. As far as he could, he availed himself of such parts of Luther's version as were then printed. In 1667 a new and revised edition of Leo Juda's translation was published at Zurich: the alterations and corrections in it are so numerous, that it is considered as a new translation, and is commonly called the *New* Zurich Bible, in order to distinguish it from the *Old* Zurich version of Leo Juda. "It was undertaken by Hottinger, Müller, Zeller, Hoffmeister, and others, and conducted with great care and precision. As their plan seems to have had some resemblance to that pursued by our own admirable translators, and may, perhaps, have been copied from it, this version is more particularly deserving of notice. When these learned men met together, Hottinger and Müller had each of them the Hebrew text put into their hands; Zeller had the Old Zurich version, Wasser took the Italian of Giovanni Diodati and Pareus' edition of Luther's Bible, Hoffmeister had the Septuagint and the Junio-Tremellian version before him, and Freitz the Belgian Bible. When any difference arose, the point was argued by them all; each was called upon to give his opinion of the translation which was in his hands: and that reading was adopted which, after mature consideration, seemed most agreeable to the Hebrew." [5]

As the Zurich edition differs very materially from that of Luther, John Piscator undertook another, from the Latin version of Junius and Tremellius, which he has followed very closely. It appeared in detached portions between the year 1602 and 1604, and was repeatedly printed during the seventeenth century. Piscator's version, having become very scarce, has lately been revised by the Biblical and Divinity Professors, and three Pastors of the Helvetic church, who have corrected its orthography, and such words as have become obsolete, previously to an edition of 8000 copies of the entire Bible, and 4000 copies of the New Testament, which has been executed by the Bern Bible Society, aided by a pecuniary grant from the British and Foreign Bible Society of London.

Besides the preceding German Versions made by Protestants, there are also translations made by Romish divines: some of them appeared almost as early as that

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volume, (p. 249–306.) of his very interesting Journal of a Residence in Iceland, during the years 1814 and 1815, 8vo. Edinburgh, 1818.

[1] This edition was accompanied with a translation in the *Esthonian* language, spoken in the province of Esthland or Esthonia. It is a totally distinct language, being closely allied to the Finnish. Bp. Marsh's History of Translations, p. 4. *note*. There is also a dialect of the Esthonian, called the *Dorpatian Esthonian*, into which the New Testament was translated and published in the year 1727.

[2] A translation of the Scriptures into the Karelian language (spoken in Karelia, a province of East Finland), was printed in 1822 under the direction of the St. Petersburg Bible Society; but it is not known whether this version is made from the Finnish, or not.

[3] Henderson's Biblical Researches, p. 111. An edition of the New Testament, both in Livonian and Esthonian, had been already printed at Riga, in 1685 and 1686. The Lettish or Livonian is a Sclavonian dialect.

[4] Walchii Bibliotheca Theologica Selecta, vol. iv. pp. 79–81.

[5] Whittaker's Inquiry into the Interpretation of the Hebrew Scriptures in Europe, p. 33. — Cambridge, 1819, 8vo.

of Luther, to which, however, they are greatly inferior in point of perspicuity. Three of these are particularly mentioned by Walchius, viz.

1. That of John Detemberger, whose translation clearly evinces that he was utterly unfit for the task he undertook, and who hesitated not to acknowledge that he was totally ignorant of Hebrew. He took much from Luther, against whom, however, he vehemently inveighs. His translation was first published at Mayence in 1534, and has been several times printed since that time.

2. The Version which bears the name of John Eckius. He translated only the Old Testament, the New being executed by Jerome Emser. It was first published in 1537, and has also been repeatedly printed.

3. The Version of Caspar Ulenberg, which was undertaken under the patronage of Ferdinand, archbishop and elector of Cologne, is preferred by those of his own communion to all the other German Versions. He follows the Sixtine edition of the Latin Vulgate. This translation first appeared in 1630, and has undergone very numerous impressions.

The three translations just noticed include the Old and New Testament. In addition to them, three new versions of the New Testament have, within a few years, been circulated very largely among the Roman Catholics of Germany, who have evinced an ardent desire for the Scriptures, notwithstanding the fulminations of the papal see against them. Of two of these versions, the Ratisbon edition, and that executed by M. Gossner, a learned Catholic priest, formerly of Munich, the author has not been able to obtain any authentic particulars; the third was executed about the year 1812, by the Rev. Leander Von Ess, professor of divinity in the university of Marburg, in conjunction with his brother. It is made directly from the Greek, and has been recommended by the first Protestant clergymen at Dresden and Zurich[1], as well as by several authorities among the Roman Catholic literati, as exhibiting a pure and correct version of the Sacred Original.[2]

There are also two translations of the Old Testament in the dialect spoken by the Jews in Germany, called the Jewish-German. One was made by Joseph Josel Ben Alexander, and was printed by Joseph Athias at Amsterdam, in 1679: previously to publication it was revised by Rabbi Meir Stern, chief rabbi at the synagogue at Amsterdam. The other Jewish-German translation was executed by Rabbi Jekuthiel Ben Isaac Blitz, and was printed by Uri Veibsch Ben Aaron, also at Amsterdam, in 1679. Kortholt terms this translator a blasphemous impostor, and charges him with having disguised certain prophecies relative to the Messiah, in consequence of his Jewish predilections. Of these two semi-barbarous, unfaithful, and now almost universally neglected translations, which can be of no use whatever in scripture criticism, Carpzov has given an account, with specimens.[3] And as the German Jews are at this time said to be animated by a spirit of candid inquiry, a Jewish-German translation of the *New Testament* has lately been printed for their benefit, at the expense of the London Society for promoting Christianity among the Jews.

2. *French Versions.*

The earliest attempt towards translating the Scriptures into French, was made by Jean de Vignay or de Vignes, who translated the epistles and gospels contained in the Romish missal, at the request of Jane of Burgundy, queen of Philip, king of France, in the early part of the fourteenth century.[4] Later in the same century, Raoul de Presles, or Praelles, at the command of Charles V. king of France, translated the

[1] The late Rev. Dr. Reinhart, first chaplain to the court of Saxony, and the present venerable superior of the Zurich clergy, Antistes Hess.

[2] Owen's History of the British and Foreign Bible Society, vol. ii. p. 229.

[3] Carpzovii Critica Sacra Veteris Testamenti, pp. 757–786.

[4] Guiars de Moulins, canon of St. Pierre d'Aire, in the diocese of Touraine, is commonly but erroneously considered as the first French translator of the Bible. Between the years 1291 and 1294 he translated the Historia Scholastica of Peter Comestor, a popular abstract of sacred history, which has been confounded with the Scriptures. (Townley's Illustrations of Biblical Literature, vol. i. pp. 390, 392.) Several copies of this translation are in the Royal Library at Paris; and an edition of it was printed by order of Charles VIII., to whom it was dedicated, at Paris, in 1487.

Bible into French as far as the Psalms or Proverbs.[1] A very fine manuscript of his version is preserved among the Lansdowne MSS., No. 1175, in the British Museum.[2] In 1512, James le Fevre, of Estaples (better known by the name of Jacobus Faber, Stapulensis,) published a translation of St. Paul's Epistles, with critical notes and a commentary, in which he freely censures the Vulgate; and in 1523 he published at Paris, in a similar manner, the whole of the New Testament. This was followed by detached books of the Old Testament, and by an edition of the entire French Bible, translated by himself. It was printed at Antwerp by Martin l'Empereur, in 1530, (again in 1534 and 1541), and was revised by the divines of Louvain, whose edition appeared in 1550, and has since been repeatedly printed. The translation of le Fevre is said to be the basis of all the subsequent French Bibles, whether executed by Roman Catholics or Protestants. The first Protestant French Bible was published by Robert Peter Olivetan, with the assistance of his relative, the illustrious reformer, John Calvin, who corrected the Antwerp edition wherever it differed from the Hebrew. It was printed at Neufchatel, in 1535, in folio; and at Geneva in 1540, in large quarto, with additional corrections by Calvin. Both these editions are of extreme rarity. Another edition appeared at the same place in 1588, revised by the College of Pastors and Professors of the Reformed Church at Geneva (Beza, Genlart, Jaquemot, Bertram, and others), who so greatly improved Olivetan's Bible, both in correctness and diction, that it henceforth obtained the name of the Geneva Bible, by which it is now generally known. It has gone through very numerous editions, the latest of which is that of Geneva, 1805, in folio, and also in three volumes, 8vo. revised by the College of Pastors, at Geneva. This is, confessedly, the most *elegant* French version extant; but many Protestants have wished that it were a little more *literal*, and continue to prefer David Martin's revision of the Genevan version of the French Bible (of which the New Testament was printed in 1696 at Utrecht in 4to., and the entire Bible at Amsterdam in 1707 in two folio volumes), or the revision of Jean-Frederic Ostervald; the best edition of which is said to be that printed at Neufchatel, in 1772, in folio, with his arguments and reflections on the different books and chapters of the Bible. Ostervald's revised text (frequently but erroneously termed a version) has been several times printed. Another French Protestant version (made from the Italian translation of Diodati) was published in 1562, which for a short time was held in estimation by the Calvinists. The French translation of Sebastian Castalio, who was but indifferently skilled in that language, appeared at Basil in 1655; being accommodated to his Latin version above noticed, it was liable to the same objections, and was never held in any esteem. The translation of the entire Bible by Charles le Cêne, who quitted France on the Revocation of the Edict of Nantes, was published in a folio volume in 1741, thirty-eight years after his death, by his son, a bookseller at Amsterdam. The States of Groningen prohibited the circulation of this version in their province, on account of its Socinian tendency. A French translation of the New Testament, by the celebrated critic le Clerc, appeared at Amsterdam in two volumes 4to.: it is said to be tainted with Socinian principles, and has never been much read. But the French Protestant version of the New Testament, executed by MM. Beausobre and l'Enfant (Amsterdam 1718, in two volumes 4to.) is highly and deservedly esteemed for its closeness. An English translation of the Gospel of Matthew, made from this version, was published at Cambridge in 1779, in 8vo., to which was prefixed a translation of the excellent introduction which accompanied the French edition. This volume has been several times printed.

A reformation of the Geneva Bible was undertaken by Renat Benoist (Renatus Benedictus), professor of divinity in the college of Navarre. It was published with notes in 1566: but being condemned by a brief of Pope Gregory XIII. in 1575, a new edition was undertaken by the divines of Louvain, who freed it from the corrections of the reformed, and made it altogether conformable to the Latin. This edition was printed at Antwerp in 1575, and at various places since. In 1820, a version of St. John's Gospel, in the dialect spoken at Thoulouse, and in its vicinity, was printed at Thoulouse.[3] There are several other French translations by private individuals, as, 1. The entire Bible, translated from the Latin Vulgate by

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1 Townley's Illustrations, vol. ii. pp. 8–11.

2 See a description of this MS. in the Bibliotheca Lansdowniana, pp. 284, 285.

3 Le Sént Ebangely dé Nostré Seignour Jesus Christ seloun Sént Jan, traduit én Léngo Toulouzenzc. A Toulouso, 1820, 12mo.

Jacques Corbin, an advocate of the parliament of Paris, and published in 1645 with the approbation of the faculty of theology of Poitiers: at present, it is but little esteemed in France; — 2. The New Testament, from the Vulgate, by Michael de Marolles, published in 1649: it is executed principally from Erasmus's Latin version, but in some passages from the Vulgate, and has often been reprinted; — 3. Father Amelotte's Translation of the New Testament from the Vulgate was published in 1666, 1667, and 1668, in 4 volumes 8vo. with notes. It has been very justly and severely criticised for its blunders by Father Simon. His principal design in publishing this version was, to supersede the French Protestant Translation, and especially that of the learned Port-Royalists (which was then in the press), whose bitter enemy Amelotte was; — 4. The version of the New Testament by the Port-Royalists, which was depreciated before its publication by the adversaries of the Jansenists, appeared in 1667, in two volumes 8vo. It was printed at Amsterdam by the Elzevirs, for Gaspard Migeot, a bookseller of Mons, (whence it is sometimes called the Testament of Mons) with the approbation of the archbishop of Cambray, and the bishop of Namur, and with the privilege of the king of Spain; but it was condemned by the popes Clement IX. and Innocent XI. This version (which is from the Vulgate) was begun by Antoine le Maitre, after whose death it was finished by his brother Isaac Louis le Maitre de Sacy, with the assistance of the celebrated Port-Royalists, Arnaud, Nicole, Claude Sainte Marthe, and Pierre-Thomas du Fosse. This version was greatly esteemed, especially by the Jansenists; — 5. The version of the New Testament, by Antoine Godeau, bishop of Grasse, appeared at Paris in 1668, in two volumes 8vo.: it is made from the Vulgate, and holds a middle way between a literal version and a paraphrase; — 6. The New Testament, by Father Quesnel, is made more conformable to the Vulgate than the translation published at Mons (No. 4.), which he took for his basis: it is accompanied with moral reflections, which are justly admired for their piety, and were commended by pope Clement XI., who afterwards, in 1713, condemned it by the celebrated Bull beginning with the words 'Unigenitus Dei Filius,' together with one hundred and one propositions extracted from it, and every thing that either had been written or should be written in defence of it! Quesnel's version and reflections were first printed at Brussels in 1693 and 1694 in four volumes 8vo.; and again at Paris, in 1699. This edition is said to be more ample than the preceding, and has often been reprinted both in 8vo. and 12mo. Quesnel's Reflections were translated into English, and published in four volumes 8vo. at London, in 1719–1725.;—7, 8. Between 1697 and 1703, the Jesuits, Bouhours, Michael Tellier, and Pierre Bernier, published another translation of the New Testament; but this, as well as the version of Charles Hure, also from the Vulgate, (Paris, 1702, in four volumes, 12mo.) are now nearly forgotten. — 9. The French version of the ingenious critic, Father Simon, published with notes in 1702, was translated into English by Mr. Webster, in two volumes 4to. 1730. This version was condemned by an ordinance of the cardinal de Noailles, archbishop of Paris, and also by two 'Instructions,' issued by the celebrated Bossuet, bishop of Meaux.[1] Various portions of the Bible have been translated into French by other writers, who are not of sufficient note to require a distinct mention.

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3. *Belgian Versions.*

A Flemish translation of the Scriptures was made from the Vulgate in the sixteenth century, and printed at Cologne in 1475, at Delft in 1477, and at other places. For a long time the Protestants in the Low Countries had only the Dutch translation, made from Luther's German Version in 1560, which has already been noticed in page 252. But in 1618, in consequence of an order issued by the Synod of Dort, a new translation was undertaken from the Hebrew and Greek. The translators of the Old Testament were John Bogermann, William Baudart, and Gerson Bucer; the New Testament and apocryphal books were assigned to James Roland, Antony Walæus, and Festus Hommius. Their portions, when finished, were submitted to the careful revision of others. This Dutch version was first printed in 1637, and is highly valued for its fidelity; the Remonstrants, however,

[1] Schoell, Histoire Abrégé de la Littérature Grecque, tome ii. pp. 159–166. Chalmers's Biographical Dictionary, Art. Quesnel, vol. xxv. pp. 426–429.

being dissatisfied with the New Testament, translated it anew from the Greek; and their version was printed at Amsterdam in 1680.

4. *Italian Versions.*

Four Versions of the Bible are extant in the Italian language. The earliest is that of Nicolao Malermi, who translated it from the Latin Vulgate: it was first published at Venice, in 1471, in folio. The second is that of Antonio Bruccioli, also printed at Venice in 1532: he professes to have made his version from the Hebrew and Greek; but Walchius says, that he chiefly followed the Latin translation of Sanctes Pagninus. A revised edition of Bruccioli's Italian Bible, rendered conformable to the Vulgate by Sanctes Marmochinus, was printed at Venice in 1538. An Italian Version has moreover been said to have been published under the auspices of pope Sixtus V.; but its existence is very doubtful. A Protestant Italian version of the New Testament was published at Geneva in 1561, and of the entire Bible in 1562, which is usually considered as a revision of Bruccioli's: but Walchius asserts that it is altogether a new translation. It has, however, long been superseded by the elegant and faithful version of Giovanni Diodati, published in 1607. The latest Italian version is that executed, in conformity with the Vulgate, by Antonio Martini, archbishop of Florence, towards the close of the eighteenth century: it received the sanction of the late pope Pius VI. The New Testament was published at Turin in 1769, and the Old Testament in 1779. Both were accompanied with explanatory notes, professedly taken from the fathers. Martini's translation has been repeatedly printed: the edition of Livorno (Leghorn), 1818, and that of Italia, 1817, with the stereotype New Testament executed by T. Rutt, Shacklewell (near London) 1813, were put into the Index or Catalogue of Books, prohibited to be sold, by a decree dated January 15th, 1820.[1]

5. *Spanish Versions.*

The earliest edition of the Scriptures in the Spanish language was executed from the Vulgate, and printed at Valencia in 1478[2]; it is now of very rare occurrence. In 1553, a Spanish version of the Old Testament was made for the Jews by Edward Pinel; it was printed at Ferrara. In 1630, a revised edition of it was published at Amsterdam, by Manasseh Ben Israel. A much earlier translation than this is said to have been made by some learned Jews, which has been too hastily attributed to Rabbi David Kimchi. An edition of the Old Testament in Hebrew, and in Jewish Spanish, was printed at Vienna, in the years 1813, 14, 15, and 16, in four volumes, quarto, for the use of the Jews of Constantinople, and of most of the cities of Turkey, who are Spanish Jews. The Hebrew text is printed with vowel points, on one half of the page, and the Jewish-Spanish, with rabbinical characters on the other[3]; and a translation of the New Testament into the Jewish-Spanish dialect is in progress at Constantinople, under the direction of the Rev. H. D. Leeves. The Gospels of Matthew and Mark have been completed.[4] Among the Christians, Cassiodore de Reyna translated the Scriptures into Spanish, from the original languages, but availed himself of the assistance afforded by the Latin versions of Pagninus and Leo Juda: it was published at Basil, in 1569. A revised edition of it by Cyprian de Valera, a Protestant, who consulted later versions and notes, especially the Genevan French Bible, was published at Amsterdam in 1602. A new Spanish version of the entire Bible from the Latin Vulgate was published at Madrid in 1793–4, by Don Philipe Scio de San Miguel (subsequently appointed bishop of Segovia), in ten folio volumes; it is adorned with three hundred engravings, copied

[1] Townley's Illustrations of Biblical Literature, vol. iii. p. 483.

[2] Thomson's and Orme's Historical Sketch of the Translation of the Scriptures, p. 40. *note.*

[3] Sixteenth Report of the British and Foreign Bible Society, Appendix, p. 24.

[4] Nineteenth Report of the British and Foreign Bible Society, pp. lv. 98. To ensure correctness, the Rev. H. D. Leeves states, that the translator and his assistant passed with him three or four mornings in every week; and that, with his Greek Testament and various versions before him, he heard the whole read over, and allowed no phrase or word to pass which did not convey the sense of the sacred original. Ibid. p. 99.

from those of Marillier and Monsiau, which were executed for the edition of Sacy's French version of the Bible, printed at Paris in 1789 and the following years. This edition is very rare and dear even in Spain. Padre Scio's Spanish version was reprinted at Madrid between the years 1794 and 1797, in *nineteen* large 8vo. volumes with plates. There are copies of this edition both with and without the Latin text. The third edition of this version was published at Madrid in 1808, in Latin and Spanish, in sixteen volumes, which have the appearance of small quartos: they are very neatly executed. The Vulgate text and Spanish translation are printed in parallel columns. To each book is prefixed a critical preface, and at the foot of the page is a copious commentary, drawn principally from the writings of the fathers. In 1823, another Spanish version of the Bible, from the Latin Vulgate, with notes, was commenced by Don Felix Torres Arnata. The first two volumes only have yet reached this country; it contains the books of Genesis, Exodus, Leviticus, and Numbers. Thirty thousand copies are said to have been worked off, part of which was destined for America. [1]

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6. *Russian Versions.*

"About the beginning of the sixteenth century, considerable changes were introduced into the Russian language, in consequence of the relations subsisting between Russia and Poland, the progress of the Poles in grammar and lexicography, and other powerfully operative causes; whereby a peculiar Polish Russian dialect was formed, which continues to be spoken to this day by the common people inhabiting the provinces comprehended under the name of White Russia." Into this dialect the Pentateuch and other detached portions of the Scripture (which are enumerated by Dr. Henderson, to whom we are indebted for this account of the modern Russian Bibles) were translated by Dr. Francis Skorina, a physician, who published them between the years 1517 and 1525. The whole of the copies appear to have been sent into White Russia: they are of very rare occurrence. [2]

"The next attempt that was made to furnish the Russians with a version of the Scriptures in their vernacular tongue, was that of Ernest Glück, dean of the Lutheran church in Livonia," who, towards the close of the seventeenth century, undertook a version of the whole Sclavonic (or antient Russian) Bible into the dialect at that time spoken in Russia. It has been erroneously asserted that this version was printed at Amsterdam in 1698; but Dr. Henderson states that it was destroyed, with the whole of Glück's library and papers, at the siege of Marienburg, in 1702.

When, in consequence of the formation of the Russian Bible Society, the public attention was raised to the importance of the Holy Scriptures, it was found necessary to undertake a translation into the modern Russ language. The Emperor Alexander having referred it to the members of the Holy Synod at Moscow, they recommended the members of the Committee of Spiritual Schools to select proper persons for the undertaking. On the completion of the four Gospels, they were examined by a committee of revision, who published in 1819 two editions, consisting of 15,000 copies each, with the Sclavonic text in parallel columns. In 1820, 50,000 copies of the Gospels and Acts were issued from the press: the epistles were added successively, as they passed the committee of revision; and in 1825, the entire New Testament was published, for the first time, in the modern Russian language. In 1822, a version of the Psalms, from the original Hebrew, was published; the principal labour in preparing which had fallen on the Rev. Dr. Pavsky, the first Hebrew scholar in the empire. Of the other books of the Old Testament (the translation of which was confided to the learned members of the Spiritual academies of St. Petersburg, Moscow, and Kief), the Pentateuch, and the books of Job, Proverbs, and Ecclesiastes, were translated at the beginning of 1822, and forwarded to the committee of revision; and the archbishop Philaret had commenced the translation of Isaiah. It having been ascertained that the first edition would make several volumes, the Committee of the Russian Bible Society under-

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[1] Bibliothèque de la Littérature Etrangère pour 1823, p. 312. A copy of Torres's translation is in the library of the British Museum.

[2] Dr. Henderson's Biblical Researches, pp. 103–105. In pp. 106–110. he has given specimens of this version, with valuable philological observations.

took an edition of 10,000 copies of the Pentateuch, or five books of Moses, Joshua, Judges, and Ruth: but "this edition, though ready for publication at Midsummer, 1824, has not yet made its appearance; not having obtained the sanction and blessing of the Holy Synod. Nor is it likely soon to see the light, unless the successor of Alexander act in the spirit by which that illustrious monarch was guided when he ordered the translation to be made."[1] So far as it has been published, the Modern Russian Version is stated to have been received with the liveliest gratitude both by clergy and laity.

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7. *Croat Version.*

The New Testament in the language of Croatia was first published at Tubingen in 1551. It was translated by the pastor Truber, and was reprinted with some corrections by the translator, at the same place, in two octavo volumes, in 1581–2. These editions are of extreme rarity. The first edition of the entire Croat Bible appeared at Wittemburg in 1584. The New Testament is the version of Truber. The Pentateuch, Proverbs, and Book of Ecclesiasticus were translated by the editor, George Dalmatinus, who also wrote the preface.[2]

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8. *Basque Version.*

The New Testament, in the Basque dialect, was first printed at Rochelle, in 1571, with a dedication in French to Joan d'Albret, queen of Navarre, by John de Licarrague de Briscous. It is furnished with parallel passages in the margin, and at the end are summaries of contents, indexes, &c.[3] A new edition of the Gospel of St. Matthew in this dialect was printed at Bayonne, from a copy (perhaps unique) that was discovered at Cambridge.[4] It has been received and read with much earnestness, though opposed; but this opposition has only had the effect of calling the attention of many to the sacred volume.[5]

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9. *Hungarian Version.*

The Hungarian Protestant version was executed by Caspar Caroli, who availed himself of the previous labours of Vatablus, Pagninus, Munster, Tremellius, and of the Vulgate. It was first published in 1589, at Wysolyn; and subsequently at Hanau, in 1608; at Oppenheim, in 1612; at Amsterdam, in 1645, 1684, and 1685, and at other places. Of the edition printed in Holland, in 1717, three thousand copies are said to have been intercepted by the Jesuits, into whose custody they were committed, to prevent any use from being made of them. There is also a Popish version, made from the Latin Vulgate, by George Kaldi, and printed at Cologne and Vienna.

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10. *Polish Version.*

Three versions of the Scriptures have been published in the Polish language. The first was undertaken for the use of the Roman Catholics, and was published at Cracow in 1561; reprinted at the same place in 1577, 1599, and 1619, and at other places. The second was made by the Socinians, under the patronage and at the expense of prince Nicholas Radzivil; it was published at Pinczow, in Lithuania,

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[1] Dr. Henderson's Biblical Researches, pp. 115, 116. 125–127. In pp. 119–121. 126. 128–130., Dr. H. has given specimens of the Modern Russian Version, with philological remarks.

[2] Adler's Bibliotheca Biblica, part iv. pp. 131, 132.

[3] Ibid. part iv. p. 151.

[4] Archives du Christianisme pour 1826. p. 47.

[5] Twenty-third Report of the Bible Society, p. viii.

in 1563, and is one of the rarest books ever printed.[1] This translation was reprinted at Zaslau, in Lithuania, in 1572. The third Polish version was made by the Reformed, or Calvinists, in 1596. A translation of the New Testament into the Judæo-Polish dialect (which is spoken by the Jews, who are very numerous in Poland) has been made by the Rev. N. Solomon, at the expense and under the patronage of the London Society for promoting Christianity among the Jews; it was printed in 1821.[2] A translation of the New Testament into the language of *Samogitia*, a province of Poland, was printed in 1820, at the expense of the Russian Bible Society.

11. *Bohemian Version.*

The first Bohemian translation was made from the Latin Vulgate, and was published at Prague in 1488. The other, for the use of the Protestants in Bohemia, was made from the sacred originals by Albert Nicolai, John Capito, Isaiah Cœpolla, and other learned reformers, at the expense of the baron John Zerotimus. It was published between the years 1579 and 1593, in six quarto volumes, without any indication of the place where they were printed, which is supposed to have been Kralitz.

12. *Romaïc or Modern Greek Version.*

The Romaïc is a corruption of the antient Greek, so great indeed, that, compared with the latter, it may be pronounced a new language; it is at present in general use, both for writing and conversation, the antient Greek being used solely for ecclesiastical affairs. Into this language the New Testament was translated by Maximus Calliergi, and was printed at Geneva in 1638, in one large quarto volume, in two columns, one containing the antient, and the other the modern Greek. It was published at the expense of the then United Provinces, upon the solicitation of Cornelius Haga, their ambassador at Constantinople. The Greeks, however, did not receive it with much favour. This translation was reprinted at London in 1703, in one volume 12mo., by Seraphin, a monk of Mitylene; who prefixed to it a preface, which gave offence to the Greek bishops, particularly to the patriarch of Constantinople. By his order it was committed to the flames. The edition of 1705 (which, in consequence of this suppression, has become extremely rare) was reprinted in 1705; and in that edition the objectionable passages in Seraphin's preface were omitted. A more correct edition of it was printed at Halle, in Saxony, in 1710, in one volume 12mo., under the patronage and at the expense of Sophia Louisa, Queen of Prussia.[3] From this last edition was printed the impression executed at the expense of the British and Foreign Bible Society, in one thick volume 12mo. (Chelsea, 1810), the antient and modern Greek being in parallel columns. To this edition the patriarch of Constantinople gave his unqualified approbation.[4] With regard to the Old Testament, though the book of Psalms was translated into Romaïc, and printed at Venice in 1543, and the Pentateuch (by the Jews at Constantinople) in 1547, yet no *entire* version of the Scriptures was extant in modern Greek, until the archimandrite Hilarion (whom the general suffrage of the learned Greeks concurs in representing as best qualified for the task) undertook first to prepare a new translation of the New Testament, and afterwards of the Old Testament, from the antient into the modern Greek.[5]

13. *Wallachian Version.*

"Previous to the year 1648, no part of the Scriptures existed in the Wallachian language, the Greek or Sclavonic being used in the church service, and the only

[1] A copy of this translation is in the library of Earl Spencer, and is described by Mr. Dibdin, Bib. Spenc. vol. i. pp. 85-89.

[2] Thirteenth Report of the London Society for promoting Christianity among the Jews, p. 8.

[3] Butler's Horæ Biblicæ, vol. i. pp. 177–179.

[4] Owen's History of the British and Foreign Bible Society, vol. ii. p. 358. *note.*

[5] Sixteenth Report of the British and Foreign Bible Society, Appendix, pp. 19, 20. Seventeenth Report, p. liv. Twenty-third Report, p. xxix.

Bibles in use were in those languages; but in that year the New Testament was printed at Belgrade." Of the Bible four editions have been printed; at Bukharest, in 1668 and 1714; at Blaje, in Transylvania, in 1795; and at St. Petersburg, in 1819. "The translation was made by the Metropolitan Theodosius, by order of Jo. Scherban Woivoda, a prince of Wallachia. An edition of the New Testament was also printed at St. Petersburg, in 1817. The number of those, by whom this language is spoken, is estimated at nearly two millions." [1]

14, 15. *Bulgarian and Serbian Versions.*

The Gospel of St. Matthew was translated and printed in the *Bulgarian* language, at St. Petersburg, in 1823; but doubts being entertained of the competency of the translator, its further progress was discontinued. The *Serbian* Version of the New Testament, which was executed some years since, being deemed unfit for the press, the Russian Bible Society engaged a native Serbian to undertake a new translation, the printing of which was completed in 1825; but, owing to the cessation of the Society's operations, the distribution of the copies has hitherto been retarded. [2]

16. *Romanese Versions.*

The Romanese language is divided into two dialects, the *Churwelsche* and *Ladiniche*. The former is spoken by the inhabitants of the Engadine (one of the loftiest valleys in Switzerland, bordering on the Tyrol); the latter, by the Ladins, who reside on the confines of Italy. The Scriptures were translated into the Churwelsche dialect, and published in 1657, at Schuol, a town of the Lower Engadine, and into the Ladiniche at Coire, in 1719. Editions of both these versions have lately been printed by the Bible Society at Bâsle, aided by the British and Foreign Bible Society in London.

17. *Turkish Versions.*

In 1666, the New Testament was printed in Turkish, at Oxford: it was translated by Dr. Lazarus Seaman, and was published at the joint expense of the Hon. Robert Boyle, and of the Levant or Turkey Company of London, for the benefit of the Christians in Turkey, by whom it was very gratefully received. In the same year a translation of the whole Bible into the Turkish language was completed by Albertus Boboosky, first dragoman or interpreter to the Porte. He undertook this arduous work at the request of the celebrated Levin Warner, at that time ambassador from Holland, and his translation was sent to Leyden, corrected and ready for the press. Here it lay until 1814, when the Rev. Dr. Pinkerton having ascertained its value, recommended it to the British and Foreign Bible Society. The curators of the university of Leyden having confided the manuscript to his excellency Baron von

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1 Dr. Henderson's Biblical Researches, pp. 249, 250.

2 Ibid. pp. 262, 263.

3 Owen's History of the Bible Society, vol. iii. pp. 13, 14. 257. 500. Sixteenth Report of the Society, Appendix, p. 17. Albertus Boboosky was born in Poland in the beginning of the seventeenth century. While a youth he was stolen by the Tartars, and sold to the Turks in Constantinople. By them he was educated in the Mohammedan faith, and when he grew up became first dragoman or translator to Mahomet or Mohammed IV. His Turkish name was Hali Bey. He understood seventeen languages, and is said to have spoken French, German, and English with the fluency of a native. To the English language he was greatly attached; and at the request of Mr. Boyle translated the catechism of the Church of England into Turkish. He also composed several works himself, several of which have been published: but his great work was the Translation of the Scriptures above noticed. Boboosky also wrote a grammar and dictionary of the Turkish language. But it is not known what has become of them, and of the church catechism. This wonderful man intended to have returned into the bosom of the Christian church; but died, before he accomplished his design. Owen's Hist. vol. iii. p. 14, *note*.

Diez, at that time counsellor of legation to the court of Berlin, this distinguished scholar devoted the last two years of his life to its revision, and to superintending the printing of it. On his decease, in 1817, the editing of this version was undertaken by M. Kieffer, professor of the oriental languages at Paris; and in 1820, the New Testament was finished[1]. The printing of the Old Testament was completed in 1826[2], and a new and corrected edition of the New Testament in 1827.

18. *Portuguese Versions.*

In 1681, the New Testament was printed in the Portuguese language at Amsterdam; and some portions were printed in the former part of the last century by the Missionaries at Tranquebar. A Portuguese version of the Old Testament, executed by João Ferreira d'Almeida and Jacob op den Akker, was published at Batavia, in 1748–53, in two volumes 8vo. These were Protestant versions. In 1781, Antonio Pereira published a Portuguese version of the New Testament, at Lisbon; and in 1783, the entire Bible. This translation is made from the Vulgate Latin version, and in all doctrinal points is in unison with the church of Rome.

19. *Albanian Version.*

The Albanians are a hardy people, inhabiting the countries antiently known by the names of Illyricum and Epirus; numerous tribes of them are also spread over Macedonia and the Morea or Peloponnesus. A translation of the New Testament into their language was finished in the year 1820 by Dr. Evangelos Mexicos, under the patronage and at the expense of the British and Foreign Bible Society. The Albanian dialect had never been brought to a standard, until the Committee of the Ionian Bible Society accomplished it, and printed the Gospel of St. Matthew in parallel columns, one containing the Greek Text, the other the Albanian version. The printing of the entire New Testament is considerably advanced[3].

20. *Maltese Version.*

The Maltese may almost be considered as a dialect of the Arabic language. Into this dialect the New Testament has been translated by Signor Giuseppe Cannólo, a native of the Island of Malta, under the direction and with the assistance of the Rev. William Jowett, M.A. one of the Representatives of the Church Missionary Society in the Mediterranean. The Old Testament is in progress. As very few books have appeared in Maltese, the Gospel of John has been printed in this country, in Maltese and English, in parallel columns; and copies have been sent to Malta for distribution chiefly among persons capable of forming a judgment of the Maltese, in order to render the translation as perfect as practicable, before the entire New Testament shall be put to press. The importance of this undertaking will be felt, when it is considered that the crowded population of the islands of Malta and Goza never yet possessed the Scriptures in their own tongue. The value of this translation is further enhanced, by the circumstance that it may serve as a step to Europeans who are desirous to learn the Arabic language.[4]

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[1] See the Collection of Documents relative to the Turkish Version in the Twentieth Report of the British and Foreign Bible Society, Appendix, pp. 124–155.

[2] Twenty-third Report, p. vi.

[3] Twenty-second Report of the Bible Society, pp. xxxv, xxxvi. Twenty-third Report, p. xxv.

[4] Eighteenth Report of the Church Missionary Society for 1817–18, p. 69.

(4.) *Versions in the Languages of Asia.*

[i.] *Hebrew Version.*

The New Testament was first translated into Hebrew by the learned Elias Hutter, who published it in his Polyglott edition of the New Testament in twelve languages, viz. Greek, Syriac, Hebrew, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish, at Nuremberg, in 1599, 1600, in two volumes 4to. In his preface he states, that when meditating that work, he sought in vain for a Hebrew version of the New Testament. No alternative therefore was left to him, but to attempt it himself. Accordingly, laying aside every other undertaking, he translated, corrected, and finished it in the space of one year. For a first translation, especially when we consider the shortness of the time in which it was accomplished, it is truly a wonderful performance. From Hutter's Polyglott the Hebrew text was detached, and printed separately, with some corrections, under the superintendence of William Robertson, 8vo. London, 1661. It is a volume of extremely rare occurrence, as the greater part of the impression was consumed in the great fire of London, in 1666. Robertson's edition was beautifully reprinted in 12mo. at London, in 1798, by the Rev. Richard Caddick, with the pious and benevolent design of enlightening the minds of the Jews. This translation not being executed in pure biblical Hebrew, and consequently not adapted to the Jews, the London Society for promoting Christianity among them, in 1817, completed and published a new translation in biblical Hebrew, the purity of which has been acknowledged by learned Jews. The Gospel of Saint Matthew was published in 1814, and the succeeding books at different times as they could be completed.[1] The late Rev. Dr. Buchanan, during his researches in the interior of India, obtained a Hebrew manuscript of the New Testament in the country of Travancore, which is now deposited in the University Library at Cambridge. It is written in the small Rabbinical or Jerusalem character. The translator was a learned rabbi, and the translation is in general faithful: his design was, to make an accurate version of the New Testament, for the express purpose of confuting it, and of repelling the arguments of his neighbours, the Syrian or St. Thomé Christians. His own work was the providential instrument of subduing his unbelief; and he lived and died in the faith of Christ. A transcript of this Travancore Hebrew New Testament is in the Library of the London Society for promoting Christianity among the Jews.[2]

[ii.] *Chaldee.*

The New Testament has not hitherto been published in this language; but a manuscript copy both of the Old and New Testament is said to exist in the Vatican Library.[3] In the course of his missionary labours in Persia, the Rev. Mr. Wolff purchased the manuscripts of different portions of the Chaldee Bible; which, though the same in language as the Syriac, is written in a different character. These manuscripts have safely reached England, and are in course of examination.[4]

[iii.] *Versions in the Oriental Languages, either translated by the Baptist Missionaries at Serampore, or printed at the Mission Press.*

The Baptist Missionaries entered India in 1793, and ultimately fixed themselves at the Danish settlement of Serampore, near Calcutta. To this mission chiefly belongs the honour of reviving the spirit of promoting Christian knowledge, by translations of the Bible. Soon after their establishment at Serampore, they were convinced that, if ever Christianity took deep root in India, it must be through the

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[1] There are extant various other Hebrew translations of detached books of the New Testament, by different individuals, which we have not room to enumerate. The reader will find an account of them in Dr. Clarke's Bibliographical Dictionary, vol. vi. pp. 218–222.

[2] Fourth Report of the London Society for promoting Christianity among the Jews, Appendix, p. 45.

[3] Clarke's Bibliographical Dictionary, vol. vi. p. 213.

[4] Twenty-third Report, p. xxxii.

Holy Scriptures being translated and put into the hands of the various tribes who inhabit that vast country. Aided by a noble fund for translations, raised by subscriptions among the societies of the Baptist denomination in Great Britain, almost from the commencement of their pious labours, and also by various annual grants of money from the British and Foreign Bible Society, from the year 1806 to the present time, the missionaries applied themselves to the great work of translating the Scriptures. In this undertaking, which has been honoured with the sanction of the Marquess Wellesley, and subsequent governors general of India, the Rev. Doctors Carey and Marshman, and the late Rev. William Ward, have pre-eminently distinguished themselves; and, with their coadjutors, have continued with unwearied assiduity to prosecute their arduous work.[1] Having formed a typographical establishment at Serampore, they have also been enabled to print translations of the Scriptures, entire or in part, which had been made by other learned and pious individuals. And when the Mission College, recently founded at Calcutta by the late Right Rev. Dr. T. F. MIDDLETON, Bishop of Calcutta (one of whose special objects, for the spiritual welfare of India, is the translation of the Bible into the hitherto untranslated dialects of India), shall commence its active operations, we may with just confidence anticipate the ultimate triumphs of our holy religion among the numerous tribes who inhabit that immense continent.[2]

The languages spoken in India form three classes, viz.

1. The *Arabic*, and the languages derived from or bearing an affinity to it. 2. The *Sanscrit* or *Sungscrit;* and, 3. The *Chinese*, with the languages respectively derived from or bearing an affinity to them.[3]

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1. *Modern Versions in the* ARABIC *language, and its cognate dialects.*

(1.) ARABIC. — A version of the entire Bible in Arabic has come down to us, of which an account has been given in Part I. Chap. II. Sect. III. § IV. of this Volume. Though highly valued by some oriental scholars for its general accuracy and fidelity, it has become antiquated in its dialect, and consequently unacceptable to the *learned* Arabians. On this account a new translation, in elegant modern Arabic, was commenced by Sabat, an eminent Arabian scholar, under the superintendence of late Rev. Henry Martyn, B. D., one of the Hon. East India Company's Chaplains. The New Testament was completed and published at Calcutta, in 1816, at the expense of the British and Foreign Bible Society.[4] The Old Testament was continued by the Rev. T. Thomason and Sabat. An edition of the Arabic New Testament, in Syriac characters, was printed at Paris, at the expense of the Bible Society, in 1822. See a specimen of the Arabic version in p. 109. *infra.*

[1] For an account of the very great care bestowed on the versions undertaken by the Missionaries at Serampore, (each of which, upon the average, was the result of *seven* years' labour,) the reader is referred to the Rev. Dr. Marshman's "Brief Memoir" relative to their operations in Bengal (pp. 4–7. London, 1827.) which most satisfactorily repels the assertions of their incompetency, lately made by an anonymous writer in one of the periodical journals.

[2] As soon as it was known in England that Bp. Middleton was forming the Mission College at Calcutta, the sum of £5000 sterling was voted to him by each of the venerable Societies, for promoting Christian Knowledge, and for the propagation of the Gospel in foreign parts, in aid of that Institution. The same sum was voted to his Lordship by the Church Missionary Society, without condition or restriction, in furtherance of his plan. And the like sum of £5000 was voted by the British and Foreign Bible Society, in aid of the translation of the Holy Scriptures.

[3] Where no other authority is cited, our notices of original translations are abridged from the "Brief View of Baptist Missions and Translations," 8vo. London, 1815; from the "Periodical Accounts of the Baptist Missionary Society," No. XXX.; from the Supplement to No. XXXI., containing a further memoir of the translations of the sacred Scriptures, dated March 21, 1816, 8vo. London, 1817; from specimens of Editions of the Sacred Scriptures in the Eastern languages, translated by the Brethren of the Serampore Mission, and of several others, printed at the Mission Press, Serampore, 1818, 4to.; and from the "Seventh Memoir respecting the Translations of the Sacred Scriptures into the Languages of India, conducted by the Brethren at Serampore," 8vo. Serampore, 1820. The specimens of Versions in pp. 105–109. have been stereotyped from fac-similes, liberally communicated for the use of this work, by the Rev. J. Dyer, one of the Secretaries of that Society.

[4] Buchanan's Christian Researches in Asia, pp. 285–290. (London, 1811.)

(2.) *Persian.*—The Persian Version, already noticed in Part I. Chap. II. Sect. III. § VI. of this Volume having also become antiquated and obsolete, a new one was undertaken by Lieut. Colonel Colebrooke, who completed the Four Gospels. They were published at Calcutta in 1804. An entire version of the New Testament, in pure and elegant Persian, was executed by the late Rev. H. Martyn, who travelled from India to Shiraz, the Athens of Persia, for that purpose. He arrived there in June 1811, and by the middle of the following year he had completed his work, with the assistance of Meer Seyd Ali, a learned native. He next proceeded to translate the book of Psalms into the same language; and thus rendered those important parts of the Sacred Scriptures into the vernacular language of two hundred thousand who bear the Christian name, and which is known over one fourth of the habitable globe. A beautifully written copy of Martyn's translation was presented by Sir Gore Ouseley, bart. his Majesty's ambassador extraordinary, to the Sovereign of Persia, who publicly expressed his approbation of the work.[1] He subsequently carried another copy of the manuscript to Petersburg, where it was printed in 1815, at the expense of the Petersburg Bible Society, under the superintendence of Sir G. Ouseley. A specimen of this version is given in page 108. A modern Persian version of the historical books of the Old Testament is in progress also at Petersburg; and of the poetical and prophetical books, by the Rev. Mr. Glen, a Scottish Missionary at Astrachan.[2] A Persian translation of the Old Testament has been commenced by the Rev. T. Robinson, chaplain at Poonah, with the sanction of the late Rt. Rev. Reginald Heber, bishop of Calcutta.[3]

(3.) *Pushtoo* or *Affghan.* — This language is spoken beyond the river Indus, by a people, who, there is every reason to conclude (from the coincidence of their language with the Chaldaic and from other circumstances), are descended from the ten tribes of Israel. The eminent linguist, the late John Leyden, M. D., commenced a translation of the New Testament; and on his death in 1812, the Baptist missionaries at Serampore procured men skilled in the language to complete his undertaking. The whole of the New Testament was printed at the mission-press in 1818; and the Pentateuch is advanced at the press as far as the book of Leviticus. A specimen of this version is given in page 106.

(4.) *Bulocha* or *Buloshee.*—This language is spoken on the western banks of the Indus, the country of Bulochistan extending westward to Persia. Considerable progress has been made by the missionaries in translating the New Testament into this dialect, in which they have printed the Four Gospels. See a specimen of it in page 107.

2. *Versions in the* SANSCRIT *or* SUNGSKRIT *language, and its cognate dialects.*

(1.) *Sanscrit.* — This, though the parent of all the languages spoken in western and southern India, is, at present, the current language of no country, though it is spoken by the learned nearly throughout India. The New Testament was published in Sanscrit at Serampore, in 1808; the Pentateuch and historical Books in 1811; the Hagiographa in 1816; and the translation of the prophetic books was finished in 1818. The Baptist missionaries are preparing a new edition of this version, which is read with great interest by the Bramins. A specimen of it is given in page 105.

(2.) In *Western India*, not fewer than *twenty-nine* languages are derived from the Sanscrit, and into SEVENTEEN of these the sacred volume has been wholly or in part translated, viz.

i. The *Sikh, Sheek,* or *Punjabee,* which is spoken in the province of Punjab, or the country of the five rivers (from *punj* five, and *ab* water): into this language the *entire Bible* has been translated and printed at the Serampore press. See a specimen of it in page 106.

ii. The *Gujurat* or *Guzurattee,* which is spoken in the peninsula of Guzurat; in this language the entire Bible has also been printed.

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[1] Owen's Hist. of the Bible Society, vol. iii. p. 41.; vol. ii. p. 261. In pp. 265–267. an English translation of the letter of the King of Persia is printed at length. See also the very interesting Memoir of the Rev. Henry Martyn, B.D. 8vo., London, 1819, particularly pp. 341–433.

[2] Twenty-third Report, p. xxxii.

[3] Twentieth Report of the Bible Society, p. lii.

iii. The *Assamese*, or language of the kingdom of Assam, in which the *New Testament* was completed and printed in 1819. See a specimen in page 107.

The New Testament has also been translated and printed in

iv. The *Kashmiree* or *Kashmeer*, which is spoken in the extensive province of Kashmire, in the North of Hindostan: — See a specimen of it in page 105.

v. The *Wutch* or *Multanee*, or dialect of Wuch, a country on the eastern bank of the Indus, which reaches from the Punjab to Auch;

vi. The *Bikaneer*, which is spoken to the south of the Punjab, and extends westward to the country where the Wucha begins; and in

vii. The *Kunkuna*, which language begins where the Guzurattee ceases to be vernacular, and is spoken at Bombay, and thence up the coast as far as Goa. In this language also the Pentateuch is considerably advanced: when that portion is finished, the Serampore brethren intended to transfer the completion of the Old Testament to the Bombay Auxiliary Bible Society.

viii. The *Maruwar* or *Marwar*, which is spoken to the south-west of the Bikaneer country;

ix. The *Oojuvinee*, or language of the province of Oujein;

x. The *Bundelkhundee*, spoken in the province of Bundelkh-und; and

xi. The *Nepālese*, or language of the kingdom of Nepāl.

The Four Gospels have been printed in

xii. xiii. The *Kanouj* or *Kanhukoobja*, and *Jumboo* languages.

The Gospels of Matthew and Mark have been printed in

xiv. xv. xvi. The *Palpa Kausulee* or *Koshul*, and *Bhutaneer* languages, and also in

xvii. The *Magudha* or *Pali* language, which is spoken in South Bahar. It begins where the Mahratta language ends, and extends nearly to the Banks of the Ganges, and is the learned language of Ceylon, and of the Burman Empire. This version was commenced by the late Mr. W. Tolfrey, at Colombo, in 1813: and on his death in 1817, the task of finishing and editing it was confided by the Colombo Auxiliary Bible Society to the Rev. Messrs. Chater and Clough.

(3) *In Southern India*, TWELVE dialects are spoken, that are either derived from the Sanscrit, or bear an affinity to it, and into which the Scriptures have been wholly or in part translated, viz.

i. In the *Mahratta*, of which language Dr. Carey is professor at Calcutta, the Pentateuch and New Testament, translated by the Baptist missionaries, have long been in circulation, and the Historical Books were printed in 1820. See a Specimen of it in page 105.

ii. The *Hindee* or *Hindoostanhee*, being spoken over an immense tract of country in India, varies much in its dialects; and not fewer than three different translations of the sacred volume have been printed. The *earliest* was that of the four Gospels, by William Hunter, Esq.; which was executed at the press of the college of Fort William. Another translation was completed by the late Rev. Henry Martyn [1], in 1808, and printed at the expense of the Calcutta Auxiliary Bible Society. A revised edition of this version, by the Rev. Mr. Bowley, (one of the missionaries of the Church Missionary Society, who is stationed at Chunar) was finished at Calcutta in 1820, at the expense of the same Society; and several separate books of the Old Testament have been added.[2] In 1820 the Calcutta Society printed a large edition of Mr. Martyn's version of St. Matthew's Gospel in Hindoostanhee, with the English on the opposite page: and of Mr. Bowley's revision, which, by the disuse of Arabic and Persian words, is peculiarly adapted to the inhabitants of Benares and the upper provinces, the three first Gospels were printed in the same year; and in 1825 the entire New Testament was completed.[3] A specimen of the Hindoostanhee version in the Persian character is given in page 108.

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[1] To this eminently learned and exemplary divine, the native Christians and others who speak the Hindoostanhee language, are indebted for a compendium of the Liturgy of the Anglican Church, which was translated by him, and printed in 1818, at the expense of the Prayer Book and Homily Society of London. Mr. Martyn was the *first* clergyman of that church in India who introduced her service to our native subjects in Bengal. His work, having received repeated revision and amendment, is esteemed by competent judges to be a perspicuous and faithful version of the sublime original.

[2] Memoirs of Martyn, page 292. Sixteenth Report of the Bible Society, pp. lxxi. 182, 188. Twenty-third Report, p. xxxvi.

[3] Twenty-first Report, p. xlii.

The third Hindee version of the New Testament was completed many years since by the missionaries at Serampore, who published the Old Testament in 1818. A new edition of the New Testament was printed in 1820, at their press, from a *new* version, executed by the Rev. John Chamberlain, whose long residence in the western provinces of India, together with his intimate knowledge of the popular dialects of the Hindoos, has eminently qualified him for the undertaking. A specimen of this version is given in page 106.

iii. In the *Bengalee*, or language of the province of Bengal, the whole of the Scriptures is published, and the book of Common Prayer has been translated by the Rev. Deocar Schmid. Five editions of the New Testament (which was completed twenty-five years since) and two of the Psalms, and some other parts of the Old Testament, have been printed; and a new edition of the entire Bible is preparing, in one large royal 8vo. volume, together with two thousand extra copies of the New Testament in 12mo. For this edition the missionaries are preparing paper made of the *sun* plant (*Crotolaria juncea*), which, though inferior to English paper in point of colour, is equally impervious to the worm, and far more durable. A large edition of the Gospels of St. Matthew and St. John, in English and Bengalee, on opposite pages, was printed at Calcutta in 1820, chiefly for the benefit of the natives who are attached to public offices and houses of agency. See a specimen of the Bengalee version in page 105.

A new Bengalee version of the New Testament, completed by the late Mr. Ellerton, was printed at Calcutta in 1820[1]: and the Rev. Mr. Yates, a learned missionary, has been appointed to prepare a version of the Psalms in Bengalee.[2]

iv. The *Ooriya* or *Orissa* language is spoken in the province of that name; it has a very close affinity to the Bengalee, but with different terminations, and a different character. In this language the entire Bible was translated by the Baptist missionaries several years since: a second edition of the New Testament is nearly completed at Serampore. A specimen of this version is given in page 106.

v. The *Brij-Bhassa* language, which is spoken in the upper provinces of Hindoostan, contains a greater mixture of the Sanscrit than most of the other dialects of the Hindee. The four Gospels have been translated; and the Gospel of St. Matthew was printed in 1816. See a specimen of it in page 106. The Brij-Bhassa version is likely to be more acceptable to the inhabitants of the province of Dooab than the Hindoostanhee.

vi. The *Kurnata*, *Canarese*, or *Karnatica* language is spoken in the country extending northward from Tellicherry to Goa, and eastward from the coast of Malabar to the country where the Tamul is spoken, including the whole of the Mysore. In this language the New Testament was printed in 1820, from the translation of the Rev. Mr. Hands. A specimen of it is given in page 107. A considerable portion of the Old Testament has since been completed: and several thousand copies of integral parts of it have been printed and circulated.[3]

vii. The *Tamul* language is spoken in the south-eastern part of India, from Madras to Cape Comorin. Two different translations have been made in this language. The first was executed by the learned German missionaries, who were educated at Halle, and were employed in the last century by the Danish government. The New Testament was commenced by Bartholomew Ziegenbalg in 1708, and finished in 1711. A printing press and paper having been provided at Tranquebar by the assistance of the venerable Society for promoting Christian Knowledge, this translation, after having been revised by Gründler, another missionary who arrived after Ziegenbalg, was put to press in 1714, and finished in the following year. This Tamul New Testament was reprinted at Tranquebar in 1722, and again in 1758, and also at Colombo in 1743. In the year 1717, Ziegenbalg commenced a Tamul version of the Old Testament; but he died in 1719, having finished only the Pentateuch with the books of Joshua and Judges. The translation was continued and completed by the distinguished missionary Benjamin Schultz, who arrived at Tranquebar in 1719: it was printed at Tranquebar, in four volumes, in the years 1723–26–27, and 28. The *second* translation of the New Testament into Tamul was made by Fabricius, another German missionary, at Madras, where it was

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1 Seventeenth Report of the Bible Society, p. lvii.

2 Twenty-third Report, p. xxxvi.

3 Twenty-third Report, p. xxxviii.

printed in 1777.[1] In 1814 an edition of the Tamul New Testament was completed at the Serampore press, at the expense of the Calcutta Auxiliary Bible Society; and as the lapse of years rendered further correction of it necessary, the Rev. T. C. E. Rhenius and the Rev. Dr. Rottler[2] at Madras were employed to revise Fabricius's version. Their labours having been highly approved by competent judges, the Madras Bible Society in 1823 printed a revised edition of the Old Testament.[3] The revised version of the Gospel of St. Matthew has been printed and extensively circulated; and the remainder of the New Testament is to follow.[4] See a specimen of the Tamul version in page 108.

viii. The *Telinga* language, sometimes called the *Teloogoo*, is spoken in the Northern Circars. In this language, which appears to be a dialect of the Tamul, the missionary Schultz, above noticed, translated the Bible: but it was never printed.[5] A Telinga version of the New Testament was executed by the Missionaries at Serampore, in 1818; and the Pentateuch is printed as far as the book of Leviticus. On the completion of the Pentateuch, the honour of finishing this version was resigned to the Madras Auxiliary Bible Society: and some progress had been made by the Rev. Mr. Pritchett, whose labours were terminated by death in 1820. A specimen of the Telinga Version is given in page 106.

ix. While the Dutch had settlements in the Island of Ceylon, they were not inattentive to imparting the Scriptures to such of the natives as embraced the Christian faith. The four Gospels were translated into *Cingalese*, or the language of that island, and were printed at Colombo in 1739, and again in 1780; the Acts of the Apostles, in 1771; the Psalms in 1755, and again in 1768; and the entire New Testament, together with the books of Genesis, Exodus, and Leviticus, were printed at the same place in 1783. After Ceylon had become part of the British Empire, a new Cingalese version of the New Testament was undertaken by Mr. W. Tolfrey, aided by native assistants, under the patronage and at the expense of the Colombo Auxiliary Society. That nothing might be omitted, which could ensure the excellence of this translation, two hundred copies of the Gospels of Matthew and Mark were printed off, and circulated among the Modeliars (native magistrates) proponents and catechists at Colombo, who were the best skilled in Cingalese; several were also sent to the settlements of Point de Galle and Matura, where that language is spoken in the greatest purity. Pains were taken to obtain a fair and candid opinion of the new work, and it is satisfactory to know, from the decision of numerous and competent judges, that the language and style of this extensive specimen of the New Version were not only pure, and suitable to the dignity of the subject, but also plain and intelligible. Mr. Tolfrey had gone through repeated revisions of the whole New Testament, and had finally corrected to the end of the second chapter of the second epistle to Timothy, when his labours were interrupted by a sudden death, in 1817. The Cingalese New Testament was finished and printed by the united exertions of the Rev. Messrs. Chater and Clough (the former a Baptist and the latter a Wesleyan-Methodist Missionary), and of Mr. Armour, an intelligent schoolmaster of the latter connexion; and measures were taken for adding to it the Old Testament, of which only the three first books of Moses had been hitherto translated. A second edition of the Cingalese translation of the New Testament was completed in 1820; and the Old Testament was printed in 1823, in three volumes 4to. See a specimen of the Cingalese Testament, in p. 109.[6] In 1826 an Indo-Portuguese version of the New Testament, executed by the Rev. Mr. Newstead, was printed in England.[7]

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[1] Bishop Marsh's History of the Translations of the Scriptures, p. 37.

[2] The Rev. Dr. Rottler has also translated the book of Common Prayer into the Tamul language: it was printed at Madras in 1819, in quarto.

[3] Sixteenth Report of the Bible Society, p. 183. Nineteenth Report, p. lix.

[4] Twenty-third Report, p. xxxvii.

[5] In 1820, the Prayer Book and Homily Society of London made a grant of books to be sold at Madras, the proceeds of which are to be applied in aid of the printing the book of Common Prayer in the Tamul and Malayalim languages.

[6] Owen's History of the Bible Society, vol. iii. pp. 120. 323. 469. Sixteenth Report of that Society, p. 189. In 1820, the book of Common Prayer was translated into Cingalese, under the direction of the Hon. and Rev. T. J. Twisleton, D.D. Archdeacon of Colombo.

[7] Twenty-first Report, p. xlvii. Twenty-second Report, p. xlvi.

x. A Translation of the New Testament into the *Maldivian* language (which is spoken in the small but very numerous Maldivian islands, that lie to the south-west of Ceylon) has been commenced by the missionaries at Serampore. The Gospel of Matthew has been completed.

xi. In 1612 (a few years after the establishment of the Dutch East India Company), Albert Cornelius Ruyl began a translation of the New Testament into the *Malay* language, which is spoken not only in Malacca, but in Java and many other islands of the Indian archipelago. He lived only to finish the Gospels of Matthew and Mark, which were sent to Holland, where they were printed at Enkhuysen in 1629, and again, at Amsterdam, in 1638. In 1646 the Gospels of Luke and John, translated by M. van Hassel, one of the East India directors, was printed at Amsterdam, where the four Gospels were again printed in 1651, accompanied with the Acts of the Apostles; and in 1668, the whole New Testament in the Malay language was printed at Amsterdam. From this edition the Gospels and Acts were printed at Oxford in 1677, and again in 1704. Of the Old Testament in the Malay language, some portions were printed in the seventeenth century; but the first edition of the entire Malay Bible was printed in 1731 and 1733, in Roman characters. Another edition of the whole Malay Bible was printed in the Arabic character at Batavia, in 1758.[1] This version having become extremely scarce, an edition of the Malay Bible in Roman characters was printed at Calcutta, in 1815–17, under the direction of the Auxiliary Bible Society there, aided by a munificent grant of 10,000 sicca rupees from the governor-general in council, on the part of the honourable East India company. Another edition of the Malay Bible, in Roman characters, has been completed at the expense of the British and Foreign Bible Society, and another edition in Arabic characters, revised by the Rev. R. S. Hutchings, was completed at Calcutta in 1822, under the direction of the Auxiliary Bible Society there. Specimens of the Malay version, both in Roman and in Arabic characters, are given in page 109. As a dialect of the Malay is spoken at Batavia, the Java Bible Society, in 1814, engaged the Rev. Mr. Robinson (a Baptist Missionary), and Mr. Kool, a native translator to the government of that island, to undertake a version of the New Testament in that dialect, which has since been completed. The annexed plate exhibits the Lord's Prayer in Javanese, translated by the Rev. Mr. Trowt, another missionary from the Baptist Society.

xii. The *Malayalim* or Malabar language is spoken on the coast of Malabar, in the country of Travancore. In this language the Scriptures have been translated by, or under the direction of the Rev. Benjamin Bailey, one of the missionaries sent to India by the Church Missionary Society. The Malayalim spoken by the Syrian Christians of Travancore, differs greatly both in words and idioms from that spoken in the northern part of Malabar.[2] In order to render the Malayalim version of the Bible as correct as possible (which is now in progress), the Calcutta Bible Society in 1820 sent a printing-press, types, and paper, to Cotym, where a new college has been founded for the Syrian Christians, by the Rajah of Travancore and Colonel Munro, the British resident at his court.

3. *Versions in the* CHINESE, *and the languages derived from or bearing affinity to it.*

Chinese Versions.

The Chinese language, in the characters peculiar to it, is read not only throughout China, but also in Cochinchina, and Japan, by a population of more than three hundred millions of persons. Two versions of the entire Bible are extant in this language, the translators of which have been aided in their arduous and expensive undertakings by the British and Foreign Bible Society. The earliest of these was commenced by the Rev. Dr. Marshman, at Serampore, by whom the New Testament was printed in 1814. The translation of the Old Testament, which was executed many years since, has been printed in detached portions, and at different times. The Historical Books, which finish the Bible, were completed in 1821. The missionaries at Serampore are possessed of several sets of Chinese characters, both in wooden blocks and also in metal types: a specimen from the latter is given in page

[1] Bishop Marsh's History of Translations, p. 35.

[2] Missionary Register, for 1820, p. 48. The Gospel of St. Luke was the first portion printed. Twenty third Report, p. xxxviii.

Mittel Schrift Typen im Format mm hoch, 1/2 Schrift.

abcdefghijklmnopqrstuvwxyz äöüß ABCDEFGHIJKLMNOPQRSTUVWXYZ ÄÖÜ 1234567890 .,:;!?

107. The other version was commenced in 1812 by the Rev. Dr. Morrison, then of Canton [1], aided by the (late) Rev. Dr. Milne at Malacca (both in the employ of the London Missionary Society), and was finished in 1825. [2] The New Testament of this version has been circulated to a considerable extent among the Chinese inhabitants of Java, and of the islands in the Indian seas, and with the happiest effects. [3] An edition of the Mantchou (Tartar) Chinese version of the Gospel of Matthew was printed in 1822, at the expense of the British and Foreign Bible Society. [4]

From the Chinese language are derived seven others, which are spoken in Eastern India. Into three of these the New Testament is now in course of translation, viz. the Khassee or Kussai, the Munipoora, and the Burman.

i. The *Khassee* or Kussai language is spoken by an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of the Burman empire. In this language, the Baptist missionaries have translated and printed the four first Gospels.

ii. The *Munipoora* is spoken in the small kingdom of that name, which lies between Assam and the Burman empire. The Gospel of Matthew has been printed in this language.

iii. The *Burman* language, which is spoken in the empire of that name, has borrowed the Sanscrit alphabet. Into this language, the New Testament has been translated by Mr. Felix Carey, son of the Rev. Dr. Carey of Serampore. The Gospel of Matthew was printed by him at Rangoon, in the Burman empire, in royal octavo, in 1817. A specimen of it is given in page 107. The Gospel and three Epistles of John, together with the Acts of the Apostles and the Epistle of Paul to the Ephesians, have also been translated into the Burman language by the Rev. Adoniram Judson.

In concluding the preceding notice of the versions, executed principally by the learned Baptist missionaries, and at their press, it is impossible not to recognise the hand of God, who has raised up and qualified them for the arduous task to which they have devoted their time, money, and labour; for though they have been nobly assisted by subscriptions and grants from Europe, yet it ought not to be forgotten that they have largely contributed to defray the expenses of translating and printing out of those profits which their extraordinary acquirements have enabled them to realise. They have translated and printed the whole of the Sacred Scriptures in *five* of the languages of India; the whole of the New Testament in *fifteen* others; in *six* other languages it is more than half printed, and in *ten* others considerable progress has been made in the work of translation. And these vast undertakings have been accomplished within the short space of thirty years, since the commencement of their first version (the New Testament in Bengalee). When we consider the experience which they have gained,—the number of learned natives whom they have trained up and accustomed to the work of translation,—the assistance which is to be derived from our countrymen in various parts of India, who are acquainted with any of its dialects,—and the advantages now enjoyed for printing at a moderate expense,—we may reasonably indulge the hope that, in the course of a few years more, the word of life will be extant in all the different languages and dialects of India.

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[1] To Dr. Morrison the Christians in China are indebted for a version of the Liturgy and Psalter of the Anglican Church. Having presented the Chinese with the Scriptures in their native language, this distinguished oriental scholar, (who, to his honour be it recorded, is a conscientious dissenter from that church) was desirous of giving them a formulary in which they might offer acceptable devotions to the throne of grace; and as he could find no form which so completely met his views as the Liturgy of the Church of England, he translated it into the Chinese language. This version was printed in 1820, at the expense of the Prayer Book and Homily Society.

[2] Owen's Hist. vol. ii. p. 467. Sixteenth Report, p. lxxvi. Nineteenth Report, pp. lxii.

[3] Many authentic particulars were communicated to the Java Bible Society by their late Secretary, the Rev. Mr. Supper: some of these are recorded by Mr. Owen, vol. iii. pp. 224, 225.

[4] Nineteenth Report, p. li.

IV. Other Asiatic Versions of the Holy Scriptures.

1. *Formosan Version.*

The island of Formosa fell into the hands of the Dutch, who expelled the Portuguese thence, in 1651. During their eleven years' possession of it, Robert Junius, a native of Delft, preached the Gospel to the inhabitants, and, it is said, with great success. For their use, the Gospels of Matthew and John were translated into the Formosan language, and printed at Amsterdam, with the Dutch translation, in 1661, in quarto. But the Dutch being expelled from that island by the Chinese in 1662, the Formosan version was discontinued: and in all probability the Formosans never received any benefit from the work just noticed. [1]

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2. *Tartar Versions.* [2]

The Tatars compose a distinct nation, of Turkish origin, though now totally distinct from the Turks, and are subdivided into various tribes, each of which has its peculiar language. Into fifteen of these languages, translations of the sacred volume are either printed or preparing, under the direction and at the expense of the Russian Bible Society, viz. the Nogai-Tatar,[3] Mongolian, Calmuck, Orenburg-Tatar,[4] Tschuwaschian, Tscheremissian, Tatar-Hebrew (spoken in the interior of Asia), Mordwaschian or Mordvinian, Ostiakian, Wogulian, Samoiedian, Tschapoginian, Zirian, Ossatinian, and a dialect of the Tatar spoken in Siberia. Of these various translations, the Moravian missionaries at Sarepta, on the banks of the Wolga, in Asiatic Russia, have completed the four Gospels and the Acts in the *Calmuc* language; and the remainder of the New Testament was translated by Mr. Schmidt. The entire New Testament, in this language, was printed in 1823; as also were the *Mongolian* (executed by two converted Mongolian chieftains, under the superintendence of Mr. Schmidt), *Calmuck*, *Tscheremissian*, and *Mordwaschian* versions of the four Gospels. The Rev. Mr. Dickson, one of the Edinburgh Missionary Society's missionaries at Karass, has completed and printed a Tatar-Turkish version of the entire New Testament, and a considerable portion of the Old Testament; but no part of it has yet been published. In making it, Mr. D. has partially availed himself of Albert Boboosky's Turkish Version (noticed in p. 92.), of Bp. Walton's Polyglott, the most approved modern versions, and such lexicons and other critical aids as are in highest repute both in Britain and on the continent of Europe. The Tatar-Turkish language is vernacular among the Tatars of Astrakhan. In 1816, the Rev. Dr. Pinkerton, while travelling in the Crimea, discovered, at Dschoufout Kalé, a copy of a pure Tatar translation of the Old Testament from the Hebrew, which was made several centuries ago. This has been revised, and printed at St. Petersburg. [5]

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3. *The Georgian Version.*

At the beginning of the eighteenth century, the whole of the New Testament, together with the Psalms and the Prophets, was printed in the Georgian language, at Teflis, in Georgia, by order of the Prince Vaktangh. The entire Bible was

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[1] Dr. Clarke's Bibliographical Dictionary, vol. i. p. 288.

[2] Towards the close of the thirteenth century, a translation of the New Testament and of the Psalms of David into the Tatar language was made by Johannes à Monte Corvino, in order to accelerate the propagation of the Gospel among the dark and idolatrous nations to whom he had been sent as a missionary in 1288 by Pope Nicholas IV. (Mosheim's Eccl. Hist. vol. iii. pp. 113. 299.) No vestiges of this Tatar version are known to be in existence.

[3] For an account of these Tatar versions, see Dr. Henderson's Biblical Researches, pp. 424, *et seq.*

[4] Dr. Henderson's Biblical Researches, pp. 427, 428. Report of the Scottish Missionary Society for 1824, p. 16.

[5] Owen's History, vol. iii. pp. 211–215. Sixteenth Report of the Bible Society, pp. 43, 44. 55. 67. Nineteenth Report, p. li.

printed at Moscow in 1743, in folio, under the inspection of the Princes Arcil and Vakuset, but at the expense of Prince Bacchar. From this edition the Moscow Bible Society printed an impression of the New Testament in 1816, in the sacred or ecclesiastical character, and another in 1818, in the common character.[1] According to the tradition of the Greek Church, the Georgian version was originally made in the eighth century, by Euphemius the Georgian, the founder of the Ibirian or Georgian monastery at Mount Athos, where his actual autograph was discovered in the year 1817, and is preserved to this day. As the greater part of the books of the Old Testament of this antient version was lost in the wars in which the Georgians were so frequently involved with the Persians and Turks, the editors of the Moscow edition were obliged to translate most of the books of the Old Testament from the Sclavonian version. The Moscow Bible Society are taking measures to obtain a correct transcript of Euphemius's manuscript, from which to print a faithful edition of the Georgian Bible.[2] Two MSS. of the Georgian version of the Gospels are said to be preserved in the Vatican Library at Rome.

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4. *Modern Armenian Version.*

A translation of the Four Gospels into the *modern* Armenian language, from the antient Armenian text, has been completed by a learned Armenian resident at Paris; who has undertaken a version of the entire New Testament.[3]

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5. *Tahitan Version.*

The blessed effects with which the labours of the missionaries (sent out by the London Missionary Society in 1796) have been crowned, have already been noticed in the first volume of this work. In consequence of the extraordinary success which has recently attended the preaching of the Gospel in Otaheite (or Tahiti, as the natives term that island) and in Huaheine, Eimeo, and other neighbouring islands, openings have been made of the most promising nature for the dissemination of the Holy Scriptures. Aided by grants of paper from the British and Foreign Bible Society, the missionaries in 1818 printed 3000 copies of the Gospel of Luke in the Tahitan language, and in 1820, having received further supplies, they completed five thousand copies of the Gospel of Matthew, which were sought with avidity, and received with gratitude by all. The Gospels of Luke and John, and the Acts of the Apostles, have also been translated and printed; and a Tahitan version has been completed of the Psalms, and several other Books of the Old Testament. Five thousand copies of the books of Daniel, Esther, and Ruth have left the press.[4] At Borabora, the Epistles have been completed, and every practicable care is used to ensure fidelity.[5] The following titles and specimens of the Tahitan version of the Gospels of Matthew and John will not be uninteresting to the reader.

1. TE EVANELIA A MATAIO NO IESU CHRIST TO TATOU FATU; IRITHIA EI *PARAU TAHITI.* Tahiti: PRINTED AT THE WINDWARD MISSION PRESS. 1820. 12mo.

(*The Lord's Prayer*, Matt. VI. 9—13.)

9. E to matou Medua i te ao ra, ia raa to oe ioa.
10. Ia tae to oe ra hau; ia haapaohia to oe hinaaro i te fenua nei, mai tei te ao atoa na.
11. Homai na matou i teinei mahana *tei haapaohia ra* o te mahana o te maa, o te mahana o te maa.

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[1] Bishop Marsh's History of Translations, p. 32. Dr. Henderson's Biblical Researches (pp. 518–522) contain an interesting account of the editions of the Georgian version.
[2] Sixteenth Report of the Bible Society, pp. 33–35.
[3] Nineteenth Report, p. xxi.
[4] Twenty-third Report, p. xlvi.
[5] Twentieth Report, p. lvi. Twenty-second Report, p. lxix.

1 2.E faaore mai i ta matou hapa, mai ta matou mau amu tarahu i faaore atoahia
e matou nei.
13. E eiaha faarue ia matou ia roohia e te ati ra, e faaora ra ia matore, no oe hoi
te hau, e te mana, i te hanahana, i te mau ui atoa e ore e hope. Amene.

2. TE EVANELIA A IOANE NO IESU CHRIST TO TATOU FATOU; IRITHIA EI *PARAU TAHITI*. Tahiti: PRINTED AT THE WINDWARD MISSION PRESS. 1821, 12mo.

(John III. 14—17.)

14. Ma ia Mose i faa teitei i te ophi i te fenua aihere ra, oia toa te Tamaidi a te
Taata e faa teitei atoa hia ia.
15. Ia ore ia poe te faaroo ia'na ra, ia roaa te ora mure ore.
16. I aroha mai te Atua i to te ao, e ua tae roa te horoa mai i ta'na Tamaidi fanau
tahi, ia ore ia pohe te faaroo ia'na ra, ia roau te ora mure ore.
17. Aore hoi te Atua i tono mai i ta'na Tamaidi i te ao nei e faa hapa i to te ao, ia
ora ra to te ao ia'na.

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6. *Curdish Versions.*

A translation of the four Gospels into the language of the Curds, or Koords, has been completed, and the translator is proceeding with the remainder of the New Testament.[1]

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[1] Twenty-third Report, p. xxviii.

FAC-SIMILES OF SPECIMENS

OF THE

VERSIONS OF THE SACRED SCRIPTURES,

IN THE

Eastern Languages,

CHIEFLY

Translated by the Brethren of the Serampore Mission.

TEXT. "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."
MATT. iv. 16.

SANSCRIT, or SUNGSKRIT,

In the Deva Nagree character, which is used throughout India.

अन्धकारेषूपविशन्तो लोका महालोकमद्रा
क्षुर्मृत्योर्देशे छायायाञ्चोपविशतः प्रति आ
लोक उदेति ।—

BENGALEE.

যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো
দেখিতে পাইয়াছে যাহারা মৃত্যুর দেশ ও ছায়ায়
বসিল তাহারদের নিকট আলো প্রজ্বলিত হইয়াছে ।

MAHRATTA.

ने मेम अंधकारीं घसष्टे मेरोरा स्वाघंठीं मोठा जीनेड पा
ठीम आणी ने मृत्युचे देशांरा आणी स्वाचे छायेंरा घस्ष्टेरा स्वा
मेम्लंचे नपळ जीनेड सफ्पष्टरा स्वाम आठे ।—

KASHMIREE, or KASHMEER.

यिभा लोपा अन्टगटि अन्धरा ठिदिउा सुभि डिभौ
ठरु णवल वुक्ष्टा भडुकि मेमभा ठिय छायायदा अ
न्धर ठिदनावालिना कनगो ठामा प्रभम भंपन ।

OORIYA, or ORISSA.

ଘେଡ଼ୁ ଲୋକ ଅନ୍ଧକାରରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଲୁଅ ଦେଖିବାକୁ ପାଇଅଛନ୍ତି ଘେଡ଼ୁମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ ବସିଲେ ସେମାନଙ୍କର ନିକଟ ଆଲୁଅ ପ୍ରଜ୍ୱଳିତ ହୋଇଅଛି ।

TELINGA, or TELOOGOO.

ఆంధకారాలయందు కూర్చుండ లోకులు మహాతేజ స్సును చూశిరి మృత్యువయొక్క దేశమందు నీడయం దున్న కూర్చుండ వారినికూర్చి వెలుగు పుడుతూడ ణ్డది ।—

BRIJ-BHASSA.

गालिलके जे लोग अंधकारमै बैठेहैं उनंने बडो उजेरो देख्यौ और मृत्युके देसमैं और छायामैं बैठनवारे जे उनपैं उजेरो उदैं भयो ।

PUSHTOO, or AFFGHAN.

هرهغه خلق چه په تياره کښ ناست وو هغو لويه روښنائي وليده او دمرک ملک او په سوري کښ دناستو په لوري روښنائي ظاهره شوله

SIKH, SHEEK, or PUNJABEE.

ਅਰਥਤੇ ਆਂਧੇਰਿਆਂਵਿਚ ਬੈਠਦੇ ਹੋਇਆਂ ਲੋਕਾਂ ਵਡੇ ਚਾਂਨਲਨੂ ਦਿਠਾ ਮਉਤਦੇ ਦੇਸ ਅਤੇ ਛਾਯਾਵਿਚ ਬੈਠੇ ਹੋਇ ਆਂਤਾਂਈ ਚਾਂਨਲ ਉਦੇ ਹੋਇਆ ।

HINDOOSTANHEE.

जो लोग् अंधियारेमें बैठे थे उन्होंने बडी राशनी देखी और मौत्के देश वा छायामें बैठ्नेवालोंके तरफ् उजियाला जाहिर हुया ।—

UHUMIYA, or ASSAMESE.

ঘিবিলাক্ লোক্ অন্ধকাৰৎ বহিছিল্ সেই।বিলাকে
মহা পহৰ্ দেখিবলৈ পাইছে ।ঘিবিলাক্ মৃত্যুৰ্ দেশৎ
আৰু ছাঁৎবহিল্ সেই বিলাকৰ্ ওচৰৎ পহৰ প্ৰজ্বলিৎ
হইছে

BURMAN.

ဇာဗုလန်ပြည်။ ခုဖ်ဘာလိမ်ပြဉ်၏အစွန်တို့တွင်ပင်လ
ယ်အခိုးရှိသောကာဖရ်ခုခမ်မြိုင့်ဒ်ခေရာပြုရှိတည့် တော်မှု
လေ၏။

BULOCHA, or BULOSHEE.

میچی آبندغات من تہاری یا نشتک ہیتنت ہمایانا نے
مزنی شروک چاریت وگر مریت نا ہلکہن دمن سایکا نشتکا
نان نیماشہم ظاہر شتک *

CHINESE VERSION.

MOVEABLE METAL TYPES.

TEXT. "In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

GEN. i. 1—3.

原始神創造天地地未成形陰氣蘊于空虛幽邃之內神風運行水上神日光而遂光

KURNATA OR CANARESE.

గాలిలీయ యిష్ఠమంది శత్తలీయల్లి శూతిడ్డరో
అవరు దొడ్డబీకశునన్న నోడిదరు యారు మృ
త్యువినదేశదల్లి నేరశినల్లి శూతిడ్డరో ।

FAC-SIMILES OF SPECIMENS

OF

VERSIONS OF THE SACRED SCRIPTURES,

IN THE

Eastern Languages,

PRINTED AT THE EXPENSE OF

THE BRITISH AND FOREIGN BIBLE SOCIETY,

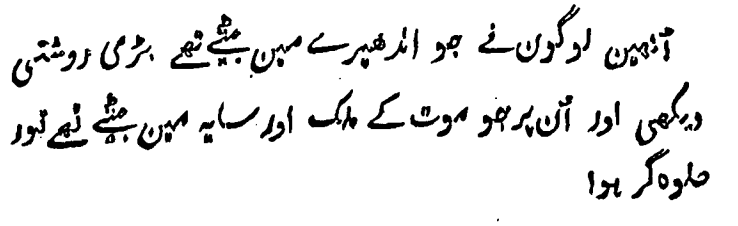
AND OF

THE CALCUTTA AUXILIARY SOCIETY.

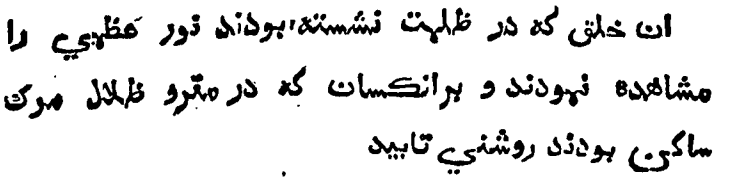
TEXT.—"The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."
MATT. iv. 16.

HINDOOSTANHEE VERSION,

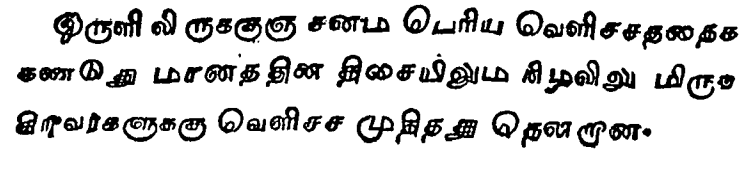
IN THE PERSIAN CHARACTER.



PERSIAN.



TAMUL.



CINGALESE.

අඳුරෙහි උන් දනන් මහත්වූ එලියක්
දුටුහ තවද මරනෙ රටේද චයාවේද
උන්ඇයට එලියක් උදාඋනේය.

ARABIC.

الناس الجلوس في الظلام فقد راو ضياء عظيما والجا
لسون في ضلع الموت وظله اضاء عليهم ضياء *

MALAY IN ROMAN CHARACTERS.

KHawm' îtu jang dûdokh pada kalàm, sudah melî-
hat sawâtu taràng jang besàr: dàn bagi segala
'awrang jang dûdokh pada tânah dàn bâjang
mawt 'îtu, taràng pawn sudah terbit bagînja.

MALAY IN ARABIC CHARACTERS.

TEXT.—" And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden." GEN. iv. 16.

مك كلور اه قاين در هاداقن حضرة هو لال دودقله
ى دينو نود دسبله تيمر در عيدن*

(5.) *Modern Versions in the Languages of Africa.*

1. *Amharic and Tigré, or the vernacular Languages of Abyssinia.*

The version in the ecclesiastical or antient language of Ethiopia, noticed in Part I. Ch. II. Sect. III. § III. of this Volume, being confined to the churches, and understood by few comparatively besides the clergy, M. Asselin de Cherville, French consul at Cairo, was induced to undertake a version of the entire Bible in the *Amharic*[1], the royal dialect spoken at the court of Gondar, which is the dialect prevalent in the eastern parts of Africa bordering on the equator, and through which a considerable intercourse is maintained between the natives of Abyssinia and the Arabians and Negroes of the interior. For *ten* years M. Asselin employed an intelligent Ethiopian, named Abu Rumi, (who had been the interpreter of Mr. Bruce in Abyssinia, and the teacher of Sir William Jones in India) on this important work, to which he devoted two entire days in every week. In order to ensure correctness, he read with this person slowly, and with the utmost attention, every verse of the sacred volume in the Arabic version, which they were about to translate. M. Asselin then explained to him all those words which were either abstruse,

[1] In Ludolph's Grammatica Linguæ Amharicæ (pp. 54, 55.), there is an Amharic translation, by Abba Gregorius, of thirteen verses of the eleventh chapter of Saint Luke's Gospel.

difficult, or foreign to the Arabic, by the help of the Hebrew original, the Syriac version, or the Septuagint, and also of some commentaries. After they finished the translation of one book, they collated it once more before they proceeded further. This version was purchased for the British and Foreign Bible Society by the Rev. Mr. Jowett; who undertook a voyage into Egypt from Malta, for the express purpose of completing the purchase. The printing of the four Gospels in Amharic and in Ethiopic, in two separate volumes, was commenced in 1822, under the editorial care of the Rev. Samuel Lee, professor of Arabic in the university of Cambridge, and completed in 1823, under the superintendence of T. P. Platt, Esq., Honorary Librarian to that Society. During Mr. Jowett's residence in Egypt, in 1819, he employed the late Mr. Nathaniel Pearce, who had lived many years in Ethiopia; and who commenced a translation of the Gospels into the *Tigré*, the vernacular dialect of the extensive province of Tigré. The Gospels of Mark and John have been completed, together with a version of the Gospel of Mark in Amharic, which is now superseded by the more accurate entire Amharic version of M. Asselin. These three versions are now in the possession of the British and Foreign Bible Society.[1]

2. *Bullom Version.*

The Bulloms are a numerous people on the western coast of Africa, among whom the missionaries sent out by the Church Missionary Society laboured for several years. Into the language of this people, the four Gospels, and the Acts of the Apostles, have been translated by the Rev. G. R. Nylander[2], a distinguished labourer in the service of that Society. The Gospel of Saint Matthew was printed, at the expense of the British and Foreign Bible Society, in 1816.[3]

3. *Susoo Version.*

The Susoos are also a numerous tribe on the western coast of Africa, in the vicinity of Sierra Leone; among whom the same Society's missionaries laboured for several years. By these missionaries, the four Gospels, Acts of the Apostles, and other parts of the New Testament, together with several books of the Old Testament, have been translated into the Susoo language. But their further benevolent and pious labours are at present suspended among the Susoos and the Bulloms, by the revival of the nefarious slave-trade on those coasts.

4. *Madagascar Version.*

In the island of Madagascar, the translation of the New Testament is finished, and that of the Old Testament is in progress.[4]

(6.) *Modern Versions in the Languages of America.*

[i.] North American Versions.

Although the multiplicity of dialects spoken by the Indian tribes of North America seemed to interpose an insuperable bar to the labours of those benevolent individuals who were desirous of communicating the Scriptures to them; yet this obstacle has been diminished by the discovery, that so close an affinity subsists among them, that a young unlettered Indian of good capacity can (it is said) make himself master of them all. The following are the dialects into which the whole or part of the Bible has been translated.

[1] Sixteenth Report of the Bible Society, p. 169. Jowett's Christian Researches in the Mediterranean, pp. 197–213.

[2] The Rev. Mr. Nylander has also rendered an additional service to such of the Bulloms as have embraced the Christian faith, by translating select portions of the Liturgy of the Anglican church into their vernacular language. These were printed in Bullom, and in Roman characters (that people having no characters of their own), in 1816, at the expense of the Prayer Book and Homily Society.

[3] Owen's Hist. vol. iii. p. 126.

[4] Twenty-third Report, p. xlvii.

1. *Virginian Indian Version.*

The Virginian Bible was translated by the Rev. John Eliot, who has justly been denominated the apostle to the Indians, from his unwearied labours to diffuse the blessings of Christianity among them. The New Testament was published in 1661. The title-page states that it was "ordered to be printed by the Commissioners of the united colonies in New England, at the charge and with the consent of the corporation in England, for the propagation of the Gospel among the Indians in New England." The Old Testament was published at Cambridge in 1663, and the entire Bible was reprinted at the same place in 1685. The following specimen exhibits the Lord's Prayer (Matt. vi. 9–13.)

9. Yowutche yeu nuppenantamook: Nooshun Kesukqut, quttianatamunach koowesuonk.

10. Peyàumooutch kukketassootamóonk, Kuttenantamóonk ne n nach ohkeit neane kesukqut.

11. Nummeetsuongash asekesukokish assamaünneau yeuyeu kesukod.

12. Kah ahquontamaünnean nummatcheseongash, neane matcheneukqueagig nutahquontamóunnonog.

13. Ahque sagkompagunaünnean en qutchhuaonganit, webe pohquohwussinean wutch matchitut. Newutche kutahtaun ketassootamóonk, kah menuhkesuonk, kah sohsumoonk micheme. Amen.

2. *The Delaware Indian Version.*

The Delaware language is spoken through a very considerable portion of North America. Into this language part of the Scriptures was translated by the Rev. Mr. Fabricius, one of the Moravian missionaries to the Delaware Indians, but it does not appear to have been printed. [1] In 1818, the three Epistles of John were translated into the Delaware language by the Rev. C. F. Dencke, a missionary from the United Brethren or Moravians. It was printed at the expense of the American Bible Society, and is entitled *Nek Nechenneawachgissitschik Bambilak naga Geschiechauchsit panna Johannessa Elekhangup. Gischitak Ellenechsink untski C. F. Dencke.* That is, *The Three Epistles of the Apostle John, translated into Delaware Indian, by C. F. Dencke;* New York, 1818, 18mo.

The translation is printed on the left-hand page, and the English authorised version on the right. As copies of this Delaware Indian translation are not common, the following specimen of it, from 1 John iii. 1–4. may not be unacceptable to the reader.

Nechelxneyachgichink aptonagan.

Pennamook! elgiqui penundelukquonk Wetochwink wdaoaltowoagan, wentschi luwilchgussiank Gettanittowit wdamemensemall. Guntschi matta woachgussiwuneen untschi pembakamixitink, eli pemhakamixit taku wohaq' Patamawossall.

2. Ehoalachgik! juque metschi ktelli wundamemensineen Gettanittowitink, schuk nesquo majawii elsijankstch. Schuk ktelli majawelendamenneen nguttentsch woachquake, ktellitsch linaxineen, elinaxit, ktellitsch newoaneen elinaxit.

3. Woak wemi auwen nechpauchsit jun nhakeuchsowoagan, kschiechichgussitetsch, necama Patamawos elgiqui kschiechsid.

4. Auwen metauchsit, necama ne endchi mikindank matta weltoq', woak eli machtauchsit wuntschi mikindamen matta weltoq'.

3. *Massachussett Version.*

The Psalms and Gospel of Saint John were translated by the exemplary missionary, Mr. Experience Mayhew, into the *Indian* Massachussett dialect. They were printed at Boston in New England in the year 1709. [2]

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[1] Bp. Marsh's History of Translations, p. 99, where it is stated that another missionary, Schmick, translated a portion of the Gospels into the *Mahican* language.

[2] Brown's History of the Propagation of Christianity, vol. ii. pp. 57, 58. Second Report of the British and Foreign Bible Society. Appendix, p. 118.

4. *Mohawk Version.*

The Mohawk language, besides the tribe from whom it takes its name, is intelligible to the Five Nations, to the Tuscaroras, and to the Wyandots or Hurons. In the early part of the eighteenth century, a translation was made of the Gospel of Matthew, and also of several chapters both of the Old and New Testament, into this language, by the Rev. Mr. Freeman. Some portions of the latter were printed at New York, and reprinted at London with the English Liturgy, and the Gospel of Mark (translated by Captain Brant) in 1787, for the use of the Mohawks, who have a chapel at Kingston in Upper Canada, where divine service is performed in their native tongue, by a missionary supported by the venerable Society for promoting Christian Knowledge. This edition was printed at the expense of the English government. To these portions of the Scriptures were added the Gospel of John, translated in 1804 by Captain John Norton[1], a chief of the Six Nation Indians in Upper Canada. This version was printed at the expense of the British and Foreign Bible Society, and its accuracy was, shortly after, attested in the most favourable manner by the interpreters in the Indian villages.[2]

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5. *Mohegan Version.*

The New Testament, together with several portions of the Old Testament, was translated, towards the close of the eighteenth century, into the Mohegan language, by the Rev. John Serjeant, sen., a missionary at Stockbridge. No part of this version appears to have been printed.[3]

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6. *Esquimaux Version.*

In the Esquimaux language, a harmony of the Four Gospels was made by the missionaries of the Moravian Brethren many years since. From this version the Gospel of John was selected by the Rev. Mr. Kohlmeister, and printed by the Bible Society in 1809. To this was added, in 1813, a translation of the other three Gospels, which had been made by the venerable superintendent of the Labrador mission, the Rev. C. F. Burghardt, who possessed an intimate knowledge of the Esquimaux dialect, and finished his revision only a short time before his death, in 1812. In the year 1819, the Acts of the Apostles and the Epistles were printed in the same dialect, by the Bible Society, and received (as the other portions of the New Testament had been) with the deepest sentiments of gratitude. And in 1826 the New Testament was completed by printing the Apocalypse.[4]

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7. *Greenlandish Version.*

In 1759, the Greenlanders received from the Moravian Brethren a translation of their harmony of the four Gospels[5]; in 1799, the whole of the New Testament, and in 1822 a new translation of the entire New Testament in the language of Greenland, was printed at the expense of the British and Foreign Bible Society.

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8. *Creolese Version.*

Lastly, the New Testament was translated into Creolese for the use of the Christian negroes in the Danish West India islands, and was published at Copenhagen,

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[1] Capt. Norton was adopted by the Confederacy of the Six Nations in 1791, and in 1800 appointed a chief, under the title of Teyoninhokarawen. His father was a Cherokee, and served in the British army.

[2] Owen's History, vol. i. pp. 126–135.

[3] Brown's History of the Propagation of Christianity, vol. ii. p. 630.

[4] Owen's History, vol. i. p. 460. vol. ii. pp. 289. 359. vol. iii. p. 483. Sixteenth Report of the Bible Society, pp. lxxxiii. lxxxiv. Seventeenth Report, p. lxxix. Twenty-second Report, p. lxiv. Twenty-third Report, p. lv.

[5] Crantz's History of Greenland, vol. ii. p. 299.

1781, at the expense of the king of Denmark. In 1818, the Danish Bible Society printed an edition of 1500 copies, which have been transmitted to the Danish West Indies.[1]

[ii.] South American Versions.

It does not appear that the Portuguese ever gave any translation of the Scriptures to the natives of South America who were subjugated by them; and the barbarous cruelties of the Spaniards in Mexico are recorded in the page of history. Towards the close of the sixteenth century, however, some of the ecclesiastics and missionaries adopted a different plan from that pursued by their predecessors, by translating some parts of the Scriptures into the language of the country. Benedict Fernandez, a Spanish Dominican friar, vicar of *Mixteca* in New Spain, translated the epistles and gospels into the dialect spoken in that province. Didacus de S. Maria, another Dominican, and vicar of the province of Mexico, (who died in 1579) was the author of a translation of the epistles and gospels into the *Mexican* tongue, or general language of the country. The Proverbs of Solomon, and other fragments of the Holy Scriptures, were translated into the same language by Louis Rodriguez, a Spanish Franciscan friar; and the epistles and gospels, appointed to be read for the whole year, were translated into the idiom of the *Western Indians*, by Arnold à Basaccio, also a Franciscan friar: but the dates of these latter versions have not been ascertained. The entire Bible is said to have been translated into the *Brazilian* language by an English minister, who accompanied the Dutch to Recife, when they acquired it from the Portuguese. This version has never been printed.[2] In 1825, a translation of the New Testament into the Peruvian language was completed.[3]

2. *Harmonies of the Old and New Testaments.*

Nicolai Alardi Bibliotheca Harmonico-Biblica, quæ, præter Historiam Harmonicam, tradit Notitiam Scriptorum Harmonicorum cujuscunque ætatis et religionis, tam perpetuorum quam singularium; nec omissis illis, qui vel specialius quoddam argumentum sacrum, vel bina Oracula Spiritûs Sancti ab Antilogiarum calumnia vindicarunt. Hamburgi, 1725, 8vo.

i. *Harmonies of the Old Testament.*

1. A Chronicle of the Times and the Order of the Texts of the Old Testament, wherein the books, chapters, psalms, stories, prophecies, &c., are reduced into their proper order, and taken up in the proper places, in which the natural method and genuine series of the chronology requireth them to be taken in. With reason given of dislocations, where they come. And many remarkable notes and observations given all along, for the better understanding of the text; the difficulties of the chronicle declared; the differences occurring in the relating of stories reconciled: and exceeding many scruples and obscurities in the Old Testament explained. By John Lightfoot, D.D.

This "Chronicle" is to be found in the first volume of Dr. Lightfoot's works, published at London, in 1684, in two volumes folio, and in the second volume of the 8vo. London

[1] Adler's Bibliotheca Biblica, Part IV. p. 116. Sixteenth Report of the Bible Society, p. 127. Besides the particulars recorded in the preceding sections, there are many interesting circumstances relative to the history of translations and translators, which the limits of this work do not allow to be detailed. For these, and indeed for every thing relative to the literary history of the Holy Scriptures, we refer the reader to the Rev. Dr. Townley's Illustrations of Biblical Literature, London, 1821, in 3 volumes, 8vo.

[2] Townley's Illustrations, vol. iii. pp. 46. 355, note.

[3] Twenty-first Report of the Bible Society, p. lv.

edition, printed in 1822–25. Of all the theologians of his time, this celebrated divine (whose opinion was consulted by every scholar of note, both British and foreign,) is supposed to have been the most deeply versed in the knowledge of the Scriptures. "It was his custom, for many years, to note down, as opportunity presented, in the course of his talmudical and rabbinical studies, the order and time of the several passages of Scripture, as they came under his consideration." By pursuing this method he gradually formed the invaluable chronicle, the title of which has just been given, which was first published at London, in 4to., and in the year 1647. In this work, Dr. Lightfoot has briefly stated the summary or substance of the historical parts of the Old Testament, and has indicated the order in which the several chapters, psalms, and prophecies are to be placed. In the margin he has given the years of the world, and of the judges or sovereigns under whose administration the several events took place. Notwithstanding the differences in opinion entertained by the learned concerning the chronology of particular events, the general method of this "Chronicle" has been, and still continues to be, held in the highest estimation by all who are competent duly to appreciate its merits.

2. A Designe about disposing the Bible into an Harmony. Or, an Essay concerning the transposing the order of books and chapters of the Holy Scriptures, for the reducing of all into a continued history.

The { Benefits. / Difficultie. / Helpes.

By Samuel TORSHEL. London, 1647. 4to.

This tract was published nearly at the same time with Dr. Lightfoot's Chronicle. It appears from the preface that Mr. Torshel was preceptor of the children of King Charles I. under the Earl of Northumberland; and his tract was addressed "To the Right Honourable the Lords and Commons assembled in Parliament," whom he endeavoured to excite to patronise the undertaking, by the consideration of the glory which had redounded to France by the then recent publication of the Parisian Polyglott, in ten folio volumes. The state, however, paid no regard to this address, and the design which Torshel had ably sketched was never accomplished. He proposed "to lay the whole story together in a continued connexion, the books or parts of books, and all the severall parcels disposed and placed in their proper order, as the continuance and chronicall method of the Scripture-history requires; so that no *sentence* nor *word* in the whole Bible be *omitted*, nor any thing *repeated*, or any word *inserted* but what is necessary for *transition*. So as some whole chapters or pieces be put into other places, yea, great parts of some books, and some whole books, to be woven into the body of another book." (Torshel's Designe, p. 10.) In the prosecution of this undertaking, besides reducing all the historical books of the Old Testament to a continued Series, the book of Psalms, and the sermons of the Prophets were to be inserted in their proper places, and the writings of Solomon incorporated according to those periods of his reign when they are supposed to have been written; and those parts of the book of Proverbs, 'which the men of Hezekiah copied out,' were to be disposed in the body of the books of Chronicles, towards the end of the reign of Hezekiah, King of Judah. In harmonising the Gospels, Mr. Torshel proposed to follow the plan then recently adopted in the Latin Harmony, commenced by Chemnitz, continued by Lyser, and finished by Gerhard; and the apostolic epistles were to be distributed in the Acts of the Apostles, according to the order of time when they were written. The writings of Saint John were to close the proposed undertaking. The perusal of this modest and well-written tract, several years since, suggested to the writer of these pages the idea of attempting a harmony of the entire Bible, on the completion of the present work. This laborious undertaking, however, has happily been rendered unnecessary by the publication of

3. The Old Testament, arranged in historical and chronological order, (on the basis of Lightfoot's Chronicle) in such manner, that the books, chapters, psalms, prophesies, &c. may be read as one connected history, in the very words of the authorised translation. By the Rev. George TOWNSEND, M.A. London, 1821; Second Edition, 1826. In two very large volumes, 8vo.

This beautifully-printed and carefully-executed work (as its title-page announces) is arranged on the basis of Dr. Lightfoot's Chronicle, above noticed: from which, however, Mr. Townsend has deviated for the better in one very material respect. According to Lightfoot's plan, the Old Testament would have been read as one unbroken history, without any division into chapters, or any of those breaks, the omission of which causes not

little weariness to the reader. In order to obviate this difficulty, and also with the view of making the Scripture narrative more attractive, as well as more easily remembered, Mr. T. has divided his harmony into eight suitable periods, viz. 1. From the creation to the deluge; — 2. From the confusion of tongues to the death of Jacob and the Patriarchs; — 3. From the birth to the death of Moses; — 4. From the entrance of the Israelites into Canaan, under the command of Joshua, to the death of David; — 5. The reign of Solomon; — 6. From the elevation of Rehoboam to the Babylonish Captivity; — 7. The Babylonish Captivity, seventy years, from B.C. 606 to 536; — 8. From the termination of the Babylonish Captivity to the Reformation of worship by Nehemiah, and the completion of the canon of the Old Testament, by Simon the Just, from B.C. 536 to about 300. These eight periods are further subdivided into chapters and sections, the length of which is necessarily regulated by the subjects therein discussed; and in settling the chronology and order of some particular events and prophecies, the arranger has availed himself of the labours of the most eminent modern biblical critics. A well-written introduction developes his plan and design, and points out its advantages to various classes of readers, especially to clergymen, and those who are preparing for the sacred office, to whom this work is indispensably necessary. The work is terminated by *six* Indexes; — the *first*, containing an account of the periods, chapters, and sections into which the work is divided, with the passages of Scripture comprised in each; — the *second*, in columns, enabling the reader to discover in what part of the arrangement any chapter or verse of the Bible may be found; — the *third* and *fourth* contain tables of the Psalms and Prophecies, showing in what part of the arrangement, and after what passage of Scripture, every psalm or prophecy is inserted; and likewise on what occasion, and at what period, they were probably written, with the authority for their place in the arrangement; — the *fifth*, containing the dates of the events according to Dr. Hales's elaborate System of Chronology; and the *sixth*, a general index to the notes, which, though not numerous, are very appropriate, and possess the rare merit of compressing a great variety of valuable information into a small compass. The Rev. Mr. Archdeacon Nares has justly characterised this work, as being "digested with such skill, and illustrated with such notes, as prove the author to have studied his task with deep attention and distinguished judgment." (Visitation Sermon, p. 24. London, 1828.) The second edition has parallel references and the marginal renderings.

ii. *Harmonies of the entire New Testament.*

1. The Harmony, Chronicle and Order of the New Testament. The text of the four Evangelists methodized. Story of the Acts of the Apostles analyzed. Order of the Epistles manifested. Times of the Revelation observed, and illustrated with a variety of observations upon the chiefest difficulties, Textual and Talmudical, for clearing of their sense and language. By John LIGHTFOOT, D.D. London, 1654, folio. Also in the first volume of his works. London, 1682, folio.

In this valuable work Dr. Lightfoot has pursued the same method which he had adopted in his Chronicle of the Old Testament. He further published, at London, in 1644 and 1650, three parts of *The Harmony of the Four Evangelists, among themselves, and with the Old Testament.* The fourth and fifth parts, which were to have completed his design, never appeared. This harmony is enriched with numerous philological and explanatory remarks, of which many subsequent critics and harmonists have availed themselves.

2. The New Testament arranged in Chronological and Historical Order, in such manner that the Gospels, the Epistles and the Acts may be read as one connected History. The Gospel on the basis of the Harmonies of Lightfoot, Doddridge, Pilkington, Newcome, and Michaelis; the Account of the Resurrection, on the Authorities of West, Townson, and Cranfield. The Epistles are inserted in their places, and divided according to the Apostles' Arguments. With copious Notes on many of the principal Subjects of Theology. By the Rev. George TOWNSEND, M.A. London, 1825; second Edition corrected, 1827. 2 vols. 8vo.

Though a distinct work in itself, this elaborate publication may be considered as the second part of Mr. Townsend's Harmony of the Old Testament; the remarks on which are equally applicable to the present work. The notes, indeed, are much more valuable, from the extent and variety of the very important topics they discuss. The usefulness of this portion of Mr. T.'s labours is materially increased by the numerous and important elucidations which he has derived from the works of Lightfoot, Schoettgen, Meuschen, and others, which are not within the reach of every biblical student.

iii. *Harmonies of the Four Gospels.*

1. Harmonia Quatuor Evangeliorum juxta Sectiones Ammonianas et Eusebii Canones. Oxonii, e Typographeo Clarendoniano. 1805. 4to.

2. Andreæ OSIANDRI Harmoniæ Evangelicæ Libri Quatuor, Græce et Latine. In quibus Evangelica Historia ex quatuor Evangelistis ita in unum est contexta, ut nullius verbum ullum omissum, nihil alienum immixtum, nullius ordo turbatus, nihil non suo loco positum. Omnia vero litteris et notis ita distincta sint, ut quid cujusque evangelistæ proprium, quid cum aliis et cum quibus commune sit, primo statim adspectu deprehendere queas: item Elenchus Harmoniæ: Adnotationum liber unus. Basileæ, 1537, folio; Græce et Latine, Basileæ, 1567, folio; Latine, Lutetiæ Parisiorum ex Officina Roberti Stephani, 1545. 12mo.

Osiander's Harmony is not of very frequent occurrence. It is highly estimated by Walchius, though Michaelis rather harshly observes, that he undesignedly renders the gospel history not only suspicious, but incredible, by adopting the principle that the evangelists constantly wrote in chronological order, and that the same transactions and discourses took place twice or thrice in the life of Christ. He acknowledges, however, that Osiander did not go so far as his successors, and that he sometimes deviates from his general principle.

3. Cornelii JANSENII, Gandavensis, Concordia Evangelica, in quâ, præterquam quod suo loco ponitur, quæ evangelistæ non servato recensent ordine, etiam nullius verbum aliquod omittitur. Litteris autem omnia sic distinguuntur, ut quid cujusque proprium, quid cum aliis et cum quibus commune, etiam ad singulas dictiones mox deprehendatur. Lovanii, 1549, 8vo. Antverpiæ, 1558. 12mo.

Jansenius *partially* followed Osiander. He subsequently wrote a Commentary on his Harmony, which was published together with it at Louvain, in 1571. The number of editions through which this work passed (*thirteen* others are enumerated by Walchius, between the years 1577 and 1624) sufficiently attest the favourable opinion entertained of its value. Walchius extols Jansenius's learning, ingenuity, and modesty.

4. Martini CHEMNITII Harmonia Quatuor Evangeliorum, quam ab eodem feliciter inchoatam Polycarpus Lyserus et Joannes Gerhardus, is quidem continuavit, hic perfecit. Hamburgi, 1704, folio.

The best edition of a most valuable Harmony. Chemnitz compiled only the two first books, and part of a third, which were published after his death at Frankfort, in 1593, by Polycarp Lyser; who wrote the remainder of the third book, and added the fourth and part of the fifth book. These were published at different times at Leipsic and Frankfort between the years 1604 and 1611: and on Lyser's death, Gerhard completed the undertaking, with learning and industry not inferior to those of his predecessors. The entire work, with the several continuations, was first published at Geneva, in 1628. This elaborate work is not only a harmony but a learned commentary on the four Gospels.

5. The Harmony of the four Evangelists, and their text methodized, according to the order and series of times in which the several things by them mentioned were transacted. By Samuel CRADOCK, B.D. London, 1668, folio, and again in 1684 and 1685.

This work was revised by the learned Dr. Tillotson, afterwards archbishop of Canterbury, by whom it was preserved from destruction during the memorable fire of London, in 1666. (Chalmers's Biog. Dict. vol. x. p. 447.) In the seventeenth century it was deservedly held in the highest estimation; though it is now superseded by later and more critical works. Mr. Cradock has drawn up the Gospel history in an explanatory paraphrase, in English, which is followed by the text of the evangelists. In the margin he has given short but useful notes in Latin, which are very judiciously extracted from Grotius, Drs. Lightfoot and Hammond, and other critics. The book is by no means dear; which to students (who may not be able to procure recent and more expensive harmonies) is a great advantage. This harmonist did *not* adopt the principle of Osiander.

6. Bernardi LAMY Historia, sive Concordia Evangelistarum. Parisiis, 1689, 12mo. — Commentarius in Harmoniam sive Concordiam Quatuor Evangelistarum. Parisiis, 1699. in two volumes, 4to.

Lamy's Commentary is held in much higher estimation than his Harmony. It is justly

characterised by Michaelis as a learned work. The chronological and geographical apparatus is peculiarly valuable.

7. Joannis CLERICI Harmonia Evangelica, cui subjecta est historia Christi ex quatuor evangeliis concinnata. Accesserunt tres Dissertationes, de annis Christi, deque concordia et auctoritate evangeliorum. Amstelodami, 1699, folio.

All critics unite in commendation of Le Clerc's Harmony. He has arranged the history of the four evangelists, according to chronological order, in columns parallel to each other, in *Greek and Latin*; and under the text he has given a Latin paraphrase, the design of which is to remove apparent contradictions. Le Clerc promised to publish Annotations on his Harmony, which have never appeared. A Latin edition of it was printed at Altorf in 1700, in 4to.; and an English translation of it is said by Walchius to have been published at London in the same year, also in 4to.

8. Nicolai TOINARDI Harmonia Græco-Latina, Parisiis, 1707, folio.

M. Toinard drew up this Harmony for his own private use, of which only five or six copies were taken for the use of his friends. After his decease, they published it (as he had desired they would) at the time and place above mentioned. It has long been held in the highest estimation, for the care and diligence which its author bestowed, in order to settle the several circumstances mentioned by the different evangelists. Bishop Marsh pronounces it to be of particular use to those who wish to examine the verbal agreement of the evangelists; as M. Toinard has not only placed in adjacent columns the parallel passages, but has also parallelised even single words.

9. Jo. Reinhardi RUS, Harmonia Evangelistarum, ita adornata, ut investigatâ sedulò textus cohærentiâ, nullus versus, sive trajiciatur, sive prætereatur sine brevi ac succinctâ explicatione, quæ justi commentarii loco esse queat. Jenæ, 1727–1730. 4 vols. 12mo.

Walchius pronounces this to be an elaborate and learned work. This harmonist follows the plan of those who vindicate the chronological order of the history related by each evangelist. The text of the sacred writers is also explained in the copious notes of M. Rus. Walchii Bibliotheca, vol. iv. p. 881.

10. In the year 1739 and 1740, Dr. DODDRIDGE published the two first volumes of his Family Expositor, of which an account will be found in a subsequent part of this Appendix. They are noticed here, because they contain a harmony of the four Gospels, which is acknowledged to be executed with great judgment, independently of the very valuable exposition and notes that accompany it.

11. The Evangelical History and Harmony. By Matthew PILKINGTON, LL.B. London, 1747. folio.

This harmonist professes not to adhere to any of the schemes laid down by his predecessors for arranging the evangelical history. It is not disposed in columns, like the works of Le Clerc, Toinard, and others; but the text is exhibited in such a manner as to relate the various discourses and facts recorded by the sacred writers in their identical words, and in the fullest manner possible, yet so as to avoid tautology. The history is divided into chapters, and these are subdivided into sections of moderate length. Two Chronological Dissertations are prefixed: 1. On the time of Herod's death, of the birth of Jesus Christ, the duration of his ministry, and the year of his crucifixion, &c. &c. 2. On the time and place of the adoration of the wise men. Notes are subjoined for the elucidation of particular passages. The work is executed with great care, and may frequently be purchased at a low price.

12. The Harmony of the Four Gospels; in which the natural order of each is preserved, with a paraphrase and notes. By J. MACNIGHT, D.D. 4to. 2 vols. 1756: 2d edit. 1763; 3d edit. 8vo. 2 vols. Edinburgh, 1804.

Dr. Macknight closely adheres to the principle of Osiander; but his paraphrase and commentary contain so much useful information, that his Harmony has long been regarded as a standard book among divines; it is in the lists of Bishops Watson and Tomline. The preliminary disquisitions greatly enhance its value. Dr. Macknight's work was translated into Latin by Professor Ruckersfelder, and published in 3 vols. 8vo. at Bremen and Deventer, 1772. Bishop Marsh says, that whoever makes use of this harmony should compare with it Dr. Lardner's observations on it, which were first published in 1764, and are reprinted in the eleventh volume of the octavo edition, and in the fifth volume of the quarto edition of his works.

13. An Harmony of the Gospels, in which the original text is disposed after Le Clerc's general manner, with such various readings at the foot of the page as have received Wetstein's sanction in his folio edition of the Greek Testament. Observations are subjoined tending to settle the time and place of every transaction, to establish the series of facts, and to reconcile seeming inconsistencies. By William NEWCOME, D.D. Bishop of Ossory (afterwards Archbishop of Armagh), London, 1778. folio.

14. An English Harmony of the Four Evangelists, generally disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; *with a Map of Palestine divided according to the twelve tribes, Explanatory Notes, and Indexes.* London: 1802. 8vo.

The Greek Harmony of archbishop Newcome has long been held in the highest estimation; but its bulk and price necessarily place it beyond the reach of many biblical students. In publishing this harmony the anonymous compiler (a member of the Society of Friends) has rendered to English readers the same service which that learned prelate had conferred on biblical scholars by his larger Greek work. "Several trifling alterations have been adopted in the text, and, it is hoped, generally to advantage." (Preface, p. v.) The harmony fills four hundred and thirty-four pages; and the "Notes and Illustrations" comprise thirty-six pages: though brief, they are judiciously selected from the critical and philological labours of Beausobre and l'Enfant, Calmet, Grotius, the Rev. Drs. Hammond, Harwood, Shaw, Doddridge, from the harmony of the late eminent physician, Dr. Robert Willan, and various other sources. The volume concludes with an Index to the Parables delivered by Jesus Christ, and a Table for finding any passage of the Gospels in this Harmony. Altogether, "the form in which this work is printed is extremely convenient; so much so, that they, who can use the Greek, may be glad to consult the English octavo rather than the unwieldy folio of the Archbishop." (British Critic, (O.S.) vol. xxii. p. 437.)

14.* An English Harmony of the Four Evangelists, disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; *with Explanatory Notes, and Indexes, and a new Map of Palestine, divided into Tetrarchies, and showing the Travels of our Lord Jesus Christ.* London: M.DCCC.XXVII. 8vo.

Though apparently a new work, this is a mere reprint of the preceding Harmony, with the omission in the title-page of the word "generally," (which the original compiler had properly inserted, as Archbishop Newcome's method was only generally followed), and with the variation, which the reader will be able to distinguish, from the lines above printed in Italics. The date of the original work is in Arabic figures; in the volume under consideration it is in Roman small capital letters. The *few* errata which the original compiler had noticed are here *corrected:* but the following note, which he had prefixed to his table of contents, viz. "*The title prefixed to each section is designed to mark the general order at first view, and not faithfully to exhibit its contents,*" is omitted: and the table of contents, which in the original work fills *seven* pages in columns, is here printed in long lines, in *four* pages. The thirty-*six* pages of "notes and illustrations" are here compressed into thirty-*three;* and the "Table for finding any passage of the Gospels in this Harmony," which fills five pages in the original edition, is here compressed into four pages. The Map is the only new article: it exhibits Palestine, divided into Tetrarchies, and by means of a red line shows the travels of Jesus Christ. In one corner of it is a ground plan of the Temple at Jerusalem. The volume is very neatly printed.

15. A Harmony of the Evangelists in Greek; to which are prefixed Critical Dissertations in English. By Joseph PRIESTLEY, LL.D. London, 1778, 4to.

16. A Harmony of the Evangelists in English; with Critical Dissertations, an occasional Paraphrase, and notes for the use of the unlearned. By Joseph PRIESTLEY, LL.D. London, 1780. 4to.

The same method of arrangement is followed in both these Harmonies. Dr. Priestley adopted the opinion of some antient writers, that the ministry of Jesus Christ lasted only one year, or a year and a few months. For an account of these two publications see the Monthly Review (old series), vol. lviii. pp. 89–94., and vol. lxiv. pp. 81–90. 161–178.

17. Synopsis Evangeliorum Matthæi, Marci, et Lucæ, una cum iis Joannis Pericopis, quæ historiam passionis et resurrectionis historiam complectuntur. Textum recensuit, et selectam lectionis varietatem adjecit J. J. GRIESBACH. Halæ, 1776. 8vo. Editio secunda, emendatior et auctior. Halæ Saxonum, 1797. 8vo. Editio quarta, 1822. 8vo.

The chief purport of this synopsis, Bishop Marsh remarks, is, not to give a chronological series of events, but to represent in parallel columns all those sections which are common to the Gospels of Matthew, Mark, and Luke; the Gospel of John (except the last part) being omitted, because the rest of it has so very little matter in common with the other three. In order to make as few transpositions as possible, Mark's order is generally retained, because it is the same with that of Luke, as far as relates to the facts which are common to all three. Those parts which each evangelist has peculiar to himself, are inserted in intermediate sections. The learned translator of Michaelis pronounces the disposition of the whole work to be very commodious, and adds, that he knows of no harmony, which affords so much assistance in the investigation of the origin of the first Gospels. In 1812, an English *Synopsis of the three first Gospels, including the four last chapters of St. John's Gospel*, was published in 8vo. on the plan of Griesbach's work, with some variations, by the Rev. Charles Dunster, who has made the narrative of St. Luke the standard to which the other Gospels are adapted. Valuable as Griesbach's synopsis confessedly is, some of his transpositions have been deemed arbitrary, and some important passages were omitted by him. To obviate these defects, MM. De Wette and Lücke have compiled a new synopsis from Griesbach's third edition, so as to exhibit the *entire* passages of the Gospels with their parallels: at the foot of each page they have given the principal various lections from Griesbach's critical edition of the New Testament; and they have supplied brief notices of the arguments or contents of each section. The title of this very useful publication is,

18. Synopsis Evangeliorum Matthæi, Marci, et Lucæ, cum Parallelis Joannis Pericopis. Ex recensione Griesbachii, cum selecta Lectionum varietate. Concinnaverunt, et Breves Argumentorum Notationes adjecerunt Guil. Mart. Leber. De WETTE, et Frid. LUCKE. Berolini, 1818. 4to.

19. Diatessaron, sive integra Historia Domini nostri Jesu Christi, Græcè. Ex quatuor Evangeliis inter se collatis, ipsisque Evangelistarum verbis aptè et ordinatè dispositis confecta. Subjungitur Evangeliorum brevis Harmonia. Edidit J. WHITE, S.T.P. Ling. Arab. Prof. Versionis Syriacæ Philoxenianæ Nov. Test. Interpres. Oxonii, è Typographeo Clarendoniano. 1799. small 8vo.

A *Diatessaron* is the result and summary of a *Harmony*. In the latter the whole text of the four evangelists is given, only so arranged in columns that their *parallelisms* and differences may be exactly seen: whereas, in a diatessaron, one continued narrative is selected from the four, avoiding all repetitions of the same or similar words. Professor White founded his beautifully and correctly-printed volume on the excellent Harmony of Archbishop Newcome, except in the part relating to the resurrection of Jesus Christ, in which he has followed the arrangement of facts proposed by Mr. West and Dr. Townson, in their works on this subject, which are noticed in p. 120. *infra*. The *time* and *place* in which each event happened, are judiciously noticed in the margins: a map of Palestine is prefixed; and a very useful, though concise, Evangeliorum Harmonia, which is added at the end, connects the whole with peculiar clearness. In 1802, Dr. White's work was translated into Latin by the Rev. T. Thirlwall, who retained the chief part of the professor's title, and adopted principally the Latin version of Castellio; although, where the editor regarded his phrases as forced and affected (as they sometimes are), he has had recourse to the versions of Beza, Tremellius, and the Vulgate. This publication may be of use to those, who, in reading the Greek, are occasionally induced to consult a translation; Mr. Thirlwall also published, in 1803, an English *Diatessaron, or History of our Lord Jesus Christ, compiled from the four Gospels according to the authorised Version* 8vo. and 12mo. Some brief notes, and a concise but useful introduction are annexed, together with a map of Palestine.

20. Diatessaron; or the Gospel History, from the Text of the four Evangelists, in a connected Series. With Notes critical and explanatory, by Robert THOMSON. Edinburgh and London, 1808. 8vo.

21. The United Gospel; or Ministry of our Lord and Saviour Jesus

Christ, combined from the Narrations of the Four Evangelists. By R. and M. WILLAN. London, 1806. 8vo.

This is the *third* edition of a very useful *Diatessaron*, for such the work in effect is. The first impression appeared in 1782, and the second in 1786, under the name of the late eminent physician Dr. Robert Willan. It professes to exhibit the events of the Gospel history in a connected chain or order of succession; and, by combining the accounts of each evangelist, to relate in their own words every incident, with all its circumstances, at full length. The notes which accompany the work are judiciously selected; they relate chiefly to the manners, customs, opinions, and expressions, proverbial or allegorical, among the eastern nations, with which the generality of readers cannot be familiarly acquainted.

22. A Synopsis of the Four Evangelists; or a regular History of the conception, birth, doctrine, miracles, death, resurrection, and ascension of Jesus Christ, in the words of the Evangelists. By Charles THOMSON, 8vo. Philadephia, 1815.

The venerable author of this Harmony, whose translation of the Old Testament is noticed in a subsequent page of this Appendix, considering the Gospel as memoirs of remarkable things said and done by Jesus Christ, has here arranged them according to the dates, places, and circumstances, which he found expressly mentioned in the several Gospels. He has employed a literal translation of the very words of the evangelists, without any omission or addition, excepting that he has inserted explanations of peculiar phrases and technical terms between brackets [ ]. It is very respectably executed; and at the end there are fifty pages of notes, chiefly explanatory of the manners and customs of the Jews.

23. An Harmony of the Four Gospels; or a series of the Narratives of the Evangelists, so collected and disposed, as to bring the whole into one regular relation; having the references brought under the verses, with many historical and doctrinal notes, selected from various authors. By John CHAMBERS. London, 1813. 8vo.

24. A Chronological History of our Lord and Saviour Jesus Christ, from the compounded texts of the Four Holy Evangelists; or the English Diatessaron; with a map of the Holy Land, explanatory notes, and illustrations, from late oriental travellers and rabbinical writers, &c. &c. By the Rev. R. WARNER, Bath and London, 1819. 8vo.

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iv. *Harmonies of particular parts of the Four Gospels.*

1. Observations on the History of the Evidences of the Resurrection of Jesus Christ. By Gilbert WEST, Esq. London, 1747. 8vo.

The multiplied editions of this most valuable treatise, which places the history of the resurrection on impregnable ground, sufficiently attest its value, and the high estimation in which it is deservedly held. Mr. West had for a time listened to the blandishments of infidelity; and the treatise in question was written in consequence of the inquiries which he conscientiously instituted into the evidences of Christianity, of which he lived and died a bright ornament. His work is noticed here, on account of the luminous and satisfactory manner in which he has harmonised the several accounts of the evangelical history of the resurrection.

2. A Harmony of the Four Gospels, so far as relates to our Saviour's Resurrection, with a commentary and notes. By Richard PARRY. London, 1765. 4to.

3. A Discourse on the Evangelical History, from the Interment to the Ascension of our Lord and Saviour Jesus Christ. By the late Rev. Thomas TOWNSON, D.D. Archdeacon of Richmond. Oxford and London, 1793. 8vo.

In this very judicious work (which was edited, after the learned author's decease, by Dr. John Loveday), the harmony of the four evangelical accounts of the resurrection is exhibited in four parallel columns, with a collateral paraphrase, the order of which is illustrated and confirmed by various observations. Dr. Townson professes to tread nearly in the footsteps of Mr. West, whose reasonings he enforces by new considerations; and

he has illustrated his accounts by a new arrangement, and by the introduction of some explanatory particulars. He "accurately discriminates the respective particulars of the three days of our Saviour's crucifixion and resurrection, minutely considers every circumstance in the different relations, reconciles apparent inconsistencies, accounts for particular omissions, and furnishes a clear and consistent history, confirmed by considerations and representations, in which much learning is displayed, without any parade." (British Critic, O. S., vol. i. p. 73.) These "Observations" of Dr. Townson are also extant in the second volume of the collective edition of his works, published at London, in 1810, in two volumes 8vo.

4. An Harmony of the Gospels, from the Resurrection to the Ascension of our Lord and Saviour Jesus Christ; in which the English Narrations of the Four Evangelists are orderly exhibited in appropriate columns. Observations are subjoined tending to investigate the true evangelical sense, reconcile seeming discrepancies, and defend the order of the facts laid down in the Harmony, By Thomas CRANFIELD, A. B. Dublin, 1795. folio.

This publication was originally an academical exercise, undertaken in pursuance of a theological subject, given by the Rev. Dr. Graves (at present Dean of Ardagh), to the gentlemen attending his divinity class. The author professes to follow Dr. Townson's scheme, with some few variations. His work was published with a recommendatory character given by the Drs. Graves and Barrett (at that time the Divinity Lecturers in the University of Dublin); who state that, in their opinion, "it contains much accurate research, and much useful information; and, therefore," that they "shall not hesitate to recommend it to the attention of the students in divinity attending their lectures."

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v. *Harmonies of the Acts of the Apostles and of the Apostolic Epistles.*

1. The Apostolical History, containing the Acts, Labours, Travels, Sermons, Discourses, Miracles, Successes, and Sufferings of the Holy Apostles from Christ's Ascension to the Destruction of Jerusalem. Also a narration of the particular times and occasions upon which the Apostolical Epistles were written, together with a brief analytical Paraphrase of them. By Samuel CRADOCK, B.D. London, 1672. folio.

This author, an eminent non-conformist divine, also wrote "A plain and brief Exposition of the Revelation," now superseded by later and better works; "The Old Testament History methodized," folio, now also superseded by the valuable work of Mr. Townsend, noticed in page 114. *supra;* and the "Harmony of the Four Evangelists," likewise noticed in page 115. "Cradock's three volumes are very valuable: the two last on the New Testament are much better than the first on the Old. His extracts in the margin from Hammond, Lightfoot, and Grotius, are *very judicious;* and I think, on the whole, I never read any one author, that assisted me more in what relates to the New Testament." (Dr. Doddridge.) The book is by no means dear, which to students is a great advantage.

2. A History of the First Planting of Christianity, taken from the Acts of the Apostles and their Epistles. Together with the remarkable Facts of the Jewish and Roman History, within this period. By George BENSON, D. D., 4to. London, 1735; 2d, and best edition, 1756. 3 vols. usually bound in one.

Though this work does not profess to be a harmony of the Acts of the Apostles and of their Epistles, it may justly be considered as one. Besides illustrating the history of the Acts throughout, and most of the Epistles, by a view of the history of the times, the occasions of the several Epistles, and the state of the churches to which they were addressed, the learned author has incorporated a paraphrastic abstract of those Epistles in the order of time when they were written; and has also established the truth of the Christian religion on a number of facts, the most public, important, and incontestable. It is indeed a most valuable help to the study of the Epistles; but it is to be regretted that its scarcity renders it accessible to few.

3. The Life of the Apostle Paul as related in Scripture; but in which his Epistles are inserted in that part of the History to which they are

supposed respectively to belong; with select Notes, critical and explanatory, and relating to persons and places, and a map of the countries in which the Apostle travelled. By Joseph Gurney BEVAN. London, 1807. 8vo.

The narrative of St. Paul's life, is studiously related in the very words of Scripture, having only such additional matter as is necessary to introduce or connect the several parts. Attention, however, has been paid to the task of selecting, from different parts of the New Testament, such passages as belong to the regular chain of the history. The notes are principally selected from the best critics and commentators, and those which are geographical are the most conspicuous, and stamp a real value on the work; which, though designed for young persons of his own religious communion (The Society of Friends), may be studied with advantage by those of every other class of Christians, especially such as have not many commentators within their reach, "without danger of finding any thing introduced which can give the smallest bias towards any principle that is not really and truly Christian." (British Critic, O. S., vol. xxxiii. p. 477.)

4. A Harmony of the Epistles of the Holy Apostles, to which is added, a Summary of the Entire. By the Rev. Peter ROBERTS, M.A. Cambridge, 1800. 4to.

This Harmony of the Apostolic Epistles differs, in its form and structure, from the three publications last noticed. It "consists of two columns, in the first of which a kind of continued Epistle is formed, principally, but not entirely, from the Epistle to the Romans; which the author considers as intended more particularly for a delineation of the scheme of Christianity, as to the speculative part." This continued text or clue is printed in a narrow column and a large letter, which gives room for the introduction of all the parallel passages in the second column, which is much broader, and printed in a closer form and smaller type. The whole is digested under four principal divisions. 1. Introductory address. 2. Doctrinal instruction. 3. Practical precepts. 4. Conclusion. In this way the whole substance of the Apostolical Epistles is arranged; and any particular passages are found by means of a table at the end of the book. Subjoined to this Harmony is the "Summary of the Epistles; in which the view of the contents is designed to be completely conveyed, according to the author's system." This part is followed by a very useful selection of notes. "Mr. Roberts deserves the highest commendation for his zeal and diligence in thus illustrating the Epistles, and for the attention and acuteness manifested in digesting their very various contents." (British Critic, O. S., vol. xx. pp. 419-421.)

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3. *Apocryphal Books and Writings.*

i. *Apocryphal Books of the Old Testament.*

THE Apocryphal Books, attached to the Old Testament, are to be found in the various Polyglott Editions of the Bible, and also in most of the larger editions of the Septuagint Version. Dr. Masch (Bibl. Sacr. Part i. pp. 427-436.) has described the various editions of the Apocryphal Books, as well collectively as of particular Books. The following are the principal and more easily procurable editions, including some which have appeared subsequently to the date of his publication.

1. Libri Veteris Testamenti Apocryphi omnes, Græce, ad Exemplar Vaticanum emendatissime expressi. [Curâ Ludolphi LEUSDENII] Francofurti ad Mœnum, 1694. 8vo.

2. Libri Apocryphi, Græce. Introductionem præmisit Joh. Godofred. HENCKIUS. Halæ, 1711. 8vo.

The Introduction was subsequently printed in a separate form, in 4to.

3. Libri Veteris Testamenti Apocryphi. Textum Græcum recognovit, et Variarum Lectionum Delectum adjecit, Joannes Christianus Gulielmus AUGUSTI. Lipsiæ, 1804. 8vo.

4. The Books of the Apocrypha, with Critical and Historical Observations prefixed to each Book: also two Introductory Discourses, the first, explaining the Distinctions between Canonical and Apocryphal

Writings, estimating the Value of the latter, and ascertaining the time when they were introduced as Ecclesiastical Books into the Service of the Church. The second, illustrating the intimate connection between the Old and New Testament in religious and moral views, in matters of faith and practice, in style, composition, and allusion; with a Sketch of the History of the Jews from the Cessation of Prophecy in Malachi, to the final dissolution of their State under the Emperor Vespasian, A.D. 70. By Charles WILSON, D.D. Edinburgh, 1801. 8vo.

5. Sapientia Jesu filii Sirachi, Græce. Textum ad fidem Codd. et Versionem emendavit et illustravit Joh. Guil. LINDE. Gedani, 1795. 8vo.

6. Liber Jesu Siracidæ Græce; ad fidem Codicum et Versionum emendatus, et perpetua adnotatione illustratus, a Car. Gottl. BRETSCHNEIDER. Ratisbon, 1806. 8vo.

This admirable edition of the Greek Version of the book of Ecclesiasticus "deserves to be introduced into the Library of every theological scholar. The Greek Text has, undoubtedly, been very much corrupted. . . . . Dr. Bretschneider has spared no labour in his valuable collection of readings from the Vatican and Alexandrian MSS., from that MS. on which the text of the Complutensian Polyglott was founded, and from various other sources. Much interesting matter will be found in his elaborate Prolegomena, and in the five dissertations at the close of the volume. His perpetual annotations on the text afford evidence of great critical ability and theological information, but perhaps exhibit a little of that tedious prolixity which is not uncommon in the German School." (Christian Remembrancer, vol. ix. p. 263.)

7. Liber Ecclesiasticus. The Book of the Church; or, Ecclesiasticus: translated from the Latin Vulgate. By Luke HOWARD. London, 1827. royal 8vo.

"It is a miserable attempt at an English Version of Ecclesiasticus, from the Latin translation of the Vulgate." Christ. Rememb. vol. ix. p. 263. In pp. 266–272 there is an analysis, with specimens of this publication.

8. The Book of Jasher, with Testimonies and Notes explanatory of the Text: to which is [are] prefixed Various Readings, translated into English from the Hebrew, by Alcuin of Britain. [Jacob ILIVE. London,] 1751. 4to.

"In 1751, Mr. *Jacob Ilive* printed the Book of Jasher, said to have been written by one Alcuin of *Britain*. The account given of the translation is full of glaring absurdities. . . . . Mr. Ilive, in the night-time, had constantly an Hebrew Bible before him (*sed qu. de hoc*) and cases in his closet. He produced the book of Jasher, and it was composed in private, and the same worked off in the night-time in a private press-room." Rowe Mores's Diss. on Founders, cited in Nichols's Literary Anecdotes of the 18*th* century, vol. i. p. 309.

9. Codex Pseudepigraphus Veteris Testamenti, collectus, castigatus, Testimoniisque, Censuris, et Animadversionibus, illustratus. Accedit Josephi veteris Christiani scriptoris, Hypomnesticon: cum versione ac notis Johannis Alberti FABRICII. Hamburgi et Lipsiæ, 1713–23. 2 vols. in 3 tomis 8vo. Editio secunda, Hamburgi, 1741. 2 tomis 8vo.

Besides the books commonly termed apocryphal, which have been deservedly rejected from the canon of Scripture, there are numerous spurious productions extant, the earliest of which (the pretended book of Enoch) could not have been written till shortly before the commencement of the Christian æra; but by far the greatest part of them were forged between the second and fourth centuries. The industrious bibliographer, John Albert Fabricius, collected fragments and notices of all (or nearly all) these productions, which he has discussed in the two hundred and forty chapters of which his *Codex Pseudepigraphus Veteris Testamenti* consists. The bare enumeration of these forgeries would extend this article to an undue length: but there are three apocryphal productions, bearing the names of Enoch, Isaiah, and Ezra, which have been rescued from utter oblivion by the Rev. Dr. Laurence (now Archbishop of Cashel), and which are of sufficient importance to claim a distinct notice.

10. The Book of Enoch the Prophet: an Apocryphal Production supposed to have been lost for ages; but discovered at the close of the

last century in Abyssinia, now first translated from an Ethiopic MS. in the Bodleian Library. By Richard Laurence, LL. D. Regius Professor of Hebrew, &c. Oxford, 1821. 8vo.

The Apocryphal Book of Enoch, in the last and preceding century, proved a prolific subject for critical speculation and theological discussion. The circumstance of its having been quoted by an inspired writer of the New Testament[1], augmented the despair of recovering a supposed treasure which had been long lost. It was known until the eighth century of the Christian æra, after which it seems to have sunk into complete oblivion. A considerable fragment of it, however, was discovered by Julius Cæsar Scaliger, in the Chronographia of Georgius Syncellus; a work which had not then been printed. He extracted the whole of this fragment, which he published in his notes to the Chronicle of Eusebius.[2] Still, however, as it did not contain the passage quoted by St. Jude, doubts were entertained, whether the apostle really referred to the same production as was cited by Syncellus, or derived his information respecting the prophecy of Enoch from some other source. Since the discovery of Scaliger, much has been written, but very little if any additional information has been obtained upon this subject. The fullest account of the opinions entertained by the Fathers, and the quotations which they made from this celebrated apocryphal production, *before* it was lost, as well as what has *since* been conjectured respecting it by modern critics, are to be found in the Codex Pseudepigraphus of Fabricius,[3] above mentioned, who has also printed at length the Greek fragment of it preserved by Syncellus. But though the Greek copy of this book (itself perhaps nothing more than a mere translation from some Hebrew or Chaldee original) seems to have been irretrievably lost, yet an idea prevailed, so early as the commencement of the seventeenth century, that an Ethiopic version of it still existed in Abyssinia. Finally, researches were made for it by the distinguished Ethiopic scholar Ludolph; and every idea that the book was extant in an Ethiopic version was altogether abandoned from that time until towards the close of the last century, when our enterprising countryman, Mr. Bruce, not only proved its existence, but brought with him from Abyssinia *three* manuscript copies of it, one of which he presented to the Library at Paris, another to the Bodleian Library at Oxford, and the third he reserved for himself.[4] From the Bodleian MS. Archbp. Laurence has made his translation, to which he has prefixed an elaborate preliminary dissertation on the history, &c. of this apocryphal production, to which we are principally indebted for the present outline of its contents.

Although neither the Jewish nor the Christian church ever admitted the book of Enoch into the canon, it was regarded by a learned but in some respects fanciful writer of the second century, Tertullian[5], both as an inspired composition, and also as the genuine production of him whose name it bears; but his opinion is contradicted by the uniform judgment of the Jewish and of the Christian church (the Abyssinian church alone excepted), among whose canonical books it was never enumerated. Dr. Laurence has proved by internal evidence, which does not admit of abridgment, that the production in question was the composition of some unknown Jew under the borrowed name of Enoch; that it must have originally been extant in Hebrew, though such original is now lost; and that it was written before the rise of Christianity, by a Jew, who did not reside in Palestine, and most probably at an early period of Herod's reign, about ninety six (perhaps one hundred) years before the epistle of Jude was written.

The subject of the apocryphal Book of Enoch is, a series of visions respecting the fallen angels, their posterity the giants which occasioned the deluge, the mysteries of heaven, the place of the final judgment of men and angels, and various parts of the universe seen by Enoch. The language is the purest Ethiopic; and his style is evidently copied after that of the book of Daniel. In an appendix, Dr. Laurence has printed a Latin version of many chapters, executed by the learned Baron Sylvestre de Sacy from the Paris manuscript. Dr. L. also announces that Professor Gesenius of Halle has it in contemplation to publish a transcript of the Parisian copy, accompanied with a Latin translation.

"The fate of apocryphal writings in general has been singular. On one side, from the influence of theological opinion, they have sometimes been injudiciously admitted into

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[1] Jude ver. 14, 15.

[2] Pp. 404, 405. edit. Amst. 1658.

[3] Vol. i. pp. 160–224. In pp. 222, 3. Fabricius mentions twenty different authors who have more or less alluded to this book.

[4] A short summary of the contents of the Apocryphal Book of Enoch is given in a note to vol. ii. pp. 424–426. of the octavo edition of Mr. Bruce's travels, by the editor, Mr. Murray.

[5] Tertulliani Opera, pp. 95. 150, 151. The passages are given at length by Dr. Laurence. Prel. Diss. pp. xv–xvii.

the canon of Scripture: while, on the other side, from an over anxiety to preserve that canon inviolate, they have been not simply rejected, but loaded with every epithet of contempt and obloquy. The feelings, perhaps, of both parties have, on such occasions, run away with their judgment. For writings of this description, whatsoever may or may not be their claims to inspiration, at least are of considerable utility, where they indicate the theological opinions of the periods at which they were composed." (Archbp. Laurence's Prel. Diss. to the Book of Enoch, p. xl.) This Dr. Laurence apprehends to be peculiarly the case of the book of Enoch; which, as having been written *before* the doctrines of Christianity were promulgated to the world, must afford us, when it refers (as it repeatedly does refer) to the nature and character of the Messiah, credible proofs of what were the Jewish opinions upon those points before the birth of Christ; and consequently before the possible predominance of the Christian creed.

In the apocryphal Book of Enoch, "clear and distinct allusions are made to a Being, highly exalted with the Lord of Spirits, under the appellations of the Son of Man (Chap. xlvi. 1, 2. xlviii. 2., &c.), the Elect One (Chap. xlviii. *2, &c.), the Messiah (Chap. xlviii. 11. li. 4.), and the Son of God (Chap. civ. *2.) Disputes have arisen respecting the nature of the Son of Man described in the vision of Daniel; and Unitarians contend that his existence commenced at the birth of Christ; affirming, without fear of contradiction, that no Jew of any age ever held the opinion of his pre-existence, much less ever regarded him as an object of divine worship." But that the Jewish doctrine before Christ, upon this point, was totally different from that which the Unitarians assert it to have been, Dr. Laurence has shown in his remarks upon the first book of Ezra (pp. 320, 321.) The apocryphal work, however, which bears the name of Enoch, affords fuller and more decisive testimony on this subject; and as the true doctrine concerning the person of Christ is of vital importance to every one who bears the Christian name, the reader (we trust) will not be displeased to see the testimony of this Jewish writer. "The Apocryphal Enoch," says Dr. Laurence, "evidently copies after Daniel: so much so indeed, that his more minute delineation of the prophet's vision may be regarded as explanatory of its meaning according to the received doctrine of the Jews in his own day. In this point of view at least his sentiments are of considerable importance, because necessarily uninfluenced by Christian prepossessions. Alluding to the Son of Man, he says, "BEFORE *the sun and the signs were created,* BEFORE *the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. . . . All who dwell on earth, shall fall down* AND WORSHIP BEFORE HIM; *shall bless and glorify him; and sing praises to him in the name of the Lord of spirits. . . . Therefore the Elect and the Concealed One* EXISTED *in his presence* BEFORE THE WORLD WAS CREATED AND FOR EVER." (Chap. xlviii. 3, 4, 5.) Again, when speaking of the terror which shall afflict the great rulers of the earth in the day of judgment, he expresses himself in the following manner: — "*They shall be astonished, and humble their countenance, and trouble shall seize them, when they behold the Son of the Woman sitting upon the throne of his glory. Then shall the kings, the princes, and all who possess the earth, glorify him who has dominion over all things, him who was concealed: for,* FROM THE BEGINNING, *the Son of Man existed* IN SECRET, *whom the Most High preserved in the presence of his power, and revealed to the elect! . . . All the kings, the princes, the exalted, and those who rule over the earth, shall fall down on their faces before him, and* SHALL WORSHIP HIM. *They shall fix their hopes on this Son of Man,* AND SHALL PRAY TO HIM, AND PETITION HIM FOR MERCY." (Chap. lix. 8–10. 12, 13. Prel. Diss. to Enoch, pp. xli. xlii.)

In these passages the pre-existence of the Messiah is asserted in language which admits not the slightest shade of ambiguity. But allusion is made in this apocryphal production not only to the Elect One, or to the Messiah, "but also to another Divine Person or Power; both of whom, under the joint denomination of *the Lords*, are stated to have been over the water, that is, over the fluid mass of unformed matter, at the period of creation." "*He,*" [the Elect One] it is stated, "*shall call to every power of the heavens, to all the holy above, and to the power of God. The Cherubim, the Seraphim, and the Ophanim, all the angels of power, and all the angels of* THE LORDS, *namely, of the Elect One, and of the other Power, who upon earth were over their water on that day, shall raise their united voice,*" &c. (Chap. lx. 13, 14.) "In this passage an obvious reference occurs to the first verse in Genesis, in which it is said that *the Spirit of God moved upon the face of the waters.* As therefore the more full description of the Son of Man, here given, may be considered as the Jewish comment of the day upon the vision of Daniel, so also" (says Dr. Laurence) "I apprehend may the last-quoted allusion to the book of Genesis be considered as a comment of the same nature upon that account of Moses, which describes the commencement of creation. Here, then, we have not merely the declaration of a *Plurality,* but that of a precise and distinct *Trinity,* of persons, under the supreme appellation of *Lords*; two of whom, denominated *the Elect One* and *the other* [divine] *Power,* are represented as not less engaged than the Lord of Spirits himself, in the formation of the world. And it should be added, that, upon these, as upon the more immediate agents in the work of creation, a particular class of angels is mentioned as appropriately attendant.....

There is no allegory here; but a plain and clear, though slight, allusion to a doctrine, which, had it not formed a part of the popular creed at the time, would scarcely have been intelligible. Three Lords are enumerated; the Lord of Spirits, the Lord the Elect One, and the Lord the other Power, the two latter of whom, as well as the former, are described as Creators; an enumeration, which evidently implies the acknowledgment of three distinct persons, participating in the name and in the power of the Godhead. Such, therefore, from the evidence before us, appears to have been the doctrine of the Jews, respecting the divine nature, ANTECEDENTLY to the rise and promulgation of Christianity." (Prel. Diss. pp. xliii. xlvi.)

11. Ascensio Isaiæ Vatis, Opusculum Pseudepigraphum, multis abhinc seculis, ut videtur, deperditum, nunc autem apud Æthiopas compertum, et cum versione Latina Anglicanaque publici juris factum. A Ricardo LAURENCE, LL. D. Hebraicæ Linguæ Professore Regio, &c. Oxonii et Londini, 1819. 8vo.

This volume contains a pretended history of the prophet Isaiah's ascension through the firmament and six heavens into the seventh; together with some pseudo-prophecies, and a relation of the prophet's martyrdom. With a view to ascertain the date of this composition, as no satisfactory external evidence is furnished by the early writers who have incidentally mentioned it, Dr. Laurence has instituted a minute investigation of the internal testimony, furnished by the production itself. The result of this examination, which is conducted with singular acuteness and felicity, is that the ascension of Isaiah must have been composed towards the close of the year 68 or in the beginning of the year 69. From the circumstance of an anonymous author having used in the Ethiopic the unusual Greek word αετωμα for the roof of a house, while in the Hebrew and in all the versions the word signifies, a net, (that is a lattice placed in the flat roof to light the apartment beneath, see 2 Kings i. 2.) — the learned editor concludes that this production must have been written in *Greek*. It appears, however, that this Greek word was in use in Egypt in the second century, whence in all probability it crept into the Ethiopic language about that period. A Jew writing in Greek, would have used that word which his own Scriptures and the Septuagint had previously adopted in 2 Kings i. 2. A translator would have used the first term that suggested itself. From the prevalence of the oriental orthography of particular words, as well as from the Hebrew Scriptures being quoted instead of the Greek version in a passage where they differ, it seems more probable that the *Ascensio Isaiæ* was originally written in Hebrew, the native tongue of the writer. (See Antijacobin Review for July 1819, vol. lvi. pp. 430, 431.)

The Ascension of Isaiah (as well as the apocryphal book of Enoch) is of considerable value, though it is confessedly a spurious production of an unknown Jewish Christian author. In matters of faith, indeed, it is to us of no authority whatever: but having been written so early as the close of A. D. 68, or the commencement of 69, it is good evidence of the practice, worship, and opinions which existed at the era of its composition, though these, like all other opinions, must ultimately be brought to the test of Scripture and *rational* criticism. Thus, the author of this production has distinctly spoken of the miraculous Incarnation of Jesus Christ, and of his prior existence with the Father and the Holy Spirit, in the same manner as the Universal Church of Christ has ever done. The ninth chapter is particularly worthy of notice, on account of the testimony which it affords to the divine worship of Jesus Christ and of the Holy Spirit by Christians (which many in the present age deny to have been the fact), only thirty-two or thirty-three years after the resurrection and ascension of our Saviour. In this chapter there is a very particular relation of a vision, which the author represents the prophet Isaiah to have had of the LORD CHRIST, whom a host of saints and angels were in the very act of *worshipping* and *glorifying*; and the prophet, who had before been forbidden to worship an angel, is by the angelic conductor of the scene expressly directed to *worship* CHRIST. Nor is an inferior degree of exaltation ascribed to the *Holy Spirit*. Him as well as Jesus Christ (who in this tract is called the Beloved, the Elect, and the Son of God) all the saints and angels are said to approach, worship, and glorify. The following extract, containing the twenty-seventh to the forty-second verse of the chapter referred to, will furnish at once the evidence and the proof of the preceding remarks.

"Then I beheld one standing, whose glory surpassed that of all, whose glory was great and wonderful.

And while I was contemplating him, all the saints and angels, whom I had seen, advanced towards him. Adam, Abel, Seth, and all the saints of old *approached*, WORSHIPPED, and *glorified* him, all with united voice. *I myself also glorified* with them, and my glorifying resembled theirs.

Immediately all the angels approached, WORSHIPPED, and glorified.

He then became changed, and appeared like an angel;

When instantly that angel, who was conducting me, said, 'WORSHIP HIM;' and I *worshipped.*

The angel added; 'This is the LORD OF ALL THE GLORY, (that is, Jesus Christ), which thou hast beheld.'

And while I was still conversing, I perceived another glorious being, who was similar to him in appearance, and whom the saints approached, worshipped, and glorified, while I myself also glorified with them; but his glory was not transformed into a glory resembling theirs.

Immediately also the angels *approached* and WORSHIPPED.

Then I beheld the Lord and a second angel, both of whom were standing.

The second, which I saw, was upon the left hand of my Lord. I asked who this was. My conductor said to me; 'WORSHIP him; for this is the angel of the HOLY SPIRIT, who speaks by thee and other saints.'

Then the eyes of my soul being opened, I beheld a great glory; but immediately became incapable of seeing, as well the angel, who was with me, as all the angels, whom I had before seen worshipping my Lord.

Nevertheless I perceived, that the saints with great strength beheld that glory.

MY LORD now approached me and THE ANGEL OF THE SPIRIT, and said, 'Behold it has been permitted thee to see God, and on thy account strength has been given to the angel, who is with thee.'

Then I saw that my Lord worshipped and the angel of the Holy Spirit, and that both of them together glorified God.

When immediately all the saints *approached,* and WORSHIPPED.

All the saints and angels approached and worshipped, and all the angels glorified." (Ascensio Isaiæ, pp. 174. 128, 129.)

In another part of the same work, where Isaiah and the other prophets are represented as hearing "the voice of the Holy Spirit," it is added (ch. vi. verses 8, 9.)

"And immediately when they heard it, they all WORSHIPPED THE VOICE OF THE HOLY SPIRIT, all worshipped upon their knees, and glorified the God of righteousness, the exalted One, who exists in the world above, him, who dwells on high, the Holy One, him, who resides in the saints;

GIVING GLORY TO HIM, because he who had thus graciously granted an entrance to another world, had graciously granted it to man."

On the preceding passages the learned editor of the Ascension of Isaiah remarks, with equal force and truth, that "should not even these extracts satisfy those, who, in support of a favourite hypothesis, advance every thing but retract nothing, proof still more convincing may be adduced; for the Son and the Holy Spirit are distinctly recognised as objects of adoration in heaven jointly with the Father. In the sixth heaven, it is said, that "*all* INVOKED *the first, the* FATHER, *and his Beloved,* THE CHRIST, *and* THE HOLY SPIRIT, *with united voice.*" (Ibid. pp. 125. 174.)

Stronger and more decisive testimony than this it is impossible to adduce for the fact, that the first Christians did adore the Lord Jesus Christ and the Holy Spirit, as well as God the Father.

12. Primi Ezræ Libri, qui apud Vulgatam appellatur quartus, Versio Æthiopica, nunc primum in medio prolata, et Latine Angliceque reddita a Ricardo LAURENCE, LL. D. &c. &c. Oxoniæ, 1820. 8vo.

The first book of Esra or Esdras, as it is termed in the Ethiopic Version, forms the second book of Esdras in the Apocrypha usually annexed to the larger editions of the English Bible. A notice of its contents will be found in Vol. IV. Part I. Chap. VIII. § II. Dr. (now Archbishop) Laurence has the honour of being the first editor of the Ethiopic Version. The Latin Version, which accompanies it, is partly original, and in part taken from the Latin Vulgate, where this could be employed. To the Ethiopic Version are subjoined a collation of it with the Latin Vulgate, and a new English translation: the volume terminates with an elaborate critical disquisition on the author of this book, the time when he lived, the character and value of the Ethiopic, Arabic, and Latin Versions, and the use to be made of the book in a theological point of view.

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ii. *Apocryphal Books of the New Testament.*

1. Codex Apocryphus Novi Testamenti, collectus, castigatus, testimoniisque, censuris, et animadversionibus illustratus, à Joanne Alberto FABRICIO. Partes I. et II. Hamburgi, 1703, 2 vols. 8vo.; 1719, 2 vols. 8vo. Pars III. Hamburgi, 1743. 8vo.

A curious collection of Apocryphal pieces, which is not very often to be met with complete. The learned Mr. Jones made great use of it, and, in fact, translated the greater

part of it in his elaborate work on the Canons of the New Testament, which is noticed in page 129 of this Appendix.

2. Auctarium Codicis Apocryphi N. T. Fabriciani, continens plura inedita, alia ad fidem cod. MSS. emendatius expressa. Congessit, disposuit, edidit, Andreas BIRCH. Fasciculus primus. Havniæ, 1804. 8vo.

3. Acta S. Thomæ Apostoli. Ex Codd. Paris. primum edidit, et adnotationibus illustravit J. C. THILO. Præmissa est Notitia uberior novæ Codicis Apocryphi Fabriciani Editionis. Lipsiæ, 1823. 8vo.

4. The Apocryphal New Testament: being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its Compilers. Translated and collected into one volume, with Prefaces and Tables, and various Notes and References. [By William HONE.] London, 1820. 8vo. 1821. Second Edition, 8vo.

See an Analysis of this publication, with remarks, in Vol. I. Appendix, No. I. Sect. II. pp. 500, *et seq.*

II. Sacred Philology;

Or, the Criticism and Interpretation of the Scriptures.

*** *As the Authors, who have treated on* PARTICULAR *branches of Sacred Criticism and Interpretation are cited, and the titles of their works are specified in the course of this work, under the several heads to which they properly belong, the present notice is* designedly *restricted to the Principal Writers, who have treated* GENERALLY *on these topics.*

1. *Treatises on the Canon of Scripture, and on Apocryphal Books.*

1. A Scholastical History of the Canon of the Holy Scripture: or the certain and indubitable Books thereof, as they are received in the Church of England. By John COSIN, D. D. Bishop of Durham. London, 1657. 4to. Second edit. 1672. 4to.

2. Dissertation Préliminaire, ou Prolégomènes sur la Bible. Par Louis Ellies DU PIN. Amsterdam, 1701. 2 tomes, 4to.

2.* A Complete History of the Canon and Writers of the Books of the Old and New Testament. By L. E. DU PIN. Done into English from the French original. London, 1699–1700. 2 vols. folio.

3. Aug. Herm. FRANCKII Manuductio ad Lectionem Scripturæ Sacræ. Halæ, 1693, 1704, &c. 8vo.

This well-known and very useful little work was translated into English by Mr. Jacques, and entitled, "A Guide to the Reading and Study of the Holy Scriptures." London, 1813. 8vo., afterwards reprinted in 12mo.

4. Traité Historique du Canon des Livres de la Saint Ecriture, depuis leur premier publication jusqu'au Concile du Trent. Par Jean MARTIANAY. Paris, 1703. 12mo.

5. Bibliotheca Sacra: sivè Diatribe de Librorum Novi Testamenti Canone. Quâ primæ Sacrorum N. T. Librorum Collectionis Historiam

ex antiquitatibus ecclesiasticis depromit, atque Canonem nunc vulgò receptum continere vetustissimam et genuinam illorum Recensionem ostendit, Johannes Ens. Amstelædami, 1710. 12mo.

6. Gerardi van Maestricht Commentatio de Canone Scripturæ ecclesiastico, secundum seriem sæculorum post Christum natum. Bremæ, 1722. 8vo. Jenæ, 8vo.

7. A New and Full Method of settling the Canonical Authority of the New Testament. By the Rev. Jeremiah Jones. Oxford, 1798. 3 vols. 8vo.

The first edition of this elaborate work appeared in 1726, two years after the death of its learned author (a dissenting minister), who died at the early age of 31. He had previously published "A Vindication of the former part of St. Matthew's Gospel, from Mr. Whiston's Charge of Dislocations;" in which he successfully proved that our present Greek copies of that Gospel are in the same order in which they were originally written by the evangelist. "In drawing up these works he took care to consult and examine the originals, instead of satisfying himself with the quotations of other learned men. They remain as monuments of his learning, ingenuity, and indefatigable industry, and would have done credit to the assiduity and ability of a literary man of sixty. They were become very scarce, and bore a high price, when, with the liberality and zeal which reflects honour on them, the conductors of the Clarendon Press republished them at Oxford. Mr. Jones, observes Dr. Maltby, has brought together, with uncommon diligence, the external evidence for the authenticity and genuineness of the canonical books; and he has, with equal ability and fairness, stated his reasons for deciding against the authority of the apocryphal." (Chalmers's Biographical Dictionary, vol. xix. p. 95.)

8. The Credibility of the Gospel History; or, the Facts occasionally mentioned in the New Testament, confirmed by Passages of Ancient Authors, who were contemporary with our Saviour, or his Apostles, or lived near their time. By Nathaniel Lardner, D.D. London, Part I. 1727. 2 vols. 8vo. Part II. 1733–1755. 12 vols. 8vo. Also in the 8vo. Edition of his Collective Works, vols. 1 to 5: and in vols. 1 and 2 of the 4to. Edition.

The publication of Dr. Lardner's Credibility was received with every mark of respect and gratitude, both by members of the Church of England and Dissenters, and its reputation gradually extended into foreign countries. How deeply the present work is indebted to his laborious and accurate investigations our multiplied references will amply attest. "It is indeed an invaluable performance, and hath rendered the most essential service to the cause of Christianity. Whoever peruses this work, will find it replete with admirable instruction, sound learning, and just and candid criticism." (Dr. Kippis's Life of Dr. Lardner, Works, vol. v. p. vi. 4to. edit.) The Abbé Labouderie, in his historical notice of father Colonia (see below) justly pronounces the Credibility to be a magnificent apology for Christianity, and a chef-d'œuvre of learning and criticism.

9. A Supplement to the Second Part of the Credibility of the Gospel History, containing a History of the Apostles and Evangelists, Writers of the New Testament, with Remarks and Observations upon every Book of the New Testament. By Nathaniel Lardner, D.D. London, 1756, 1757. 3 vols. 8vo.

This history forms the sixth volume of the 8vo. (the third volume of the 4to.) edition of Dr. Lardner's Works, and also the second volume of Bishop Watson's Collection of Tracts; it "is an admirable introduction to the New Testament," — and "a storehouse of literary information collected with equal industry and fidelity." (Bishop Marsh.)

10. La Religion Chrétienne, autorisée par le Témoignage des Anciens Auteurs Païens. Par le père Dominique de Colonia. Lyon, 1718. 2 tomes 12mo. — Seconde Edition, revue et précédée d'une Notice Historique par M. l'Abbé Labouderie. Paris, 1826. 8vo.

This treatise, though published nine years before Dr. Lardner commenced his admirable work on the Credibility of the Gospel History, does not appear to have been known to him. The subjects discussed by Colonia are comprised in the third volume of Dr. Lardner's works, from page 594 to the end, and in the fourth volume, from page 3 to page 480 of the quarto edition published at London in 1815. Father Colonia has collected together numerous important facts; which he has illustrated with many valuable remarks;

though he has not always followed strict chronological order in the arrangement of his materials. His chapter on Mohammed is full of errors and ridiculous declamations. Notwithstanding all its defects, his work may be read with pleasure, even after a perusal of Dr. Lardner's volumes on the Credibility of the Gospel History; the whole of which the Abbé Labouderie has announced his intention of translating into French.

11. Historia Canonis Sacrique Textûs Novi Fœderis, a Joanne Millio in Prolegomenis ad Novum Testamentum tradita, cum Adnotationibus Danielis SALTHENII. Regiomonti, 1733. 8vo.

12. Ferdinandi STOSCH Tractatus Theologicus de Epistolis Apostolorum Idiographis; quo Apostolis, non per Amanuenses, sed sua manû Epistolas suas scripsisse, luculenter demonstratur. Guelpherbyti, 1751. 8vo.

13. Ferdinandi STOSCH ΑΠΟΣΤΟΛΙΚΟΝ ΟΛΟΚΛΗΡΟΝ; hoc est, Tractatus Theologicus de Epistolis Apostolorum non deperditis: quo nullam ex Epistolis ab Apostolis Jesu Christi exaratis periisse demonstratur. Groningæ, 1753. 8vo.

14. Eberhardi Henrici Danielis STOSCH Commentatio Historico-Critica de Librorum Novi Testamenti Canone. Præmissa est Dissertatio de Cura Veteris Ecclesiæ circa Libros Novi Testamenti. Francofurti ad Viadrum. 1755. 8vo.

15. Christiani Friderici SCHMIDII Historia Antiqua et Vindicatio Veteris Novique Testamenti, libris duobus comprehensi. Lipsiæ, 1775. 8vo.

An excellent treatise, in which the Canon of Scripture is most satisfactorily vindicated from the rash criticisms and assertions of Oeder, Semler, and other modern German theologians.

16. Observationes ad Illustrationem Doctrinæ de Canone Veteris Testamenti. Auctore Claudio Frees HORNEMANN. Hauniæ, 1775. 8vo.

17. Lectures on the Canon of the Old Testament; comprehending a Dissertation on the Septuagint Version. By John BLAIR, LL.D. London, 1785. 4to.

18. The Canon of the Old and New Testaments ascertained; or, the Bible complete without the Apocrypha and Unwritten Traditions. By Archibald ALEXANDER, Professor of Didactic and Polemical Theology, in the Theological Seminary at Princeton, New Jersey. Princeton, 1826. 12mo.

Professor Alexander published this very useful volume on the Canon of Scripture, as a Supplement to a Treatise on the Evidences of the Christian Religion which has been very favourably received in North America. His Treatise on the Canon is avowedly compiled from the previous labours of the most eminent critics, especially Bishop Cosins's Scholastical History of the Canon of the Old Testament, and the ample collections of the impartial and indefatigable Dr. Lardner and the learned Jeremiah Jones, whose works are noticed in the preceding page. The first part of Dr. Alexander's Treatise discusses the Canon of the Old Testament; in the second part are considered the Canon of the New Testament, and the reasons for which the Apocryphal books are deservedly rejected from the Sacred Canon. To divines and students (especially in North America) who may not have access to numerous and more costly works, this treatise is a very useful and acceptable present.

19. Censura Apocryphorum V. T. adversum Pontificios, imprimis Robertum Bellarminum: quâ, tum Divina et Canonica Sacræ Scripturæ Autoritas asseritur, solidissimæ tum variæ Quæstionès, &c. (imprimis quæ est de Duratione Monarchiæ Persicæ, et de 70 hebdomadis Danielis,) expediuntur accuratissime; Prælectionibus 250 posthumis in Academia Oxoniensi tractata, a Johanne RAINOLDO, Anglo, Academiæ Oxon. Prof. Theol. Oppenhemii, 1611. 2 vols. 4to.

This elaborate work is now rare. Dr. Rainoldes was termed by Antony à Wood, the Oxford antiquary and biographer, "a living library and a third university." He was

one of the greatest Hebrew scholars of his age (if not the greatest); and it was at his instance that King James I. assented to the proposal for a new Translation of the Bible. In the Hampton Court Conference, as well as in this work, Dr. R. strenuously opposed the reading of apocryphal lessons in the public service of the Church.

20. WETSTENII (Joh. Rod.) Dissertatio Philologico-Theologica de Historia Susannæ. Basileæ, 1691. 4to.

21. Gottlieb WERNSDORFFII Commentatio de Fide Historica Librorum Maccabeorum. Wratislaviæ, 1747. 4to.

22. An Epistolary Discourse concerning the Books of Ezra, genuine and spurious: but more particularly the second apocryphal Book under that name, and the Variations of the Arabic Copy from the Latin. Together with a new Version of the Fifth Book of Esdras, &c. By Francis LEE, M.D. London, 1722. 8vo.

23. An Essay concerning the Books commonly called Apocrypha and the public Reading of them in the Church. London, 1740. 8vo.

24. A Statement submitted to the members of the British and Foreign Bible Society, on the impropriety of circulating the Apocryphal Books indiscriminately intermingled with the Inspired Writings. By George Cornelius GORHAM, B.D. London, 1825. 8vo.

Though this tract was occasioned by a local controversy, the consideration of which does not fall within the design of this work, it is deserving of a place in the student's library, on account of the various and interesting information which it contains, relative to the literary History of the Apocrypha. The *second* edition is the best.

25. Two Letters addressed to the Rev. G. C. Gorham on some points of his Statement on the Apocryphal Books, and on some of the alleged Doctrines of the Romish Church. By Leander van Ess, D.D. With a Reply by G. C. GORHAM, B.D. London, 1826. 8vo.

These letters of Dr. van Ess were designed as a reply to the preceding publication: and his objections are answered by Mr. Gorham with singular ability, patience of research, and with a spirit of Christian candour of which there unhappily are but few instances in controversial discussions. Mr. G. has clearly established the three following facts; viz. 1. That in the antient form of the Bible, from the fourth century till the reformation, the Inspired and the Apocryphal Writings, though intermingled, were invariably distinguished from each other by the prefaces or notices of interpolation connected with each book. 2. That, subsequently to the Reformation, a new form was introduced, and these scripture barriers were removed; at first, cautiously and rarely; then, after the decree of the council of Trent, more freely and frequently; and at last, under papal sanction, boldly and almost universally; and 3. That this change of form was intended to advance the credit of the Apocryphal Books, and to obtain for them the estimation of inspired writings by removing these impediments to the acknowledgment of their canonicity.

26. An Inquiry into the Truth and Use of the Book of Enoch, as to its Prophecies, Visions, and Accounts of Fallen Angels. By John OVERTON. London, 1822. 8vo.

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2. *Introductions to the Study of the Scriptures.*

i. *General Introductions to the entire Bible.*

1. Dissertations, qui peuvent servir de Prolégomènes de l'Ecriture Sainte, revues, corrigées, considerablement augmentées, et mises dans un ordre méthodique. Par Augustin CALMET. Paris, 1720. 3 tomes 4to.

This publication contains the various Dissertations, prefixed by the learned father Calmet to the different books of Scripture, and published in his commentary, with numerous corrections and additions. *Eighteen* new Dissertations have been added; and the whole has been arranged in a new and commodious order, in order to render these disquisitions what the author designed they should be, — Prolegomena to the Bible. Many important topics are here treated at considerable length. Vol. I. contains the Dissertations relating to the scriptures generally, and to the History, Discipline, Customs, and Opinions of the Jews.

Vol. II. comprises Prefaces to the several books of the Old Testament, both canonical and apocryphal. Vol. III. contains similar prefaces to the different books of the New Testament, and thirty-one Dissertations on various subjects.

2. Antiquities, Sacred and Profane: or a Collection of Critical Dissertations on the Old and New Testament, translated from the French of Don Augustin Calmet, by N. TINDAL. London, 1727, 4to.

This book was never completed. It originally appeared in numbers, and comprises select dissertations on the Poetry and Music of the Hebrews, their History and Chronology, Money and Coins, &c. &c., translated from the preceding French work of Calmet.

3. Introduzione alla Sacra Scrittura, che comprende le Prenozioni più importante relative ai Testi Originali e alle loro Versioni, del Professore G. Bernardo DE-ROSSI. Parma, 1817. 8vo.

4. Prolegomena in Scripturam Sacram. Auctore Car. Frid. HOUBIGANT. Parisiis, 1746. 4to.

5. Sebaldi RAVII Exercitationes Philologicæ in C. F. Hubigantii Prolegomena in Scripturam Sacram. Lugduni Batavorum, 1785. 4to.

"The principles of Houbigant, who carried his conjectures beyond all bounds, have been very ably combated" in this work. (Bp. Marsh.)

6. Johannis Henrici Danielis MOLDENHAWERI Introductio in omnes Libros Canonicos, cum Veteris, tum Novi Fœderis, ut et eos qui Apocryphi dicuntur, cum Appendice, quæ tradit Acta Apostoli Pauli chronologice digesta. 8vo. Regiomonti, 1744.

Few treatises, professing to be Introductions to the Bible, are more useful than this work of Professor Moldenhawer's. Having briefly shown the canonical authority of the Bible, and noticed its various divisions, he treats of each book in its order, showing its author, time of writing, argument, scope, chronology, and division. He carefully points out those passages which are more particularly worthy of consideration, or more difficult; and under each book of the Old Testament he specifies the types and prophecies of Jesus Christ, and the citations from each book in the New Testament. The author has derived much assistance from the labours of Moldenhawer in the fourth volume of this work.

7. A Scripture Help, designed to assist in reading the Bible profitably, by the Rev. Edward BICKERSTETH. London, 1806. 18mo. Tenth edition. London, 1823. 12mo. and 8vo.

This work is professedly a practical introduction to the reading of the Scriptures. The sale of upwards of 15,000 copies of the large editions, and of more than 100,000 copies of the 18mo. abridgment, sufficiently attest the high estimation in which this manual is deservedly held.

8. The Sacred Interpreter: or a Practical Introduction towards a beneficial reading and thorough understanding of the Holy Bible. By David COLLYER. 8vo. 2 vols. London, 1746. Carlisle, 2 vols. 8vo. 1796. Oxford, 1815. 2 vols. 8vo.

"The author of this work lived in the former part of the last century; it not only went through several editions in England, but in 1750 was translated into German. It is calculated for readers in general, and it is a good popular preparation for the study of the Holy Scriptures." (Bishop Marsh.)

9. A General Introduction to the Study of the Hebrew Scriptures, with a Critical History of the Greek and Latin Versions of the Samaritan Pentateuch, and of the Chaldee Paraphrases. By the Rev. George HAMILTON, M.A. 8vo. Dublin, 1814.

The origin and antiquity of the Hebrew language and characters, vowel points, various readings, and the question relative to the integrity of the present text, together with an account of the rabbinical notes on the Old Testament, are the topics principally discussed in this small volume; and to these succeed a notice of the different versions and paraphrases mentioned in the title. "Its general execution is highly creditable to the author's industry and judgment; and we cheerfully recommend it to that class of students for whose use it was chiefly designed." (Eclectic Review, (N. S.) vol. i. p. 503.)

10. A Compendious Introduction to the Study of the Bible. By Thomas Hartwell HORNE, M.A. Illustrated with Maps and other En-

gravings. London, 1827. 12mo. Second Edition, 1827. 12mo. Boston, (Massachusetts) 1827. 12mo.

This little manual is an analysis or abridgment of the present work, undertaken by the author in consequence of requests long since communicated to him, and frequently repeated, that he would prepare such an epitome, as an assistant to the studies of those who may already possess the present larger Introduction. At the same time this abridgment has been so arranged as to form a comprehensive Guide to the study of the Bible adapted to General Readers. In preparing this Manual for the press, the order of the present larger Introduction has generally been followed: the Parts and Books, into which it is divided, corresponding with the volumes and parts of volumes in this work. Those bibliographical, critical, and other details only have been omitted, which either would not admit of abridgment, or which would be uninteresting to the generality of English readers. The repeated and unprincipled attempts made to pirate the present larger Introduction to the Critical Study and Knowledge of the Holy Scriptures, will perhaps justify him in the estimation of *candid readers* for thus describing his own publication.

The North-American reprint is very neatly executed.

11. Apparatus Biblicus: or an Introduction to the Holy Scriptures in three books. 1. Of the original and antiquity of the Jews. 2. Of the canon, authors, original texts, versions, editions, and interpretations of Scripture. 3. Of the false gods, &c. mentioned in the Scriptures. From the French of Père Lamy. With Engravings. London, 1728. 2 vols. 8vo. 2d edit.

12. Clavis Bibliorum. The Key of the Bible, unlocking the richest Treasures of the Holy Scriptures. Whereby the Order, Names, Times, Penmen, Occasion, Scope, and Principal Parts, containing the Subject Matter of the Books of Old and New Testament, are familiarly and briefly opened: for the help of the weakest capacity in the understanding of the whole Bible. Wherein the Scripture Songs, dispersed here and there in the Old and New Testament, are metrically translated out of the Hebrew, and analytically explained. By Francis Roberts, D.D. Third Edition. London, 1665. folio.

The popularity of this work, which contains a comprehensive digest of the most valuable observations of the earlier biblical critics, caused it to pass through several editions between the middle and latter part of the seventeenth century, principally in folio; though copies are sometimes to be met with in two volumes 8vo. The fourth volume of this work is indebted to Dr. Roberts's Clavis Bibliorum for many useful remarks. His analyses of the different books of the Old and New Testament are, however, sometimes tediously minute. The third edition contains, for the first time, a metrical version of the Psalms, made immediately from the Hebrew, together with an analytical exposition of every Psalm, and a general preface to the whole book of Psalms.

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ii. *Introductions to the Study of the Old Testament in particular, including the Apocryphal Books.*

1. Introductio ad Libros Canonicos Veteris Testamenti omnes, præcognita Critica et Historica ac Auctoritatis vindicias exponens. Adornata studio D. J. Gottlob Carpzovii. Lipsiæ, 1731; 2d edit. 1741. 4to.

The reader will here find very learned disquisitions upon every book of the Old Testament, and a catalogue of the most approved writers on most of them. "Carpzov was a man of profound erudition and indefatigable industry. His work contains the principal materials, which have been afforded by his predecessors, perspicuously arranged, and augmented by his own valuable observations." (Bp. Marsh.) The third part was translated from the Latin into English, with additional notes, by Moses Marcus, a converted Jew, and published at London in 1729, in 8vo.

2. J. G. Eichhorn Einleitung ins Alte Testament.—Introduction to the Old Testament, by J. G. Eichhorn. Leipzig, 1823–24. 4 vols. 8vo. Best edition.

Professor Eichhorn succeeded the celebrated Michaelis in the Divinity Chair at Gottingen. His works are considered *classical* on the subject of Biblical Criticism. Proposals were issued, many years since, by the Rev. Dr. Lloyd, Regius Professor of Hebrew at

the University of Cambridge, for publishing by subscription a translation from the German of Professor Eichhorn's Introduction to the Study of the Old Testament. But the translation never appeared. Of this work the reader will find a copious analysis in the Monthly Review (N. S.) vol xxiii. pp. 481–497. Eichhorn is one of those German Divines, who *reject* the inspiration of Moses; and he is of opinion that the great Jewish Legislator compiled his primæval history from distinct *sagas* or traditional documents. A notice of his eccentric hypothesis relative to the Apocalypse will be found in a subsequent page of this Appendix, among the commentators on the Revelation of St. John.

3. Introductio in Libros Sacros Veteris Fœderis in compendium redacta à Johanne JAHN. Viennæ, 1804. 8vo.

A most valuable treatise, to which the author of this work has been largely indebted, as his frequent references to it will abundantly show. By a decree of Pope Pius VII. dated August 26. 1822, this introduction of Jahn was put into the Index Expurgatorius, and prohibited to be read; as also were his Enchiridion Hermeneuticæ Generalis Vet. et Nov. Fœderis, and his Archæologia Biblica; both which treatises are noticed in a subsequent page of this Appendix.

4. Introduction to the Old Testament, translated from the Latin and German Works of John Jahn, Doctor of Philosophy and Theology; and Professor of Oriental Languages, &c. in the University of Vienna. By Samuel H. TURNER, D.D. Professor of Biblical Learning and the Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church in the United States of America, and the Rev. William R. WHITTINGHAM. New York, 1827. 8vo.

This truly valuable work contains an entire translation of the preceding treatise, with various improvements from the larger German work of Jahn, sometimes translated in full, and sometimes abridged, and from other works of approved character.

5. Introductio in Libros Canonicos Veteris Fœderis, usibus academicis accommodata a Fouerio ACKERMANN. Viennæ, 1825. 8vo. Price 9*s*.

This is a new and expurgated edition of Jahn's Introduction. Professor Ackermann states that he has changed the text of Jahn in very many chapters, but has retained his order and his words wherever he could. The editor introduces this work to the notice of his readers by a profession of his profound submission to the Romish church.

6. A Key to the Old Testament and the Apocrypha: or an account of their several books, their contents and authors, and of the times when they were respectively written. By Robert GRAY, D.D. [now Bishop of Bristol.] London, 1790. 8vo.

The very numerous editions which have been printed of this valuable work, attest the estimation in which it is deservedly held. It was undertaken in imitation of the late Bp. Percy's well-known and often-printed "Key to the New Testament;" but it is a much more elaborate performance. Dr. Gray has diligently consulted, and brought together a great mass of information from the writings of the fathers, the antient ecclesiastical historians, and other original authorities which are not accessible to the generality of students. Bp. Mant and Dr. D'Oyly have liberally availed themselves of Dr. G.'s researches in their commentary on the Holy Scriptures.

7. Joh. Gottfr. EICHHORN Einleitung in die Apocryphischen Schriften des Alten Testaments. Leipzig, 1795. 8vo.

8. Geo. Joannis HENKII Introductio ad Libros Apocryphos Veteris Testamenti. Halæ, 1718. 4to.

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iii. *Introductions to the Study of the New Testament, in particular.*

1. An Introduction to the reading of the New Testament, by M. M. BEAUSOBRE and L'ENFANT. Cambridge, 1779, 1788, 1806, 1816, 1819, 8vo.

This was originally a preface to the French version of the New Testament published by M. M. Beausobre and l'Enfant at Amsterdam in 1718. It has been several times

printed, and is also to be found in the third volume of the Theological Tracts collected by Bishop Watson.

2. Commentatio Critica ad Libros N. T. in genere; cum præfatione J. Gottlob Carpzovii. Accurante J. W. Rumpæo. Lipsiæ, 1757. 4to. 2d edit.

Critical questions of great variety and importance are here briefly but satisfactorily discussed by a reference to the writers of the greatest credit who have treated on each of them.

3. Jo. Gottfr. Eichhorn Einleitung ins Neue Testament.—Introduction to the New Testament. Leipzig, 1804–15. 3 vols. 8vo.

The first volume of this work is analysed in the Critical Review, Series III. vol. x. for 1807, pp. 449–465.

4. An Introduction to the Writings of the New Testament by Dr. John Leonard Hug, Professor of Theology in the University of Freyburgh, in Brisgau, &c. Translated from the original German by the Rev. Daniel Guildford Wait, LL.D. London, 1827. 2 vols. 8vo.

Professor Hug (who is in communion with the Church of Rome) may be considered as the principal and most learned writer of that class, which has opposed itself to the scepticism and fanciful theories of some modern German Divines. His Introduction has long been held in the highest estimation on the Continent for the variety and importance of his critical researches on the New Testament. British students of sacred literature are under great obligations to Dr. Wait for presenting them with Dr. Hug's treatise in an English dress. The translator has enriched the second volume of the work with many valuable notes; and has prefixed to the first volume a copious preface, containing an epitome of Dr. Bertholdt's Introduction to the New Testament, in which many important topics of sacred criticism are discussed.

5. An Introduction to the New Testament, by John David Michaelis, late Professor in the University of Gottingen. Translated from the fourth edition of the German by Herbert Marsh, D.D. 8vo. 6 vols. Cambridge, 1802. 3d edit. 1818.

The first edition of Michaelis's inestimable work was published in Germany in 1750, and translated into English in 1761. 4to.; its value is very materially enhanced by the notes of Bishop Marsh (which unfortunately extend to part of the work only), who has further added a Dissertation on the Origin and Composition of the three first Gospels. See an ample critique on this work in the British Critic, (O. S.) vol. iii. p. 601–608. and vol. iv. pp. 46–54. 170–176.

6. Introduction au Nouveau Testament, par J. D. *Michaelis*; quatrième edition, traduite sur la troisième de Herbert Marsh, evêque de Peterborough, avec une partie de ses notes, et des notes nouvelles, par J. J. Cheneviere, pasteur et professeur en theologie à Genève. 4 tomes, 8vo. Genève, 1822.

7. Essai d'une Introduction Critique au Nouveau Testament, par J. E. Cellérier, fils. Genève, 1823. 8vo.

Partly a translation, and partly an analysis of Professor Hug's German Introduction to the writings of the New Testament. Though a distinct publication, M. Cellérier's volume may be considered as a necessary supplement to the French translation of Michaelis. It can, however, be of no use to British students, after Dr. Wait's translation of Hug's *entire* work into the English language.

8. Georgii Pritii Introductio ad Lectionem Novi Testamenti, in quâ quæ ad rem criticam, historiam, chronologiam, et geographiam pertinent, breviter et perspicuè exponuntur. 1st edit. Lipsiæ, 1704. 12mo. 4th edit. by Hoffman, in 1737, 8vo. and reprinted with corrections, in a large octavo volume, in 1764.

"The service rendered by Carpzov to the Old Testament was performed by Pritius for the New. The improvements of his editor, Hoffman, on the original, are so considerable, that whoever purchases the Introduction of Pritius (*and it deserves to be purchased by every student in divinity*) must be careful in regard to the date of the title-page." (Bishop Marsh.)

9. An Introduction to the Study and Knowledge of the New Testament. By Edward HARWOOD, D.D. London, 1767–1771. 2 vols. 8vo.

The learned author designed a third volume, which was to embrace the chief critical questions respecting the New Testament. This work "contains a collection of dissertations, relative partly to the characters of the sacred writers, partly to the Jewish History and Customs, and to such part of heathen antiquities as have reference to the New Testament. As these dissertations display great erudition, and contain much information illustrative of the New Testament, Dr. Harwood's Introduction is certainly to be recommended to the Theological Student." (Bishop Marsh.) Another experienced divinity tutor (the late Rev. Dr. Williams) has also justly remarked that this work may be read with advantage, making allowance for the author's theological sentiments, (Christian Preacher, p. 417.) which were Arian. The writer of these pages has derived many useful illustrations from Dr. Harwood's labours in the third volume of this work. The value of Dr. H.'s Introduction would not have been diminished, if he had acknowledged his obligations to the preceding work of Pritius, to which he has been very considerably indebted.

10. A Key to the New Testament, giving an Account of the several Books, their Contents, their Authors, and of the Times, Places, and Occasions, on which they were respectively written. [By Thomas PERCY, D. D. Bishop of Dromore.] Third and best Edition. London, 1779, 12mo.

The multiplied editions of this valuable little manual attest the high esteem in which it is deservedly held, as a guide for younger students.

11. Antonii BLOCH Chronotaxis Scriptorum Divi Pauli. Flensburgi et Lipsiæ, 1782. 8vo.

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3. *Treatises on the Sacred Text, its Style, Idiom, and Versions.*

i. *Treatises on Sacred Criticism generally, and on the Style and Idiom of the Scriptures.*

1. Pentateuchi Hebræo-Samaritani Præstantia in illustrando et emendando Textu Masorethico ostensa. Auctore Alexio à S. AQUILINO. Heidelbergæ, 1784. 8vo.

2. The Sacred Classics Defended and Illustrated, by Anthony BLACKWALL. London, 1727–31. 2 vols. 8vo.

Blackwall was a strenuous advocate for the purity of the Greek style of the New Testament, which he vindicates in his first volume. The second volume, which is the most valuable, contains many excellent observations on the division of the New Testament into chapters and verses, and also on various readings. This work was translated into Latin by Christopher Woll, and published at Leipsic, in 1736. 4to.

3. De Paronomasia, finitimisque ei Figuris Paulo Apostolo frequentatis, Dissertatio Rhetorico-Exegetica. Scripsit Julius Fridericus BÖTTCHER, Lipsiæ, 1824. 8vo.

4. Jo. Theoph. BUSLAV Dissertatio Historico-Critico-Exegetica de Lingua Originali Evangelii secundum Matthæum. Vratislaviæ, 1826. 8vo.

5. Horæ Biblicæ; being a connected Series of Miscellaneous Notes on the original text, early Versions, and Printed Editions of the Old and New Testament. By Charles BUTLER, Esq. Oxford and London, 1799. 8vo.

The first edition of this judicious manual of Biblical Criticism was privately printed in 1797, for the author's friends. It has since been repeatedly printed in royal 8vo. with an additional volume treating on the books accounted sacred by the Mohammedans, Hindoos, Parsees, Chinese, and Scandinavians. In 1810 M. Boulard published a French translation of this work from the edition printed at Oxford, in 1799.

6. Joh. Gottlob CARPZOVII Critica Sacra Veteris Testamenti. Lipsiæ, 1738. 4to.

This elaborate work consists of three parts, treating 1. On the Divine Origin, Authenticity, Divisions, and original Language of the Old Testament, the Masora, Keri, and Ketib, and the principal MSS. and Editions of the Hebrew Scriptures; — 2. On the different Versions of the Old Testament, ancient and modern; and 3. A Vindication of the Hebrew Scriptures against the rude Attacks of Mr. Whiston, in his Essay towards restoring the true Text of the Old Testament. Carpzov adheres to the high notions which in his time continued to prevail, concerning the integrity of the Hebrew Text: but (Bp. Marsh remarks) "if proper allowance be made on this account, it will be found to be a very useful work, and replete with information on the subject of Hebrew criticism." (Lectures on Divinity, part ii. p. 133.)

7. An Inquiry into the Books of the New Testament. By John Cook, D. D. London, 1821. 8vo.

For an Analysis of this masterly treatise on Sacred Criticism, see the Eclectic Review N. S. vol. xvii. pp. 310–324.

8. J. A. Dathii Opuscula ad Interpretationem et Crisin Veteris Testamenti. Edidit E. F. C. Rosenmüller. Lipsiæ, 1796. 8vo.

9. Compendio di Critica Sacra, dei Difetti e delle Emendazioni del Sacro Testo, e Piano d'una Nuova Edizione del Dottore G. Bernardo De-Rossi. Parma, 1811.

In this little tract, Professor De Rossi has given a very concise but interesting sketch of the state of the Text of the Hebrew Scriptures, from the earliest period to our own time; and he has subjoined an outline of his plan for a new edition of the Hebrew Bible, with select various readings.

10. Edwards (Thomæ) Duæ Dissertationes: In priore quarum probatur, Variantes Lectiones et Menda, quæ in Sacram Scripturam irrepserunt, non labefactare ejus Auctoritatem, in rebus quæ ad fidem et mores pertinent: In posteriore vero, Prædestinationem Paulinam ad Gentilium vocationem totam spectare. Cantabrigiæ, 1768. 8vo.

11. Fabricy (Gabriel) Des Titres Primitifs de la Révélation; ou Considérations Critiques sur la Pureté et l'Intégrité du Texte Originale des Livres Saints de l'Ancien Testament. Rome, 1772. 2 parts 8vo.

This work contains much curious learning, urged with a considerable degree of ingenuity, in favour of the Masoretic system.

12. Nicolai Fulleri Miscellanea Sacra, cum Apologia contra V. Cl. Johannem Drusium. Lugd. Bat. 1622. 8vo. edit. opt. Also in the last volume of the Critici Sacri.

13. Institutes of Biblical Criticism, or Heads of the Course of Lectures on that subject, read in the University and King's College of Aberdeen. By Alexander Gerard, D. D. Edinburgh, 1808. 8vo.

"Of *general* and *elementary* treatises," on sacred criticism, "there is none which is more to be recommended, either for perspicuity or correctness, than the Institutes of Biblical Criticism, published by Dr. Gerard, Professor of Divinity at Aberdeen." (Bp. Marsh.)

14. Gulielmi Gesenii de Pentateuchi Samaritani Origine, Indole, et Auctoritate, Commentatio Philologico-critica. Halæ, 1815. 4to.

In the North-American Review, vol. xxii. pp. 274–317, there is an elaborate digest, drawn up from this dissertation and from other philological works of Professor Gesenius, of almost every thing that is known concerning the Samaritans and the Samaritan Pentateuch.

15. Gulielmi Gesenii Anecdota Oxoniensia, Tomus Primus. Lipsiæ, 1822. 4to.

This volume comprises two fasciculi, the first of which contains the Samaritan Psalms, with an Arabic version and notes: in the second fasciculus, there is a dissertation on Syriac Lexicons, with specimens of the hitherto inedited lexicons of Bar Ali and Bar Bahluli.

16. Salomonis Glassii Philologia Sacra; qua totius S. S. Veteris et Novi Testamenti Scripturæ tum Stylus et Litteratura, tum Sensûs et

Genuinæ Interpretationis Ratio et Doctrina, libris quinque expenditur ac traditur. Lipsiæ, 1725. 4to. Best edition.

An "inestimable and immortal work, than which none can be more useful for the interpretation of Scripture, as it throws an uncommon degree of light upon the language and phraseology of the inspired writers." (Mosheim's Eccl. Hist. vol. v. p. 296.) The first edition was printed at Jena in 1623, and was followed by several others at the same place, in 1643, 1663, and 1668; at Frankfort, in 1653; at Leipsic, in 1691, 1705, 1713, and at Amsterdam in 1711, all in quarto. The *first* and *second* books treat on the style and meaning of the sacred writers; the *third* and *fourth* on Sacred Grammar, and the *fifth* on Sacred Rhetoric. To the edition of 1705 and the subsequent impressions is annexed a treatise, by Glassius, on Sacred Logic, first published by Olearius at Jena in 1704. A new edition of this work was published in 8vo. at Leipsic, in 1776, 1795, 1797, by the Professors Dathe and Bauer, intitled *Salomonis Glassii Philologia Sacra his Temporibus accommodata.* The *first* volume, in two parts, edited by Dathe, contains the treatises *de Grammatica et Rhetorica Sacra*, which are materially improved without debasing Glassius's pious and learned expositions of Scripture by his own speculations. The *second* volume, edited by Prof. Bauer of Altorf, contains the *Critica Sacra.* Glassius had adopted Buxtorf's high notions concerning the integrity of the Hebrew text, which are properly modified in Bauer's revision of the work. The *third* volume contains Glassius's second book, which treats on the interpretation of Scripture: as it is frequently to be met with in a detached form, it is noticed in a subsequent page of this Appendix, among the works on that branch of sacred philology.

17. Thèse Critique sur la Langue Originale de l'Evangile selon Saint Matthieu, soutenu devant la Faculté Protestante de Montauban. Par Charles Grawitz, de Paris, 1827. 8vo.

In this small tract, the author ingeniously contends for the Hebrew original of St. Matthew's gospel.

18. Humphredi Hody de Bibliorum Textibus Originalibus, Versionibus Græcis, et Latinâ Vulgata Libri Quatuor. Oxonii, 1704. folio.

"This is *the classical* work on the Septuagint." (Bp. Marsh.) The first book contains Dr. Hody's dissertation, with improvements, against Aristeas's History, which he had before published in 1685 in opposition to Isaac Vossius's *Dissertationes de Septuaginta Interpretibus, eorumque Tralatione et Chronologiâ:* in which the latter ascribed more authority to the Greek Version than to the Original itself. In the second book the author treats of the true authors of the Septuagint Version, — of the time when, and the reasons why it was undertaken — and of the manner in which it was performed. The third book contains a history of the original Hebrew text of the Septuagint, and of the Vulgate Latin Version, showing the authority of each in different ages, and that the Hebrew text has always been most esteemed and valued. In the fourth and last book he gives an account of the Greek Versions of Symmachus, Aquila, and Theodotion, and of Origen's Hexapla, and other antient editions; to which are subjoined lists of the books of the Bible at different times, which exhibit a concise but full and clear view of the canon of Scripture.

19. The Connexion between the Sacred Writings and the Literature of Jewish and Heathen authors, particularly that of the Classical Ages, illustrated; principally with a view to evidence in confirmation of the truth of Revealed Religion. By Robert Gray D. D. [now Bishop of Bristol.] London, 1819, in two volumes, 8vo.

The first edition of this valuable work, which is indispensably necessary to the biblical student who cannot command access to *all* the classic authors, appeared in one volume 8vo. in 1817. A multitude of passages of Scripture is illustrated, and their truth confirmed. Classical literature is here shown to be the handmaid of sacred literature, in a style and manner which cannot fail to instruct and gratify the reader. Independently of the main object of these volumes,— the illustration of the Scriptures, — Bp. Gray's general criticisms on the classic writers are such as must commend them to the student. "The remarks" (it is truly said by an eminent critic of the present day) "are every where just, always impressed with a candid and sincere conviction of the blessing for which our gratitude to God is so eminently due, for His revealed word, whose various excellencies rise in value upon every view, which the scholar or divine can take, of what have been the best efforts of the human mind in the best days which preceded the publication of the Gospel. There is no one portion of these volumes that is not highly valuable on this account. The praise

is given which is due to the happiest fruits of human genius; but a strict eye is evermore preserved for the balance of preponderation, where the Word of Truth, enhanced by divine authority, bears the scale down, and furnishes the great thing wanting to the sage and the teacher of the heathen world. Their noblest sentiments, and their obliquities and deviations into error, are alike brought to this test, and referred to this sure standard. The concurrent lines of precept or instruction, on this comparative survey, are such as establish a sufficient ground of evidence, that all moral goodness, and all sound wisdom, are derived from one source and origin, and find their sanction in the will of Him, of whose perfections and of whose glory they are the manifest transcripts." British Critic (New Series) vol. xiii. p. 316., in which Journal the reader will find a copious and just analysis of Dr. Gray's volumes.

20. Bibliotheca Criticæ Sacræ, circa omnes fere Sacrorum Librorum difficultates, ex Patrum Veterum traditione et probatiorum interpretum collecta. Ab uno ordinis Carmelitarum Discalceatorum Religioso. (F. Cherubino a S. Joseph.) Lovanii, 1704. 4 vols. folio.

In this very prolix, but elaborate work, every possible question relative to Scripture criticism is discussed and illustrated, from the writings of the fathers and most eminent divines, principally of the church of Rome. The last volume contains prefaces to the different books of the Old and New Testament, exhibiting the time when they were written, their language, authors, and respective authority, together with copious synopses of the contents of each book.

21. Commentatio, qua Linguæ Aramaicæ Usus ad judicanda et interpretanda Evangelia Canonica novis exemplis defenditur. Auctore Chr. Kaiser. Erlangæ, 1823. 4to.

22. The State of the Printed Hebrew Text of the Old Testament considered. By Benjamin Kennicott. M. A. Oxford, 1753–1759. 2 vols. 8vo.

These dissertations preceded Dr. Kennicott's celebrated collation of Hebrew MSS. and his edition of the Hebrew Bible, which is noticed in p. 7. of this Appendix. The first dissertation, in two parts, contains a comparison of 1 Chron. xi. with 2 Sam. v. and xxiii., and observations on seventy Hebrew MSS. with an extract of mistakes and various readings. In the second, the Samaritan copy of the Pentateuch is vindicated; the printed copies of the Chaldee Paraphrase are proved to be corrupted; the sentiments of the Jews on the Hebrew text are ascertained; an account is given of all the Hebrew MSS. known to be extant; and also a particular catalogue of one hundred Hebrew MSS. preserved in the public libraries at Oxford, Cambridge, and the British Museum. Dr. Kennicott's first dissertation was translated into Latin by M. Teller, in 2 vols. 8vo. Lipsiæ, 1756.

23. Benj. Kennicotti Dissertatio Generalis in Vetus Testamentum Hebraicum. Curavit P. J. Bruns. Brunsvici, 1783. 8vo.

A neat reprint of Dr. Kennicott's Dissertatio Generalis, annexed to vol. ii. of his edition of the Hebrew Bible, noticed in p. 7. of this Appendix.

24. Ignatii Koegler Notitia S. S. Bibliorum Judæorum in Imperio Sinensi. Editio altera. Edidit C. Th. de Murr. Halæ, 1806. 8vo.

25. Joannis Lanigan S. Th. D. et in Academia Ticinensi Professoris, Institutionum Biblicarum Pars prima. Pavia, (1794) 8vo.

The second part of this work has never appeared; nor has the writer of these pages been able to obtain the *sight* even of a copy of the first portion. He has been informed that it was suppressed in Italy. A short Analysis of the first part is given in the Monthly Review (N. S.) vol. xxii. pp. 552–554.; where it is said (p. 555.) that "this volume contains a large portion of text matter, well arranged, and accompanied with many learned notes selected from the best critics of the present age, together with a considerable number of just remarks from the author's own pen."

26. Joannis Leusdenii Philologus Ebræus, continens Quæstiones Ebraicas quæ circa Vetus Testamentum Ebræum fere moveri solent. Ultrajecti, 1656, 1672, 1695. 4to. Amstelædami, 1686. 4to.

27. Joannis Leusdenii Philologus, Ebræo-Mixtus, una cum spicilegio philologico, continente decem quæstionum et positionum præcipuè

Philologico-Ebraicarum et Judaicarum centurias. Ultrajecti, 1663, 1682, 1699. 4to.

Besides discussing critical questions, this volume of the laborious philologer Leusden treats very copiously on Jewish rites and antiquities.

28. Johannis Leusdenii Philologus Ebræo-Græcus generalis, continens quæstiones Ebræo-Græcas, quæ circa Novum Testamentum fere moveri solent. Ultrajecti, 1670, 1685, 1695, 4to.

Various questions relative to the original language of the New Testament, its editions, versions, divisions, &c. are concisely illustrated in this volume. All the three preceding volumes of Leusden are valuable, and may frequently be obtained at a low price.

29. Johannis Leusdenii de Dialectis N. T., singulatim de ejus Hebraismis, Libellus singularis iterum editus ab Joh. Frider. Fischero. Accessit Joh. Vorstii Commentariolus de Adagiis N. T. Hebraicis. Lipsiæ, 1792. 8vo.

This publication contains a reprint of Leusden's critical disquisitions on the Hebraisms of the New Testament. They are enriched with very numerous philological observations of the learned John Frederick Fischer, who first published them in a detached form, in 8vo. in 1754.

30. Ant. Aug. Hen. Lichtenstein Paralipomena Critica circa Textum Veteris Testamenti Codicum Hebraicorum. Helmstadii, 1799. 4to.

31. Molkenbuir (Marcellini), Problema Criticum: Sacra Scriptura Novi Testamenti in quo idiomate originaliter ab Apostolis edita fuit? Paderbornæ, 1822. 8vo.

32. Binterim (A. J.), Propempticum ad problema criticum, Sacra Scriptura Novi Testamenti in quo idiomate originaliter ab apostolis edita fuerit? A Doctore Marco Molkenbuhr nuper propositum. Moguntiæ, 1822. 8vo.

The object of Molkenbuhr's tract is, to revive the absurd and long since exploded hypothesis, announced in the former part of the last century by father Hardouin, viz. That the Greek Testament was a translation from the Latin Vulgate. Molkenbuhr has been most satisfactorily refuted by Binterim, and with equal learning and ability.

33. Morini (Joannis) Exercitationes Biblicæ, de Hebræi Græcique Textûs Sinceritate, germana LXXII. Interpretum Translatione dignoscenda, illius cum Vulgatâ conciliatione, et juxta Judæos divinâ integritate, totiusque Rabbinicæ Antiquitatis et operis Masbrethici æra, explicatione et censurâ. Parisiis, 1633. 4to.

34. Morini (Joannis) Exercitationes Ecclesiasticæ in utramque Samaritanorum Pentateuchum. Parisiis, 1631. 4to.

35. Simeonis de Muis Assertio Veritatis Hebraicæ adversus Exercitationes Ecclesiasticas in utrumque Samaritanorum Pentateuchum Joannis Morini. Parisiis, 1631. 12mo.

36. Hottingeri (Joannis Henrici) Exercitationes Anti-Morinianæ, de Pentateucho Samaritano, ejusque αυθεντια. Tiguri, 1644.

For an account of the controversy between Morin and his antagonists, on the integrity of the Hebrew Text, &c. see Wolfius's Bibliotheca Hebraica, Part II. pp. 25. 270. and Part IV. p. 7.

37. Brevis Expositio Critices Veteris Fœderis, auctore Hermanno Muntinghe. Ediderunt B. Nieuwold et C. H. van Herwerden. Groningæ, 1827. 8vo.

An elegantly-written compendium of the most valuable observations of the most distinguished Critics who have treated on the Old Testament. Though it is a posthumous publication, the editors state that the author composed it some years before his death. It consists of four chapters, in which are discussed the original language of the Old Testament, the History of the Sacred Text, the origin of various readings, together with the

several classes into which they may be divided, the critical aids for determining various readings, and the best rules to be employed in settling them, and in correcting the sacred text.

38. The Veracity of the Evangelists Demonstrated, by a comparative View of their Histories. By the Rev. Robert NARES, A.M. F.R.S. &c. London, 1815. 1818. 2d Edit. 12mo.

39. An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament; in which the Greek Manuscripts are newly classed; the Integrity of the Authorised Text vindicated; and the Various Readings traced to their Origin. By the Rev. Frederick NOLAN. London, 1815. 8vo.

"We trust that this volume will command the attention of every scholar throughout the kingdom; and that it will find its way into the foreign universities, and be thoroughly scrutinized by the learned in them. To the Biblical Inquirer, it will present not only a new and wide field of most curious and happy research, but a mine of the most valuable information: to the classical inquirer it will be a most interesting work, as it involves so many points, both with respect to manuscripts and editions, which to him must be highly important. Of a volume, which displays so much labour in investigation, so much originality in deduction, and so much sound principle in design, we can in common justice say no less, than that, whatever be the issue of the controversy which it has, we think very seasonably, revived, it reflects honour on the age and nation in which it was produced." (British Critic, N. S. Vol. V. p. 24.) See an outline of Mr. Nolan's classification of the manuscripts of the New Testament in Part I. Chap. III. Sect. III. § 1. of this volume.

40. Critica Sacra; or a short Introduction to Hebrew Criticism. [By the Rev. Dr. Henry OWEN.] London, 1774. 8vo.

This little tract is not of common occurrence. Dr. Owen was a learned and sober critic, but no advocate for the absolute inerrancy and integrity of the Hebrew text. His book was violently attacked by Mr. Raphael Baruh in his Critica Sacra Examined. (London, 1775. 8vo.) Dr. Owen rejoined in a learned tract entitled, *Supplement to Critica Sacra*; in which the principles of that treatise are fully confirmed, and the objections of Mr. Raphael Baruh are clearly answered. London, 1775. 8vo.

41. Palæoromaica, or Historical and Philological Disquisitions: inquiring, whether the Hellenistic Style is not Latin Greek? Whether the many new words in the Elzevir edition of the Greek Testament are not formed from the Latin? And whether the Hypothesis, that the Greek Text of many manuscripts of the New Testament is a translation or re-translation from the Latin, seems not to elucidate numerous passages, to account for the different recensions, and to explain many phenomena hitherto inexplicable to the Biblical Critics? London, 1823. 8vo.

The absurd reasonings and mischievous tendency of this publication (which is noticed here to put the unwary student on his guard against it) are exposed with equal learning and ability in the British Critic for January, February, and April, 1823; in the Rev. J. J. Conybeare's "Examination of certain Arguments" contained in it (Oxford, 1823. 8vo.); in the Rev. W. G. Broughton's "Examination of the Hypothesis advanced in a recent publication, entitled "Palæoromaica." (London, 1823. 8vo.)[1]; and in the Bishop of St. David's Postscript to the second edition of his "Vindication of 1 John v. 7. from the objections of Mr. Griesbach" (London, 1823.) "The publication, entitled Palæoromaica," (this distinguished prelate has most justly said) "is a work of very extensive reading and research; and abounds with valuable quotations. But the materials are as destitute of selection, as his" [the anonymous author's] "strictures are of simplicity and candour." (Postscript, p. 196.) The hypothesis, which the author of Palæoromaica endeavours to maintain, is briefly this: — That the received text of the Greek Testament is a servile translation from a Latin original long since lost, and that this translation was made by a writer imperfectly acquainted with one or possibly with both of the languages in

[1] In reply to the Bp. of St. David's and Messrs. Conybeare and Broughton, the author of Palæoromaica in 1824 published a "supplement," containing many ingenious but desultory observations, which however do nothing towards supporting his untenable hypothesis. This publication drew forth an able "reply" from Mr. Broughton, to whom the author of Palæoromaica rejoined; and his rejoinder was satisfactorily refuted by Mr. B. in a second reply.

question. In support of this hypothesis, the anonymous writer has recourse to two sorts of proof, *direct* and *indirect*.

1. The *direct* proof he finds in the many and obvious Latinisms which he asserts to exist in almost every page of the Greek Text: but, besides these, the anonymous writer has collected many others, which he has arranged under several heads or classes, which the nature of the subject and the limits of the present notice forbid us to detail. The reader is therefore necessarily referred to pp. 29–51. of Mr. Conybeare's examination, in which the anonymous writer's errors are completely exposed.

2. The *indirect* proofs that the New Testament is a servile translation of a lost Latin original are two-fold: *first*, the existence of certain analogous cases of translation from the Latin, and particularly the Aldine edition of the Greek Simplicius; and, *secondly*, the certainty that the Latin rather than the Greek was the prevalent language of Palestine and its neighbourhood, in the age of the evangelists and apostles.

(1.) Both the Bishop of St. David's (Postscript, pp. 186. et seq.) and Mr. Conybeare (Examination, pp. 7–16.) have demonstrated that the case of the Aldine Simplicius is utterly inapplicable to the purpose for which it is adduced: and to their learned publications the reader is necessarily referred. It must suffice here to remark that the case of this Simplicius is very different from that of a book, like the New Testament, which was in the custody of the whole Christian church, — a book in which every part of the church took a deep interest, and of which every separate congregation had its copy or copies. When the Aldine Greek version of the barbarous Latin translation, made by W. de Moorbeka in the thirteenth century, was published, the Greek original was unknown, and continued to be unknown, until it was discovered a few years since by M. Peyron: whereas the Greek Text of the New Testament was *never* lost or missing.

(2.) In *full disproof* of the alleged certainty of the prevalence of the Latin language, in Palestine and its vicinity, during the apostolic age, it will be sufficient to refer to Part I. Chap. I. Sect. II. of the present volume, which contains some evidences of the general prevalence of the Greek Language that have escaped the researches of Bishop Burgess and of Mr. Conybeare: and also to the *fact*, that the old Syriac Version of the New Testament made in the close of the first, or at the beginning of the second century, contains many Greek words *untranslated*; — an incontestable proof this, of the previous existence of a Greek original. For the following additional evidences of the existence of the Greek original of the New Testament we are indebted to that learned prelate. "If," says he, "from the prevalence of the Greek language at the time of the Apostles, we extend our view to the state of the Christian church in its earliest period, we shall find increasing probabilities of a Greek original. All the Gentile churches established by the Apostles in the East were Greek churches; namely, those of Antioch, Ephesus, Galatia, Corinth, Philippi, Thessalonica," &c. Again: "The first bishops of the Church of Rome were either Greek writers or natives of Greece. — According to Tertullian, Clemens, the fellow-labourer of St. Paul, was the first bishop of Rome, whose Greek Epistle to the Corinthians is still extant. But whether Clemens or Linus was the first bishop of Rome, they were both Greek writers, though probably natives of Italy. Anencletus was a Greek, and so were the greater part of his successors to the middle of the second century. The bishops of Jerusalem, after the expulsion of the Jews by Adrian, were Greeks. From this state of the government of the primitive church, by Greek ministers, — Greeks by birth, or in their writings, — arises a high probability, that the Christian Scriptures were in Greek.

"The works" also "of the earliest fathers in the church, the contemporaries and immediate successors of the Apostles, were written in Greek. They are altogether silent, as to any *Latin* original of the New Testament. They say nothing, indeed, of a *Greek* original by name. But *their* frequent mention of παλαια αντιτυπα, without any distinction of name, can mean only *Greek* originals.

"But if we have in the Greek fathers no mention of a Greek original, we have the most express testimony of Jerome and Augustin, that the New Testament (with the exception of the Gospel of St. Matthew, which some of the fathers supposed to have been written by its author in Hebrew), was originally composed in Greek. Jerome said, that the *Greek* original of the New Testament 'was a thing not to be doubted.'"

"Of all the [Latin] MSS. of the New Testament, which had been seen by Jerome (and they must have been very numerous), the author of Palæoromaica observes, that 'the whole, perhaps, of the Gospels and Epistles might be versions *from the Greek*.' Surely this is no immaterial evidence, that Greek was the original text; and this will be more evident, if we retrace the history of the Greek text upwards from the time of Jerome. The Greek edition nearest his time was that of Athanasius. Before him, and early in the same century, Eusebius published an edition by the command of Constantine. In the *third* century, there were not less than three Greek editions by Origen, Hesychius, and Lucianus. In the *second* century, about the year 170, appeared the *Diatessaron* of Tatian, containing not the whole of the New Testament, but a harmony of the four Gospels. And

in the same century we have an express appeal of Tertullian to the *authenticum Græcum* of St. Paul, which, whether it means the *autograph* of the Apostle, or an authentic copy of it, is, of itself, a decisive proof of a Greek original. Again, in the same century, before either Tertullian or Tatian, we have, A. D. 127, the Apostolicon of Marcion, which, though not an *authenticum* Græcum, was Græcum.

"To the evidence from the Greek editions of the New Testament in the second, third, and fourth centuries, and Tertullian's testimony, we may add the language of those Greek ecclesiastical writings which were not admitted into the sacred canon, but were, for the most part, of primitive antiquity; — I mean the Apostles' Creed, the Letter of Abgarus to Christ, and the Answer to it; the Liturgies of St. James, St. John, and St. Peter; the Epistle of St. Paul to the Laodiceans; the Apostolical Constitutions, &c. These would never have been written in Greek, if the apostolical writings had not been published in the same language." (Postscript to Vindication of 1 John v. 7. pp. 182–185.)

Lastly, the language and style of the New Testament are such as afford indisputable proof of its authenticity as an antient volume, and, consequently, that it was originally written in Greek. On this topic compare Volume I. pp. 95–98.

On all these grounds, we conclude with the learned writers already cited that Greek was and is the original language of the New Testament, and, consequently, that there is no evidence whatever to support the hypothesis that it is a translation from a lost Latin original.

42. Augusti Pfeifferi Critica Sacra, de Sacri Codicis partitione, editionibus variis, linguis originalibus et illibata puritate fontium; necnon ejusdem translatione in linguas totius universi, de Masora et Kabbala, Talmude et Alcorano. Dresdæ, 1670, 1688, 1702, 1721. 8vo. Lipsiæ, 1712. 8vo. Altorfii, 1751. 8vo. Also in the second volume of the collective edition of his Philological Works, published at Utrecht in 1704. 4to.

43. La Fionda di David; ossia, l'Antichità ed Autorità dei Punti Vocali nel Testo Ebreo, dimostrata e difesa per Ippolito Rosellini. Bologna, 1823, 8vo. Risposta del medesimo al sign. Abate Luigi Chiavini, rèspetto all' Antichità ed autorità dei Punti Vocali. Bologna, 1824. 8vo.

These two publications defend the antiquity and authority of the Masoretic Vowel Points, against the objections of Masclef, Houbigant, and other Hebraists. (Journal des Savans pour 1825, p. 384.)

44. De la Littérature des Hébreux, ou des Livres Saints considerés sous le Rapport des Beautés Littéraires. Par J. B. Salgues. Paris, 1825. 8vo.

45. Joannis Nepomuceni Schræfer Institutiones Scripturisticæ usui auditorum suorum accommodata. Pars prima, Moguntiæ, 1790. Pars secunda, Moguntiæ, 1792, 8vo.

46. A. B. Spitzneri Commentatio Philologica de Parenthesi in Libris Sacris Veteris et Novi Testamenti. Lipsiæ, 1773, 12mo.

47. A. B. Spitzneri Vindiciæ Originis et Auctoritatis Divinæ Punctorum Vocalium et Accentuum in libris sacris Veteris Testamenti. Lipsiæ, 1791. 8vo.

48. Histoire Critique du Vieux Testament. Par le Père Simon. Paris, 1678. 4to. Amsterdam, 1680. Rotterdam, 1685. 4to. Best edition.

The first edition was suppressed by the influence of the Jesuit le Tellier; it is very inferior to the subsequent impressions.

49. Histoire Critique du Texte du Nouveau Testament; où l'on établit la Vérité des Actes, sur lesquels la Religion Chrétienne est fondée. Par le Père Simon. Rotterdam, 1689, 4to.

50. Histoire Critique des Versions du Nouveau Testament, où l'on fait connoître quel a été l'usage de la lecture des Livres Sacrés dans les principales églises du monde. Par le Père Simon. Rotterdam, 1690. 4to.

51. Nouvelles Dissertations sur le Texte et les Versions du Nouveau Testament. Par le Père SIMON. Rotterdam, 1695. 4to.

All the works of father Simon are characterised by great learning and research. "The criticism of the Bible being at that time less understood than at present, the researches which were instituted by Simon soon involved him in controversy, as well with Protestant as with Catholic writers, particularly with the latter; to whom he gave great offence by the preference which he showed to the Hebrew and Greek texts of the Bible above that which is regarded as the oracle of the church of Rome,—the Latin Vulgate. "Though I would not be answerable for every opinion (says Bp. Marsh) advanced by Simon, I may venture to assert that it contains very valuable information in regard to the criticism both of the Hebrew Bible and of the Greek Testament." (Lectures, part i. p. 52.) Walchius has given an account of the various authors who attacked Simon, in his Bibliotheca Theologica Selecta, vol. iv. pp. 250–259. The Histoire Critique du Vieux Testament was translated into English "by a person of quality," and published at London in 1682. 4to. The translation abounds with gallicisms in every page.

52. Johannis SIMONIS Analysis ex Explicatio Lectionum Masorethicarum Kethiban et Karjan Vulgo dictarum, eâ formâ, quâ illæ in sacro textu extant, ordine alphabetico digesta. Editio tertia. Halæ, 1823. 8vo.

53. VORSTII (Johannis) De Hebraismis Novi Testamenti Commentarius. Edidit notisque instruxit Johannes Fridericus Fischerus. Lipsiæ, 1778. 8vo.

54. WALTONI (Briani) in Biblia Polyglotta Prolegomena. Præfatus est J. A. Dathe, Prof. Ling. Heb. Ord. Lipsiæ, 1777. 8vo.

55. WETSTENII (Johannis Jacobi) Prolegomena ad Testamenti Græci editionem accuratissimam, e vetustissimis codicibus denuo procurandam: in quibus agitur de codicibus manuscriptis Novi Testamenti, Scriptoribus qui Novo Testamento usi sunt, versionibus veteribus, editionibus prioribus, et claris interpretibus; et proponuntur animadversiones et cautiones, ad examen variorum lectionem Novi Testamenti. Amstelædami, 1730. 4to.

56. Casparis WYSSII Dialectologia Sacra, in quâ per universum Novi Testamenti contextum in apostolicâ et voce et phrasi, a communi linguæ et grammaticæ analogiâ discrepat, methodo congruâ disponitur, accurate definitur, et omnium Sacri Contextûs exemplorum inductione illustratur. Tiguri, 1650. 4to.

"The peculiarities of the New Testament diction, in general, are arranged in this book under the following heads, viz. Dialectus Attica, Ionica, Dorica, Æolica, Bœotica, Poetica, et Hebraica. This is very inconvenient; inasmuch as, in this way, many things of a like kind will be separated, and often treated of in four different places. Moreover, the author shows, that his knowledge of Greek did not extend beyond what was common at his time; as the mention of a *poetic* dialect evinces, and as an examination of what he calls the Attic will render still more evident. But as a collection of examples, which in many parts is perfectly complete, the book is very useful. In reference, also, to the Hebraisms of the New Testament, the author showed a moderation which deserved to be imitated by his cotemporaries." (Winer's Greek Grammar of the New Test. p. 13.)

57. A Vindication of the Authenticity of the Narratives contained in the first Two Chapters of the Gospels of St. Matthew and St. Luke, being an Investigation of Objections urged by the Unitarian Editors of the Improved Version of the New Testament, with an Appendix containing Strictures on the Variations between the first and fourth Editions of that Work. By a Layman. London, 1822. 8vo.

In this very elaborate work, the authenticity of Matt. i. and ii. and Luke i. and ii. are most satisfactorily vindicated from the objections of the Editors of the Unitarian Version of the New Testament; whose disingenuous alterations in successive editions of that work are exposed in the Appendix.

ii. *Treatises on Hebrew Poetry.*

1. Exercitatio in Dialectum Poeticam Divinorum Carminum Veteris Testamenti. Auctore Geo. Joh. Lud. VOGEL. Helmstadii, 1764. 4to.

2. De Sacra Poësi Hebræorum Prælectiones Academicæ. Auctore Roberto LOWTH, nuper Episcopo Londinensi. Oxonii. 1821. 8vo.

The first edition of Bishop Lowth's Lectures appeared in 1753. That of 1821 may be considered as the best, as it includes, besides the additional observations of Professor Michaelis, the further remarks of Rosenmüller, (whose edition appeared at Leipsic in 1815), Richter, and Weiske. Bp. Lowth's Lectures are reprinted in the thirty-first volume of Ugolini's Thesaurus Antiquitatum.

3. Lectures on the Sacred Poetry of the Hebrews: translated from the Latin of the Rt. Rev. Robert Lowth, D.D. Bishop of London, by G. GREGORY. To which are added the principal Notes of Professor Michaelis, and Notes by the Translator and others. London, 1787. 2 vols. 8vo. 1816, 2 vols. 8vo. second edition.

4. Sacred Literature; comprising a Review of the Principles of Composition laid down by the late Robert Lowth, D.D. Lord Bishop of London, in his Prælections and Isaiah, and an application of the principles so reviewed to the illustration of the New Testament; in a series of Critical Observations on the style and structure of that Sacred Volume. By the Rev. John JEBB, A.M. [now D.D. and Bishop of Limerick.] London, 1820. 8vo.

An analysis of the system developed in this admirable work has already been given in Part II. Book II. Chap. II. of the present Volume.

5. Tactica Sacra: an Attempt to develope, and to exhibit to the eye, by Tabular Arrangements, a general Rule of Composition prevailing in the Holy Scriptures. By Thomas BOYS, A.M. London, 1824. 4to.

An ingenious attempt to extend to the epistolary writings of the New Testament the principles of composition so ably illustrated by Bishop Jebb. The work consists of two parts: the first contains the necessary explanations; and the second comprises four of the epistles arranged at length in Greek and English examples. For specimens of this work, with appropriate Observations, see the British Review, vol. xxii. pp. 176–185.

6. J. G. EICHHORN Commentationes de Propheticâ Poësi. Lipsiæ, 1823. 4to.

7. An Essay on Hebrew Poetry, Antient and Modern. By Philip SARCHI, LL.D. London, 1824. 8vo.

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iii. *Treatises on the Quotations from the Old Testament in the New.*

1. Joannis DRUSII Parallela Sacra: hoc est, Locorum Veteris Testamenti cum iis quæ in Novo citantur conjuncta Commemoratio, Ebraice et Græce, cum Notis. Franeckeræ, 1616. 4to.

2. Βιβλος Καταλλαγης, in quo secundum veterum Theologorum Hebræorum Formulas Allegandi, et Modos interpretandi, conciliantur Loca ex V. in N. T. allegata. Auctore Guilielmo SURENHUSIO. Amstelædami, 1713. 4to.

This elaborate Work is divided into four Books. The first treats on the formulæ of citing the Old Testament in the New; the second, on the modes of quotation; the third, on the methods of interpretation adopted by the sacred writers; and the fourth on the mode of explaining and reconciling the seeming contradictions occurring in the genealogies. Many very difficult passages are here happily illustrated.

3. Immanuelis HOFFMANNI Demonstratio Evangelica per ipsum Scripturarum consensum, in oraculis ex Vet. Testamento in Novo Allegatis Declarata. Edidit, observationibus illustravit, Vitam Auctoris, et Com-

mentationem Historico-Theologicam de recta ratione Allegata ista interpretandi, præmisit Tob. Godofredus Hegelmaier. Tubingæ. 1773–79–81, in three volumes, 4to.

In this very elaborate work, every quotation from the Old Testament in the New is printed at full length, first as cited by the Evangelists and Apostles, then in the original Hebrew, and thirdly in the words of the Septuagint Greek Version. The learned author then examines it both critically and hermeneutically, and shews the perfect harmony subsisting between the Old and New Testaments. Hoffman's Demonstratio Evangelica is extremely scarce, and very little known in this country.

4. The Prophecies and other Texts cited in the New Testament, compared with the Hebrew original, and with the Septuagint version. To which are added Notes by Thomas RANDOLPH, D.D. Oxford, 1782, 4to.

This valuable and beautifully-printed tract is now rarely to be met with, and only to be procured at *seven* or *eight times* its original price. The most material of this excellent critic's observations are inserted in the notes to our chapter on the Quotations from the Old Testament in the New, in the former part of this Volume.

5. The Modes of Quotation, used by the Evangelical Writers, explained and vindicated by the Rev. Dr. Henry OWEN. London, 1789. 4to.

The design of this elaborate work is, 1. To compare the quotations of the Evangelists with each other, and with the passages referred to in the Old Testament, in order to ascertain the real differences: — 2. To account for such differences; and to reconcile the Evangelists with the Prophets, and with each other: — and, 3. To shew the just application of such quotations, and that they fully prove the points which they were brought to establish.

6. A Collation of the Quotations from the Old Testament in the New, with the Septuagint. [By the Rev. Thomas SCOTT.] 8vo.

This important Collation is inserted in the ninth and tenth volumes of the Christian Observer for the years 1810 and 1811; where it is simply designated by the initials of the late venerable and learned author's name. Many of his valuable critical Observations will be found in the notes to Part I. Chap. VI. Sect. I. of this Volume.

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iv. *Treatises on Manuscripts and on Various Readings. — Collations of Manuscripts and Collections of Various Readings.*

(1.) *Treatises on Manuscripts.*

1. De Usu Palæographiæ Hebraicæ ad explicandâ Biblia Sacra, Dissertatio. Scripsit Jo. Joach. BELLERMANN. Halæ et Erfordiæ, 1804.

2. TYCHSEN (O. G.) Tentamen de variis Codicum Hebraicorum Veteris Testamenti manuscriptorum generibus a Judæis et non-Judæis descriptis, eorumque in classes certas distributione, et antiquitatis et bonitatis characteribus. Rostochii, 1772. 8vo.

3. Caroli Godofredi WOIDII Notitia Codicis Alexandrini, cum Variis ejus Lectionibus omnibus. Recudendum curavit, Notasque adjecit Gottlieb Leberecht Spohn. Lipsiæ, 1790. 8vo.

4. J. L. HUG de Antiquitate Vaticani Codicis Commentatio. Friburg. 1810. 4to.

5. De Antiquissimo Turicensis Bibliothecæ Græco Psalmorum Libro, in Membranâ Purpureâ titulis aureis ac litteris argenteis exarato, Epistola: ad Angelum Mariam Card. Quirinum scripta a Joanne Jacobo BREITINGERO. Turici, 1748. 4to.

6. H. C. HWIID Libellus Criticus de Indole MS. Græci Novi Testamenti Vindobonensis Lambecii 34. Accessit Textus Latinus ante-Hieronymianus e Codice Laudiano. Havniæ, 1785. 8vo.

Extracts from this manuscript are given in Alter's edition of the Greek Testament, vol. ii. pp. 415–558, in which volume Professor Alter also gave extracts from various MSS. in the imperial library at Vienna.

7. Henr. Phil. Conr. HENKE Codicis Uffenbachiani, qui Epistolæ ad Hebræos fragmenta continet, Recensus Criticus. Helmstadii, 1800. 4to.

This dissertation is also reprinted in Pott's and Ruperti's Sylloge Commentationum Theologicarum, vol. ii. p. 1–32.

8. Commentatio Critica, sistens duorum Codicum MStorum Biblia Hebraica continentium, qui Regiomonti Borussorum asservantur, præstantissimorum Notitiam; cum præcipuarum Variantium Lectionum ex utroque codice excerptarum Sylloge. Auctore Theod. Christ. LILIENTHAL. Regiomonti et Lipsiæ, 1770. 8vo.

9. Codicis Manuscripti N. T. Græci Raviani in Bibliotheca Regia Berolinensi Publica asservati Examen, quo ostenditur, alteram ejus partem majorem ex Editione Complutensi, alteram minorem ex Editione Rob. Stephani tertia esse descriptam, instituit Georgius Gottlieb PAPPELBAUM. Appendix exhibet, I. Addenda ad Wetstenii Collectionem Lectionum Varr. Editionis Complutensis. II. Epistolam ad Geo. Travis Rev. Anglum jam 1785 scriptam, at nondum editam. Berolini, 1796, 8vo.

10. Codicem Manuscriptum Novi Testamenti Græcum, Evangeliorum quatuor partem dimidiam majorem continentem, in Bibliotheca Regia Berolinensi publica asservatum, descripsit, contulit, animadversiones adjecit G. Th. PAPPELBAUM. Berolini, 1821. 8vo.

11. A Catalogue of the Ethiopic Biblical Manuscripts in the Royal Library of Paris, and in the Library of the British and Foreign Bible Society; also some account of those in the Vatican Library at Rome, with Remarks and Extracts. To which are added Specimens of Versions of the New Testament in the modern languages of Abyssinia, and a Grammatical Analysis of a chapter in the Amharic Dialect; with facsimiles of an Ethiopic and an Amharic Manuscript. By Thomas Pell PLATT, B.A. Fellow of Trinity College, Cambridge. London, 1823. 4to.

A beautifully-executed work, which is of considerable interest to Ethiopic and other oriental scholars.

12. Programma Theologicum, Notitiam continens de antiquissimo Codice Manuscripto Latinam quatuor Evangeliorum Versionem complectente, et in Bibliotheca Academiæ Ingolstadiensis adservato. Descripsit Codicem, Variantes ejusdem à Vulgatâ Lectiones inde a Marc. XII. 21. usque ad finem hujus Evangelii excerpsit, et criticè recensuit Sebast. SEEMILLER. Ingolstadii, 1784, 4to.

13. Dissertatio in aureum ac pervetustum SS. Evangeliorum Codicem MS. Monasterii S. Emmerani, Ratisbonæ. Auctore P. Colomanno SANFTL. [Ratisbonæ], 1786. 4to.

14. Josephi Friderici SCHELLINGII Descriptio Codicis Manuscripti Hebræo-Biblici, qui Stutgardiæ in Bibliotheca Illustris Consistorii Wirtembergici asservatur, cum Variarum Lectionum ex eo notatarum Collectione. Præmissa est Dissertatio de justo hodierni Studii, quod in excutiendis Codicibus Vet. Testamenti MSS. collocatur, Pretio et Moderamine. Stutgardiæ, 1775. 8vo.

15. Curæ Criticæ in Historiam Textus Evangeliorum, Commentationibus duabus Bibliothecæ Regiæ Parisiensis Codices N.T. complures, speciatim vero Cyprium, describentibus, exhibitæ a Joh. M. Augustino SCHOLZ, Theologiæ Doctore. Heidelbergæ, 1820. 4to.

This publication consists of two Dissertations, the first of which contains the results of Dr. Scholz's researches (during a residence of two years) among forty-eight Manuscripts in the Royal Library at Paris, seventeen of which were entirely collated by him, with the greatest care. Nine of them had never before been collated by any individual. Dr. Scholz further announces in this dissertation his first theory of recensions, of which an abstract has been already given in Part I. Chap. III. Sect. III. § 1. of this Volume. The

second Dissertation comprises a minute account of the Codex Cyprius, a manuscript of the four Gospels, of which he has for the first time given the entire collation.

16. Biblische Critische Reise in Frankreich, der Schweitz, Italien, Palästina, und im Archipel, in den Jahren 1818, 1819, 1820, 1821, nebst einer Geschichte des Textes des N. T. von Dr. Joh. Mart. Augustin SCHOLZ. Leipzig und Sorau, 1823. 8vo.

This work is comparatively little known in England. It contains an account of Dr. Scholz's "Biblico-Critical Travels in France, Switzerland, Italy, Palestine, and the Archipelago, between the years 1818 and 1821." He has briefly described the manuscripts which came under his observation, and has extracted the most interesting various readings. He has also given a plate of fac-similes of ten of the most remarkable Manuscripts. Many of his various readings are inserted by Dr. Schulz in his third edition of Griesbach's Greek Testament; and also by M. Dermout in the first part of his Collectanea Critica in Novum Testamentum. The most important part of Dr. Scholz's treatise is his Outlines towards a History of the Text of the New Testament, containing his second theory of recensions of MSS., an abstract of which has been given in Part I. Chap. III. Sect. III. § 1. of this Volume.

17. Natalitia Friderici Guilielmi III. Regis [Borussiæ]. . . . . rite celebranda Academiæ Viadrinæ Vratislaviensis nomine indicit D. Davides SCHULZ. Disputatur de Codice IV. Evangeliorum Bibliothecæ Rhedigerianæ, in quo Vetus Latina Versio continetur. Vratislaviæ, 1814. 4to.

The Manuscript here described, which formerly belonged to the Rhedigerian library at Breslau, is now the property of the university in that city. An inaccurate account of it having appeared in the year 1763 from the pen of J. E. Scheibel, Dr. Schulz was induced to examine the manuscript with minute attention. It contains the four Gospels of one of the most antient Latin Ante-Hieronymian versions; and was written on vellum, in quarto, and in uncial characters, in the seventh or at the latest in the eighth century. The external appearance, critical value, and age of this manuscript, are described at considerable length by Dr. Schulz, who has inserted its most valuable various readings in his third edition of Griesbach's Greek Testament.

18. Descriptio Codicis Manuscripti, qui Versionem Pentateuchi Arabici continet, asservati in Bibliotheca Universitatis Vratislaviensis ac nondum editi, cum speciminibus Versionis Arabicæ. Auctore G. A. THEINER. Vratislaviæ, 1823. 4to.

The manuscript described in this dissertation, formerly belonged to the Convent of Augustinians at Sagan: whence it was removed to the University of Breslau, together with some other oriental manuscripts. A note, at the end, indicates the date of this MS. to be the year 1290. It is supposed to have been written in Egypt by a Christian Copt. (Journal de la Littérature Etrangère, 1823. p. 248.)

(2.) *Treatises on Various Readings.*

1. Ludovici CAPPELLI Critica Sacra; sive de Variis, quæ in Sacris Veteris Testamenti libris occurrunt, Lectionibus Libri sex. Parisiis, 1650. folio. Halæ, 1775–1786. 3 vols. 8vo.

In this work Cappel attacked the notion, which at that time obtained generally among biblical critics, of the absolute integrity of the Hebrew text. So much were the French Protestants displeased at it, that they prevented it from being printed either at Sedan, Geneva, or Leyden. At length Father Morinus and some other learned men in communion with the church of Rome, obtained permission for its publication at Paris. It is *now* admitted that Cappel has fully proved his point. He was however severely attacked by Arnold Boott, in his Epistola *De Textûs Hebraici Veteris Testamenti Certitudine et Authentia*, 4to. Parisiis, 1650, and especially by the younger Buxtorf, who in 1653 printed his *Anti-Critica, seu Vindiciæ Veritatis Ebraicæ adversus Ludovici Capelli Criticam, quam vocat Sacram, &c.* Basileæ, 4to.; in which Buxtorf most strenuously advocates the authority and absolute integrity of the Hebrew text. This standard work, which cost its learned author thirty-six years' labour, exhibits in six books the various readings, which result, 1. From a juxta-position of different parts of the Old Testament; 2. From a collation of the parallel passages of the Old and New Testament; 3. From collations

of the Masora, Samaritan Version, and most antient printed editions of the Hebrew Scriptures; 4. From a collation of the Septuagint with the Hebrew text; 5. From collations of the Hebrew text with the Chaldee Paraphrase, and the Greek versions of Aquila, Symmachus, and Theodotion; with the Latin Vulgate; and with the Masoretic and Rabbinical commentators; 6. The sixth and concluding book treats on the errors which are to be attributed to transcribers, and on the readings derived from conjectural criticism. The best edition of Cappel's work is the 8vo. one above noticed; it contains his various defences of himself against his bitter antagonists, and was superintended by MM. Vogel and Scharfenberg, who have inserted numerous valuable notes, in which the arguments and statements of Cappel are occasionally examined, corrected, or refuted.

2. Adami Rechenbergii Dissertatio Critica de Variantibus Novi Testamenti Lectionibus Græcis. Lipsiæ, 1690. 4to.

3. Joannis Clerici Ars Critica. 8vo. Londini, 1698.

The two first sections of the third part of this very valuable critical work treat on the origin and correction of false readings, both in profane and particularly in the sacred writers.

4. Christoph. Matt. Pfaffii Dissertatio Critica de Genuinis Librorum Novi Testamenti Lectionibus. Amstelodami, 1709. 8vo.

5. J. H. ab Elswich Dissertatio de Recentiorum in Novum Fœdus Critice. Vitebergæ, 1711.

6. J. W. Baieri Dissertatio de Variarum Lectionum Novi Testamenti usu et abusu. Altdorf, 1712.

7. J. L. Frey Commentarius de Variis Lectionibus Novi Testamenti. Basil. 1713.

8. Chr. Luderi Dissertatio de Causis Variantium Lectionum Scripturæ. Lipsiæ, 1730.

9. Antonii Driessenii Divina Auctoritas Codicis Novi Testamenti, vindicata à strepitu Variantium Lectionum. Groeningæ, 1733. 4to.

10. J. A. Osiandri Oratio de Originibus Variantium Lectionum Novi Testamenti. Tubingen, 1739. 4to.

11. J. A. Osiandri Disputatio de Præcipuis Lectionibus Variis Novi Testamenti. Tubingen, 1747. 4to.

12. J. C. Klemm Principia Criticæ Sacræ Novi Testamenti. Tubingen, 1746. 4to.

13. Jo. Geo. Richter Exercitatio de Arte Critica Scripturæ Interprete. Ludg. 1750. 4to.

14. C. B. Michaelis Tractatio Critica de Variis Lectionibus Novi Testamenti caute colligendis et dijudicandis, in qua cum de illarum causis tum de cautelis agitur, simulque de codicibus, versionibus antiquis, et Patribus, partim curiosa, partim utilia, asseruntur. Halæ, 1749. 4to.

This treatise was the foundation on which J. D. Michaelis built his "admirable chapter" on the various readings of the New Testament, as Bishop Marsh most truly terms it. This chapter forms by far the largest portion of the first volume of his Introduction to the New Testament. The Latin treatise of his father is of extreme rarity.

15. Jo. Jac. Wetstenii Libelli ad Crisin atque Interpretationem Novi Testamenti. Adjecta est Recensio Introductionis Bengelii ad Crisin Novi Testamenti, atque Glocestrii Ridley Dissertatio de Syriacarum Novi Fœderis Indole atque Usu. Illustravit Joh. Salomo Semler. Halæ Magdeburgicæ, 1766. 8vo.

The first 109 pages of this volume contain Wetstein's *Animadversiones et Cautiones ad Examen Variarum Lectionum Novi Testamenti Necessariæ*, which were first printed in the second volume of his edition of the Greek Testament, pp. 859-874. They have been consulted for our observations on various readings. Wetstein's rules for judging of various readings are given with great clearness and precision; and the whole volume "is a publication which should be in the hands of every critic." (Bishop Marsh.)

(3.) *Collations of Manuscripts and Collections of Various Readings.*

*** *Of the earlier collections of Various Readings, an account may be seen in Le Long's Bibliotheca Sacra, vol.* i. pp. 460–472.

1. Collatio Codicis Cottoniani Geneseos cum Editione Romanâ, a viro clarissimo Joanne Ernesto GRABE olim facta; nunc demum summâ curâ edita ab Henrico Owen. Londini, 1778. 8vo.

2. A Collation of an Indian copy of the Pentateuch, with preliminary remarks, containing an exact description of the manuscript, and a notice of some others, Hebrew and Syriac, collected by the Rev. C. Buchanan, D.D. in the year 1806, and now deposited in the Public Library, Cambridge. Also a collation and description of a manuscript roll of the Book of Esther, and the Megillah of Ahasuerus, from the Hebrew copy, originally extant in brazen tablets at Goa; with an English Translation. By Thomas YEATES. Cambridge, 1812. 4to.

An account of the manuscript, which Mr. Yeates has collated in this learned and valuable publication, is given in Part I. Chap. III. Sect. I. of this Volume. For an analysis of his work, see the Christian Observer for the year 1812, pp. 172–174.

3. Variæ Lectiones Veteris Testamenti, ex immensa MSS. Editorumque Codicum congerie hausta, et ad Samaritanum Textum, ad vetustissimas Versiones, ad accuratiores Sacræ Criticæ Fontes ac Leges examinatæ: a Jo. Bern. DE ROSSI. Parmæ, 1784–87. 4 tomis 4to. — Ejusdem Scholia Critica in Vetus Testamentum, seu Supplementum ad Varias Sacri Textûs Lectiones. Parmæ, 1799. 4to.

This collection of various readings to the Hebrew Scriptures may be considered as an indispensably necessary supplement to Dr. Kennicott's critical edition described in pp. 7, 8, of this Appendix. *Four hundred and seventy-nine* manuscripts were collated for M. De Rossi's elaborate work, besides *two hundred and eighty-eight* printed editions, some of which were totally unknown before, and others very imperfectly known. He also consulted several Chaldee, Syriac, Arabic, and Latin manuscripts, together with a considerable number of rabbinical commentaries. Vol. I. contains the Prolegomena of De Rossi, and the various readings of the books of Genesis, Exodus, and Leviticus. Vol. II. contains those of the books of Numbers, Deuteronomy, Joshua, Judges, Samuel, and Kings. Vol. III. comprehends Isaiah, Jeremiah, Ezekiel, the twelve minor Prophets, with the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther: and in Vol. IV. are the various readings of the books of Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, and Chronicles. The supplemental volume of Scholia Critica, published at Parma in 1799, contains the results of M. De Rossi's further collations. His Prolegomena are a treasure of biblical criticism. The critical labours of this eminent philologer ascertain (as Dr. Kennicott's valuable and judicious labours had before done), instead of invalidating, the integrity of the sacred text, in matters of the greatest importance; as all the manuscripts, notwithstanding the diversity of their dates, and of the places where they were transcribed, agree with respect to that which constitutes the proper essence and substance of divine revelation, viz. its doctrines, moral precepts, and historical relations. M. De Rossi charges the variations not merely on the copyists, but on the ignorance and temerity of the critics, who have in all ages been too ambitious of dictating to their authors: and who, instead of correcting the pretended errors of others, frequently substitute in their place real errors of their own.

4. Codex Criticus of the Hebrew Bible, wherein van der Hooght's Text is corrected from the Hebrew Manuscripts collated by Kennicott and De Rossi, and from the Antient Versions; being an Attempt to form a Standard Text of the Old Testament. To which is prefixed an Essay on the Nature and Necessity of such an Undertaking. By the Rev. George HAMILTON, M.A. London, 1821. 8vo.

Much as has been accomplished by the learned researches of Dr. Kennicott, Professor De Rossi, and other distinguished Biblical Critics, a standard text of the Books of the Old Testament is still a desideratum in Sacred Literature, which Mr. Hamilton's work is an able and successful attempt to supply. In his Codex Criticus, "the text of van der

Hooght is adopted as the basis, being that to which both Kennicott and De Rossi have referred their collations. Every deviation from this text is marked by hollow letters, and the word or words, as they stand in van der Hooght, are exhibited in the outer margin, so that the entire of his text is printed. The inferior margin contains such various readings as were deemed worthy of notice, though not entitled to a place in the text; readings *probably true* being marked (†), and those *possibly true* (‡). In the text each variation is preceded by a numerical figure, and followed by two inverted commas (") to mark how far it extends: the figure refers to a corresponding one in the *outer* margin, if it be prefixed to a correction, in which case the margin exhibits the rejected reading, or to one in the *inferior* margin, if it be but a various reading. In every case there is also a corresponding number in the notes, which expresses the authorities by which the reading is supported, or on which the various reading rests. This plan is in accordance with that of Griesbach's revision." (Eclectic Review, N. S. vol. xviii. pp. 319, 320.) "On the value and utility of the publication before us, it is unnecessary for us to expatiate. The purity of the text of the Bible is a subject which possesses the highest importance. This Codex Criticus presents in a condensed and commodious, and, what is of no small consideration, cheap form, the results of Kennicott's and De Rossi's labours in sacred criticism." (Ibid. p. 324.)

5. C. A. Bode Pseudo-Critica Millio-Bengeliana, quâ allegationes pro Variis Novi Testamenti Lectionibus refutantur. Halæ, 1767. 2 vols. 8vo.

Dr. Mill in his critical edition of the Greek Testament, not being sufficiently acquainted with the Oriental Versions, had recourse to the Latin translations of them in Bishop Walton's Polyglott, for the various readings of those versions. Consequently he erred whenever these were incorrect. Similar mistakes were committed by Bengel from the same cause. The design of Professor Bode is to correct the defects and mistakes of those eminent critics. Bode is considered by his countrymen as a man of most extensive learning, but totally destitute of elegance as a writer.

6. Joannis Alberti Bengelii Apparatus Criticus ad Novum Testamentum, criseos sacræ compendium, limam, supplementum, ac fructum exhibens. Cura Philippi Davidis Burkii. Tubingæ, 1763. 4to.

The first impression of this work appeared in Bengel's edition of the Greek Testament published at Tubingen, in 1734, 4to. It was materially enlarged and corrected by Burkius. Much as has been done by later critics, the researches of Bengel and his collection of Various Readings are not superseded by their learned labours.

7. Jo. Jac. Griesbachii Symbolæ Criticæ, ad supplendas et corrigendas Variarum N. T. Lectionum collectiones. Accedit multorum N. T. Codicum Græcorum Descriptio, et Examen. Halæ, 1785–93. 2 tomis 8vo.

8. Criseos Griesbachianæ in Novum Testamentum Synopsis. Edidit Josephus White, S. T. P. Oxonii. 1811. 8vo.

This small volume is exactly conformable in its design to the beautiful edition of the New Testament published by Dr. White in 1808, and noticed in p. 23 of this Appendix. It "contains all the variations of any consequence, which can be considered as established, or even rendered probable, by the investigation of Griesbach. The chief part of these readings was given in the margin of that edition, distinguished by the Origenian marks. Here the value of each reading or proposed alteration is stated in words at length, and therefore cannot be misapprehended. This book may therefore be considered as a kind of supplement to that edition, or illustration of it." (British Critic, (O. S.) vol. xxxviii. p. 395.)

9. Remarks upon the Systematic Classification of Manuscripts, adopted by Griesbach in his edition of the New Testament. By Richard Laurence, LL.D. Oxford and London, 1814. 8vo.

For a full Analysis of this elaborate Treatise of Dr. (now Archbishop) Laurence, see the British Critic, (N. S.) vol. i. pp. 173–192. 296–315. 401–428., and the Eclectic Review, (N. S.) vol. iv. pp. 1–22. 173–189.

10. Sauberti (Johannis) Variæ Lectiones Textûs Græci Evangelii S. Matthæi, ex plurimis impressis ac manuscriptis Codicibus collectæ; et cum Versionibus partim antiquissimis, partim præstantissimis, nec non Patrum veteris Ecclesiæ Græcorum Latinorumque Commentariis collatæ; præmissâ Epicrisi de Origine, Auctoritate, et Usu Variarum Novi Testamenti Lectionum Græcarum in genere. Helmestadii, 1672. 4to.

11. Θεὸς ἐφανερώθη ἐν σαρκι. Or, a Critical Dissertation upon 1 Tim. iii. 16. Wherein Rules are laid down to distinguish, in various readings, which is genuine; an account is given of above a hundred Greek Manuscripts of St. Paul's Epistles (many of them not heretofore collated); the writings of the Greek and Latin Fathers, and the ancient Versions are examin'd; and the common reading of that Text, '*God was manifest in the Flesh*,' is prov'd to be the true One. Being the Substance of eight Sermons preach'd at the Lady Moyer's Lecture, in the years 1737 and 1738. By John Berriman, M.A. London, 1741. 8vo.

12. Examen Variarum Lectionum Joannis Millii S.T.P. in Novum Testamentum. Opera et studio Danielis Whitby, S.T.P. In vol. ii. of Dr. Whitby's Commentary on the New Testament, folio and quarto.

This vehement attack on Dr. Mill's Collection of Various Readings, in his critical edition of the New Testament, was first published in 1710, and afterwards annexed to Dr. Whitby's Commentary. "His chief object was, to defend the readings of the printed text, and to shew that Mill was mistaken in frequently preferring other readings. But, how frequently soever Mill has been guilty of an error in judgment, in the choice of this or that particular reading, yet the value of the collection itself remains unaltered. Whitby, though a good commentator, was a bad critic." Michaelis's Introd. to the New Test. vol. ii. p. 460. In the following page he severely censures Whitby's Examen.

13. Jacobi Amersfoordt Dissertatio Philologica de Variis Lectionibus Holmesianis locorum quorumdam Pentateuchi Mosaici. Lugd. Bat. 1815. 4to.

14. A Collection of Various Readings for the New Testament made from ancient Greek Manuscripts. (In the third volume of Dr. A. Clarke's Commentary on the New Testament.) London, 1817. 4to.

The manuscript, from which this collection of various readings is printed, formerly belonged to the Rev. Dr. Mangey, a distinguished divine in the early part of the eighteenth century: but it is *not* in his handwriting. Dr. Clarke has minutely described the water-marks of the paper on which the collection is written, but he is ignorant by whom it was made; nor does he know what MSS. have thus been collated, since no description of them appears. He states that the collector of these various readings was greatly attached to the Latin Version, as in almost every case he has preferred those readings which agree with the Vulgate. Many of the readings thus preferred are those which were adopted by Griesbach, and received into the Greek Text of his edition of the New Testament. Dr. Clarke is of opinion that this collection of various readings might have been made, either in England or in Holland, about one hundred years since, in the reign of King George I. It commences with Matt. xxiv. 2., and ends with Rev. xxii. 7.

15. Collectanea Critica in Novum Testamentum. Auctore Jacobo Dermout, Theol. Doct. Pars Prior. Lugduni Batavorum, 1825. 8vo.

This volume contains a collection of various readings (now published for the first time) from the Codex Gronovianus 131, a neatly-written MS. of the four Gospels, and the Codex Meermannianus, containing the four Gospels, Acts and Epistles, with some chasms: both these MSS. are in the University Library at Leyden. He has also collated two other MSS. in the same library, the readings of which had been imperfectly given by Wetstein, viz. the Codex Petavii 1., containing the Acts and Epistles entire, and the Codex Scaligeri, which contains various passages of the New Testament. These four MSS. were collated with the Textus Receptus: and to the readings thus obtained, Dr. Dermout has added numerous lections from Scholz's Biblico-Critical Travels, and from the Codex Berolinensis, a MS. of the eleventh century, containing fragments of the Gospels, published by Pappelbaum. All these readings are disposed in the order of the several Books and Chapters of the New Testament by Dr. Dermout, who promises two other portions of his Collectanea Critica, which are to contain accurate descriptions of the manuscripts consulted by him, together with commentaries on select passages of the New Testament, which have been or still are the subject of discussion among the learned.

v. *Treatises on Versions of the Scriptures.*

(1.) *Treatises on Antient Versions.*

1. Novi Testamenti Versiones, Syriacæ, Simplex, Philoxeniana et Hierosolymitana, denuo examinatæ, et ad fidem Codicum Manuscriptorum Bibliothecarum, Vaticanæ, Angelicæ, Assemanianæ Mediceæ, Regiæ aliarumque; novis Observationibus atque Tabulis ære incisis illustratæ a Jacobo Georgio Christiano ADLER. Hafniæ, 1789. 4to.

2. G. H. BERNSTEIN de Versione Novi Testamenti Syriacâ Heracleensi Commentatio. Lipsiæ, 1822. 4to.

3. Dissertatio Theologico-Critica de Vi, quam antiquissimæ Versiones quæ extant Latinæ in Crisin Evangeliorum IV habeant, exhibita à M. C. A. BREYTHER. Merseburgi, 1824. 8vo.

4. J. A. DORN De Psalterio Æthiopico Commentatio. Lipsiæ, 1825. 4to.

5. J. F. FISCHERI Prolusiones de Versionibus Græcis Librorum Veteris Testamenti. Lipsiæ, 1772. 8vo.

6. Jo. Ernest. GRABII Epistola ad clarissimum, virum Jo. Millium; qua ostenditur, Libri Judicum Genuinam LXX. Interpretum Versionem eam esse, quam MS. Cod. Alexandrinus exhibet; Romanam autem Editionem, quòd ad dictum librum, ab illâ prorsus diversam, atque eandem cum Hesychianâ esse. Subnexa sunt tria Novæ τῶν ὁ Editionis Specimina. Oxonii, 1705. 4to.

In this tract, which is not of common occurrence, Dr. Grabe announced and also gave specimens of the critical edition of the Septuagint, which is described in p. 36 of this Appendix.

7. Joh. Ernest. GRABII Dissertatio de variis Vitiis Septuaginta Interpretum Versioni ante B. Origenis ævum illatis, et remediis ab ipso in Hexaplari ejusdem Versionis Editione adhibitis, deque hujus editionis Reliquiis tam manuscriptis quam prælo excusis. Oxonii, 1710. 4to.

A rare and valuable tract.

8. De Pentateuchi Versionis Syriacæ, quam Peschito vocant, Indole, Commentatio Critico-Exegetica. Scripsit Ludovicus HIRZEL. Lipsiæ, 1825. 8vo.

9. Remarques sur la Version Italique de S. Matthieu, qu'on a découvert dans de fort anciens Manuscrits. Par Jean MARTIANAY. Paris, 1695. 8vo.

10. Joan. Davidis MICHAELIS Curæ in Versionem Syriacam Actuum Apostolicorum. Cum Consectariis Criticis de indole, cognationibus, et usu Versionis Syriacæ Tabularum Novi Fœderis. Gottingæ, 1755. 4to.

11. De Origine Versionis Septuaginta Interpretum: Auctore S. T. MUECKE, correctore Lycei Soraviensis. Zullichoviæ, 1788. 8vo.

Bp. Marsh pronounces this to be "a very useful work, as it represents both concisely and perspicuously the several topics which suggest themselves for consideration on the origin of the Septuagint version." (Lectures, part iii. p. 123.)

12. Friderici MÜNTER Commentatio de Indole Versionis Novi Testamenti Sahidicæ. Accedit Fragmentum Epistolæ Pauli ad Timotheum, ex membrano Sahidico Manuscripto Borgiano, Velitris. Hafniæ, 1789. 4to.

13. An Enquiry into the present State of the Septuagint Version of the Old Testament. By Henry OWEN, D. D. London, 1769. 8vo.

All Dr. Henry Owen's works are characterised by sound criticism and laborious research. Bp. Marsh, who says that he is an excellent critic, observes that his Historical and Critical Account of the Septuagint Version "should be read by every man, who wishes to be acquainted with the history of that version."

14. A Brief Account, Historical and Critical, of the Septuagint Version of the Old Testament. To which is added a Dissertation on

the comparative Excellency of the Hebrew and Samaritan Pentateuch. By Dr. Henry Owen, F.R.S., &c. London, 1787. 8vo.

" The learned author of this piece has bestowed very laudable pains upon his subject, and brought into a very small compass many just remarks, and much useful information; which will not fail to be highly acceptable to those who are engaged in the study of the Scriptures." (Month. Rev. (O. S.) vol. lxxviii. p. 266.)

15. F. V. Reinhardi Dissertatio de Versionis Alexandrinæ authoritate et usu in constituendâ Librorum Hebraicorum Lectione genuinâ. Vitembergæ, 1777. 4to.

16. De Syriacarum Novi Fœderis Versionum Indole atque Usu Dissertatio. Philoxenianam cum Simplice, e duobus pervetustis Codd. MSS. ab Amida transmissis, conferente Glocestrio Ridley. Londini, 1761. 4to.

This very scarce tract is reprinted at the end of Semler's edition of Wetstein's Libelli ad Crisin atque Interpretationem Novi Testamenti, (8vo. Halæ, 1766), pp. 247–339. from a copy then in the library of the celebrated Michaelis.

17. Ern. Frid. Car. Rosenmüller de Versione Pentateuchi Persica Commentatio. Lipsiæ, 1813. 4to.

18. Animadversiones, quibus Fragmenta Versionum Græcarum V. T. a Bern. Montefalconio collecta, illustrantur a Jo. Gottfr. Scharfenberg. Lipsiæ, 1776. 8vo.

19. Schleusneri (Joh. Frid.) Opuscula Critica ad Versiones Græcas Veteris Testamenti pertinentia. Lipsiæ, 1812. 8vo.

The first part of this volume contains observations on the authority and use of the Greek fathers in settling the genuine reading of the Greek Versions of the Old Testament. The second part comprises observations and conjectural emendations on those versions.

20. Usserii (Jacobi, Armachensis Episcopi) de Græca Septuaginta Interpretum Versione Syntagma. Londoni, 1665. 4to.

" It is divided into nine chapters, and relates to the origin of the version according to the account of Aristeas (then supposed to be genuine), to the time when and the place where it was written, to the alterations which were gradually made in its text, to the corrections of Origen, to the modern editions, and other subjects with which these are immediately connected. This is a work of great merit: it displays much original inquiry; and may be regarded as the ground-work of later publications on the Septuagint." (Bp. Marsh's Lectures, part ii. p. 121.)

21. G. B. Winer de Onkeloso ejusque Paraphrasi Chaldaica Dissertatio. Lipsiæ, 1820. 4to.

(2.) *Treatises on Modern Versions of the Scriptures.*

1. A History of the Translations which have been made of the Scriptures, from the earliest to the present age, throughout Europe, Asia, Africa, and America. By Herbert Marsh, D.D. [Bishop of Peterborough]. London, 1812. 8vo.

2. A Historical Sketch of the Translation and Circulation of the Scriptures, from the earliest period to the present time. By the Rev. W. A. Thomson, and the Rev. W. Orme. Perth, 1815, 8vo.

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1. An Historical Account of the several English Translations of the Bible, and the Opposition they met with from the Church of Rome. By Anthony Johnson. London, 1730. 8vo. Also in the third volume of Bishop Watson's Collection of Theological Tracts.

2. A Letter, shewing why our English Bibles differ so much from the

Septuagint ; though both are translated from the Hebrew original. [By Thomas BRETT, LL.D.] London, 1743, 8vo.

A second edition was published in 1760, entitled a Dissertation, instead of a Letter. It has been reprinted by Bishop Watson, Tracts, vol. iii.

3. A History of the Principal Translations of the Bible. By John LEWIS, M.A. London, 1739. 8vo.

The first edition of this valuable work, to which all succeeding writers on the English versions of the Scriptures are indebted, was prefixed to Mr. Lewis's folio edition of the venerable John Wickliffe's English version of the New Testament. It was reprinted in 1818, at London, with some unimportant additions, in one volume, 8vo.

4. An Historical View of the English Biblical Translations ; the expedience of revising by authority our present Translation, and the Means of executing such a Revision. By William NEWCOME, D.D. Bishop of Waterford. Dublin, 1792. 8vo.

5. A List of Editions of the Bible, and Parts thereof in English, from the year MDV. to MDCCCXX. With an Appendix, containing Specimens of Translations and Bibliographical Descriptions. By the Rev. Henry COTTON, D.C.L. Oxford, at the Clarendon Press, 1821. 8vo.

Though the author of this unassuming but very interesting "List" modestly terms it "an Appendix" to the latter part of Lewis's work, it will be found a very useful publication to those who may not be possessed of Lewis's History. It is evidently the result of deep research, and is drawn up with great care. The notes, which are not numerous, are strictly bibliographical, and contain much valuable information to the collectors of rare books ; while considerable additional interest is imparted to the work by the specimens of early translations which will be found in the appendix.

6. Dangerous Errors in several late printed Bibles, to the great scandal and corruption of sacred and true Religion. Discovered by William KILBURN. Printed at Finsbury, anno 1659. 8vo.

This very curious tract points out numerous "pernicious, erroneous, and corrupt Erratas, Escapes, and Faults in several Impressions of the Holy Bible and Testament, within these late years" [during the great rebellion], "commonly vended and dispersed to the great scandal of religion, but more particularly in the impressions of Henry Hills and John Field, Printers." A copy is in the Library of the British Museum.

7. Reasons why a new Translation of the Bible should not be published, without a previous statement and examination of all the material Passages, which may be supposed to be misinterpreted. [By Thomas BURGESS, D.D., now Bishop of Salisbury]. Durham, 1816. 8vo.

8. Reasons in favour of a New Translation of the Holy Scriptures. By Sir James Bland BURGES, Bart. London, 1819. 8vo.

9. A Vindication of our authorised Translation and Translators of the Bible, and of preceding English Versions authoritatively commended to the Notice of those Translators, &c. By the Rev. H. J. TODD, M.A. London, 1819. 8vo.

10. An Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's new Translation. By J. W. WHITTAKER, M.A. London, 1819. 8vo. Supplement, 1820. 8vo.

11. Vindiciæ Hebraicæ ; or a Defence of the Hebrew Scriptures, occasioned by the recent strictures and innovations of J. Bellamy, and in confutation of his attacks on all preceding Translations, and on the Established Version in particular. By Hyman HURWITZ. London, 1820. 8vo.

This author is a learned Jewish Teacher ; who, while he has exposed Mr. Bellamy's misinterpretations with great learning, has rendered to British Christians an incalculable service, by shewing the general excellence of our authorised English Version ; and has also, perhaps unwittingly, silenced the Jewish objector, who used to deny the validity of the Old Testament as cited from that version.

12. A Letter to the Rt. Rev. Herbert [MARSH], Lord Bishop of Peterborough, on the Independence of the authorized Version of the Bible. By Henry WALTER, B.D. London, 1823. 8vo.

13. Observations upon the Expediency of revising the present English Version of the four Gospels, and of the Acts of the Apostles. By John SYMONDS, LL.D. Professor of Modern History in the University of Cambridge, 1789. 4to.

14. Observations on the Expediency of revising the present English Version of the Epistles in the New Testament. By John SYMONDS, LL.D. 1794. 4to.

The same method of classification is pursued in both these publications. "Of the observations themselves it must be said, that many are just and useful; but many also are minute and over-refined." (British Critic, O. S. vol. iii. p. 382.)

15. The Errata of the Protestant Bible: or the Truth of the English Translation examined by Thomas WARD. Dublin, 1807. 4to.

16. An Analysis of Ward's Errata of the Protestant Bible. By Richard RYAN, D.D. Dublin, 1808. 8vo.

17. An Answer to Ward's Errata of the Protestant Bible. By Richard GRIER, D.D. Dublin, 1812. 4to.

18. Observations on the present State of the Roman Catholic English Bible, addressed to the Roman Catholic Archbishop of Dublin; shewing that it has never been edited on any uniform plan; that the principles adopted by the Rhemish Translators have been abandoned; and that the Censures of Ward's Errata are as applicable to it, as to the Protestant Bible. By the Rev. George HAMILTON, A.M. Dublin, 1826. 8vo.

19. A Second Letter to the most Rev. Dr. Murray, on the present State of the English Roman Catholic Bible, contrasting the Notes recently published by him, with those to which he gave his sanction before the Committee of the House of Commons. By the Rev. George HAMILTON, A.M. Dublin, 1826. 8vo.

Ward's Errata of the Protestant Bible, which contain a vehement attack upon our present authorised version, were first published anonymously in the reign of James II., and were reprinted in the former part of the eighteenth century. This book, after sleeping in oblivion for many years, was reprinted at Dublin in 1807, and extensively circulated under the patronage of the Romish Clergy in Ireland. This called forth the two very able and satisfactory replies of the Rev. Drs. Grier and Ryan.

In consequence of the Biblical Discussions which have taken place in Ireland, Mr. Hamilton was induced to collate five editions, besides the New Testament printed at Rheims in 1582, which have been circulated under the authority of the Romish archbishops of Dublin. The result is, that there is not one standard copy extant; what, however, is most gratifying to us as Protestants is, that Dr. Murray's edition, printed in 1825, *contains several corrections of the Anglo-Romish translation* FROM OUR AUTHORISED PROTESTANT VERSION, which identical passages had been denounced by Ward as *heretical mistranslations!* Mr. Hamilton's second pamphlet exposes the variations which occur in the notes of five several editions, printed between the years 1748 and 1826; and further shews that the Irish branch of the self-styled infallible Church has no fixed standard whatever, either in the Bibles printed for adults, or in the elementary Catechisms prepared for the use of children.

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20. An Historical Account of the British or Welsh Versions and Editions of the Bible. By Thomas LLEWELLYN, LL.D. London, 1768. 8vo.

A tract not of very frequent occurrence. In an Appendix, the author has printed the dedication, which the translators prefixed to the first impressions of the Welsh Bible.

21. A Dissertation on Hans Mikkelsen's (or the first Danish) Translation of the New Testament. By Ebenezer HENDERSON, [D.D.] Copenhagen, 1813. 4to.

22. Biblical Researches and Travels in Russia, &c. &c. By Ebenezer HENDERSON, [D. D.] London, 1826. 8vo.

This very interesting volume of Travels has a claim to be noticed in this place, on account of the numerous and important details which Dr. Henderson has communicated respecting the antient and modern Russian Versions and editions of the Holy Scriptures, and to which we have been largely indebted. Dr. H. has, in the course of his lengthened tour through the southern provinces of Russia, collected many very valuable elucidations of Scripture manners and customs. Independently of these circumstances, which necessarily arrest the attention of Bible students, his volume contains much valuable statistical information relative to the countries through which he travelled.

23. Christiani Andr. TEUBERI Tractatus Philologico-Exegeticus de Utilitate Linguæ Anglicanæ in Explicatione S. Scripturæ, ex Perioopis vulgò Epistolicis Vernaculæ Versionis cum Anglicana et Fontibus collatis demonstrata. Lipsiæ, 1733. 12mo.

The design of this publication is to shew the utility of the English Language, and also, by actual collation, the importance of our authorised English Version of the Bible for correcting the German translation. M. Teuber has adduced several instances in which the latter may be improved from our version.

24. Memoir of a French Translation of the New Testament, in which the Mass and Purgatory are found in the Sacred Text: together with Bishop Kidder's Reflections on the same: accompanied by Notes. By Henry COTTON, LL.D. London, 1827. 8vo.

In 1690, Dr. Kidder, afterwards Bishop of Bath and Wells, introduced to the notice of the English public a French Translation of the New Testament, which had been printed at Bourdeaux in 1686; and he exposed the numerous falsifications of the sacred original which the translators had made, in order to uphold the erroneous tenets and superstitious practices of the church of Rome. Bp. Kidder's pamphlet having become extremely rare, Dr. Cotton has rendered a valuable service to the Protestant cause by reprinting it with some corrective notes: and he has prefixed an interesting bibliographical memoir on the Bourdeaux New Testament.

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4. *Treatises on the Original Languages of Scripture, and Grammars and Lexicons thereof.*

i. *Hebrew Language.*

(1.) *Treatises on the Study of the Hebrew Language, and on the Vowel Points.*

1. Linguæ Hebraicæ Studium Juventuti Academicæ commendatum, Oratione Oxonii habita in schola Linguarum, a Georgio JUBB, S. T. P. Linguæ Hebraicæ Professore. Oxonii, 1781. 4to.

2. Dissertations on the Importance and best Method of Studying the Original Languages of the Bible, by Jahn and others; translated from the Originals, and accompanied with Notes, by M. STUART, Associate Professor of Sacred Literature in the Theological Seminary at Andover. — Andover (Massachussetts), 1821. 8vo.

These dissertations are three in number, and are translated from the Latin of Jahn and Wyttenbach, and the German of Gesenius: they comprise many important observations on the study of languages, the value of which is greatly enhanced by the original and instructive notes of the translator.

3. Johannis BUXTORFII Tiberias, sive Commentarius Masorethicus: quo primum explicatur quid Masora sit; tum Historia Masoretharum ex Hebræorum Annalibus excutitur; secundo clavis Masoræ traditur; denique Analytica Masoræ explicatio in primum caput Geneseos proponitur. Basileæ Rauracorum, 1620. 4to.

4. Ludovici CAPPELLI, Filii, Arcanum Punctationis revelatum, sive de Punctorum Vocalium et Accentuum apud Hebræos vera et germana antiquitate Diatriba, in lucem edita a Thoma Erpenio. Lugduni Batavorum, 1624. 4to.

These two works almost exhaust the controversy respecting the vowel points of the Hebrew Language. Buxtorf maintains, and Capellus opposes them, both with equal learning and ingenuity.

5. Jacobi ALTINGII Fundamenta Punctationis Linguæ Sanctæ: accedit ejusdem Synopsis Institutionum Chaldæarum et Syrarum. Francofurti ad Mœnum, 1730. 8vo.

This is usually considered as the best edition: the treatise first appeared in 1692. It is considered by critics as indispensable to those who would penetrate the arcana of the Masoretic Punctuation.

6. Josephi DOBROWSKY de antiquis Hebræorum Characteribus Dissertatio. Pragæ, 1783. 8vo.

"This tract contains, in a short compass, a perspicuous statement of all the arguments both for and against the antiquity of the Hebrew Letters: and the conclusion, which the author deduces, is, that not the Hebrew but the Samaritan was the antient alphabet of the Jews." (Bp. Marsh's Divinity Lectures, part ii. p. 135.)

7. A. B. SPITZNERI Vindiciæ Originis et Auctoritatis Divinæ Punctorum Vocalium et Accentuum in libris sacris Veteris Testamenti. Lipsiæ, 1791. 8vo.

In this treatise the author strenuously advocates the divine origin and authenticity of the vowel points.

(2.) *Hebrew Grammars, and other Treatises on the Hebrew Language, with Points.*

[i.] IN THE ENGLISH LANGUAGE.

1. An Easy Entrance into the Sacred Language, containing the necessary rules of Hebrew Grammar in English: with the Original Text of several chapters, select verses and useful histories, translated verbatim and analysed. Likewise some select pieces of Hebrew Poetry. By the Rev. Cornelius BAYLEY. London, 1782. 8vo.

This "Grammar may be very useful. Its rules, though concise, are perspicuous; the analysis and the examples illustrate their principles, and tend to facilitate the study of the Hebrew." (Monthly Review (O. S.) vol. lxviii. p. 190.) This Grammar has lately been reprinted.

2. The Scholar's Instructor; an Hebrew Grammar, by Israel LYONS. Cambridge, 1735; 1757, 2d edit.; 1810, 3d edit. revised by H. Jacob.

3. Hebrew Grammar, with the principal rules compiled from some of the most considerable Hebrew Grammars. By Thomas YEATES. London, 1812. 8vo. and various subsequent editions.

These two Grammars have long been in use in different academies, as well as in the universities; and are recommended by their brevity. Mr. Yeates's Grammar is an improvement of one composed by Dr. Ashworth, and printed at Cambridge in 1763.

4. A Hebrew Grammar for the use of the Students of the University of Dublin. By the Rev. Gerald FITZGERALD, D.D. Hebrew Professor in [the] said University. Dublin, 1799. 8vo.

"A plain, easy, and useful introduction to the Hebrew Tongue, in English, for the use of students in our universities, and particularly in the university of Dublin." (Monthly Review (N. S.) vol. xxxiv. p. 151.) The author has pursued an intermediate method between adopting all the Masoretic notes and rejecting them altogether; viz. by retaining the vowel points and such of the accents as are most distinguishable and useful, and omitting all the other accents (the number of which is considerable) which he deems wholly unnecessary in the present state of the Hebrew language.

5. Elements of the Hebrew Language, Part I. Orthography. With notes and a vocabulary for the use of Schools and Beginners. By Hyman HURWITZ. London, 1807. 8vo.

The author is a respectable Jewish teacher: the second part does not appear to have been published. See an account of this work in the Monthly Review (N. S.) vol. lviii. p. 491.

6. A Hebrew Grammar in the English Language, by Joseph Samuel C. F. Frey. London, 1813. 8vo. A new edition, with corrections and additions, by George Downes, A.M. London, 1823. 8vo.

"The directions for the formation of verbs, through all their voices, modes, and tenses, are minutely given; and this part of the Grammar manifests the author's critical acquaintance with the language which he professes to teach. — Though we would not recommend this as superseding the use of other Grammars, especially to the classical scholar, but would rather advise it to be compared with the best of those which are written in Latin, yet we must remark that Mr. Frey's mode of teaching the Hebrew is very masterly; that it is singularly calculated to facilitate the student's intimate knowledge of that language; and that it makes us acquainted with the process adopted by the Rabbis in their education of Jewish youth. The Hebrew Psalter, or Book of Psalms, is subjoined to this Grammar, which considerably augments its value." (Monthly Review (N. S.) vol. lviii. p. 55.) The edition superintended by Mr. Downes contains a glossary of the first six psalms, a compendium of Chaldee Grammar, and other important additions.

7. Elements of Hebrew Grammar. In two parts. By J. F. Gyles, M.A. London, 1814. 8vo.

The difficulties which opposed his own progress in the Hebrew language originally suggested to Mr. Gyles the plan of the present Grammar, which is characterised by simplicity of manner, and clearness of illustration. His second part, which treats on the structure and idioms of the language, contains a good selection of rules and examples principally from the first volume of Dathe's edition of Glassius's *Philologia Sacra*, one of the most elaborate systems of Hebrew Grammar perhaps that is extant, and which is indispensably necessary to the biblical student, who is desirous of *fully* investigating the language.

8. A Hebrew Grammar, with a copious Syntax and Praxis. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover. Andover (Massachussetts), 1821. 8vo. Second edition, 1824. 8vo.

Professor Stuart has, with great industry, examined the copious Hebrew Grammars of the great Oriental scholars, among the Germans; and has chiefly followed the latest and best, viz. that of Professor Gesenius; whose German Grammar of the Hebrew tongue is on the continent considered as the *completest* system of Hebrew Grammar extant. In regard to the plan of the work, he does not profess to be a mere translator of Gesenius, whose Grammar is too large for common use; but he has adopted the general method of this writer as his model, deviating however from that eminent Hebraist, where Professor Stuart conceives that he has good reason for differing from him, and making some improvements upon his grammar. The very copious paradigms of nouns, and especially of the verbs, greatly enhance the value of this Grammar. (North American Review (N. S.) vol. iv. pp. 473–477.)

9. Observations on the Idiom of the Hebrew Language respecting the Powers peculiar to the different Tenses of Verbs, and the Communication of Power from governing Verbs to Subordinates connected with them. By Philip Gell, M.A. London, 1821. 8vo.

10. An Easy Method of acquiring the Hebrew with the points, according to the Antient Practice. By an experienced Teacher. [Mr. ——— Borrenstein] London, 1822. a folio sheet.

"This 'easy method' is comprised in a very neatly and distinctly-printed table, including three lessons; the first, containing the alphabet, with the collateral addition of the Rabbinical, German, and Hebrew characters; the second, the vowel-points with a few useful rules; the third, a sort of Praxis on the Letters and Points. A useful chart is thus provided for constant reference." (Eclectic Review, (N. S.) vol. xvii. p. 463.)

11. Nugæ Hebraicæ: or an Inquiry into the Elementary Principles of the Structure of the Hebrew Language. By a Member of the Royal Irish Academy. London, 1825. 4to.

12. A Comprehensive Hebrew Grammar: wherein the principles of the Language are simply and briefly explained. By George Jones, A.M. Dublin, 1826. 8vo.

This Grammar has been especially composed for the use of the students at the University of Dublin. It has been the author's endeavour to embody in clear and concise rules every thing essential to the radical understanding of the language. "In this design Mr. Jones has certainly succeeded; his work contains a summary of all that is valuable in the Thesaurus Grammaticus of Buxtorf, presented in a manner well calculated to meet the difficulties generally felt by beginners. The last chapter, which is devoted to Syntax, contains a collection of useful remarks on the idioms of the language; the conversive vau is explained on the principles of Mr. Gell" [see No. 9. p. 159 *supra*]; and the work concludes with a brief statement of the theory of Hebrew poetry, as laid down by Bishops Lowth and Jebb. . . . . "On the whole, we cheerfully recommend this work, as calculated to teach the principles of the Hebrew Language." (Christ. Examiner, or Church of Ireland Magazine, February 1827.)

13. A Grammar of the Hebrew Language, comprised in a series of Lectures, compiled from the best Authorities, and augmented with much original matter, drawn principally from Oriental Sources; designed for the use of Students in the Universities. By the Rev. Samuel LEE, A.M. [now B.D.], Professor of Arabic in the University of Cambridge. London, 1827. 8vo.

The following are the principal circumstances in which this grammar is stated to differ from every preceding work of the same kind; viz. 1. In the manner in which the system of vowel points is developed;—and, 2. In the mode in which the nouns and verbs are exhibited, so as to avoid that perplexity which is presented to learners in many Hebrew grammars. In the syntax, the character of the language is investigated according to the analogy discoverable within itself; and the conclusions to which the author arrives are confirmed by appeals to the Arabian grammarians. The enallages of gender and number, which have caused so much perplexity to students in the grammars that have been formed after the system of the celebrated Buxtorf, are here set aside: and principles are laid down, by which it is shown that, according to the genius of the Shemitic dialects, those rules are groundless, which make it necessary to call in these anomalies to our aid. To the syntax is appended a short essay on the use of the Hebrew accents, showing in what way they are to be understood as a commentary on the bearing of the context. The whole is divided into TWENTY lectures.

14. A Grammar of the Hebrew Language, with Points; together with a short Sketch of the Chaldee Grammar. By Selig NEWMAN, Professor of the Hebrew Language. London, 1827. 8vo.

[ii.] IN THE LATIN AND FRENCH LANGUAGES.

1. Joannis BUXTORFFII Thesaurus Grammaticus Linguæ Sanctæ Hebrææ. Basileæ, 1615. 8vo.

This manual is chiefly taken from the Hebrew Grammar of the Hebrew Language by the celebrated rabbi David Kimchi, and may be considered as the standard of Rabbinical Grammars.

2. Thomæ BENNET, S. T. P. Grammatica Hebræa cum uberrimâ praxi in usum tironum, qui linguam Hebræam absque preceptoris vivâ voce (idque in brevissimo tèmporis compendio) ediscere cupiunt. Londini, 1726. 8vo.

3. Alberti SCHULTENS, Institutiones ad Fundamenta Linguæ Hebrææ. Lugduni Batavorum, 1731. 4to.

4. Institutiones ad Fundamenta Linguæ Hebrææ, edidit Nich. Guil. SCHROEDER. Editio Tertia. Groningæ, 1810. 8vo. Edit. nova. Glasguæ, 1824. 8vo.

5. Grammatica Linguæ Hebrææ; cum notis, et variis questionibus philologicis, in quibus præcipuè disseritur de natura et indole Linguæ Hebrææ. Jacobo ROBERTSON, A.M. Ling. Orient. Professore in Academia Edinburgenâ, auctore. Edinburgi, 1758. 8vo.

This Hebrew Grammar, which has always been held in the highest estimation, contains the most useful and necessary of those principles and rudiments, which are laid down in

the elaborate works of Professor Schultens and Schrœder. It is therefore more full and complete than either.

6. Grammatica Hebræo-Harmonica cum Arabica et Aramæa, methodo logico-mathematica, etc. ex Altingio, Buxtorfio, Beveridgio, Buchero, Chappelovvio, Dantzio, Erpenio, Gerhardi, Hasæo, Koolhasio, Martini, Michaelis, Pfeiffero, Schickardo, Schultens, Simonis, Vriemotio, contracta et emendata; Charta Lusoria, analytice delineata, et directorio elucidata. Auctore J. G. KALS. Amstelædami, 1758. 8vo.

Mr. John William Kals was for many years scholar, and afterwards assistant to the celebrated professor Albert Schultens; and for some time taught Hebrew at Oxford. His work consists of three parts. 1. A Hebrew Grammar, compiled from the labours of preceding writers on this branch of sacred philology; 2. *A Harmonic Grammar* of the Arabic and Syriac Languages; 3. An Analysis of the chief prophecies and promises concerning the Messiah.

7. Gottlob Christiani STORR Observationes ad Analogiam et Syntaxin Hebraicam pertinentes. Tubingæ, 1779. 12mo.

A very acute and accurate work: though defective in arrangement, it contains a mass of important observations on the genius and idiom of the sacred language. Much as it has been resorted to by modern Grammarians, it may still be considered as a valuable and almost indispensable help to the student who is desirous of becoming thoroughly acquainted with the Hebrew Language.

8. Christ. Theod. WALTHERI Ellipses Hebraicæ, sive de Vocibus quæ in Codice Hebraico per Ellipsin supprimuntur. . . . Denuo edidit et Observationes Novas adjecit Joh. Christ. Frid. Schulz. Halæ, 1782. 12mo.

This work is on the plan of Lambert Bos's well-known and justly-esteemed treatise entitled "Ellipses Græcæ:" it renders to the student the same valuable help for the Hebrew Language which Bos has afforded to students of the Greek Language.

9. Janua Hebrææ Linguæ Veteris Testamenti, auctore Christiano REINECCIO. Ex recensione I. F. Rehkopf. Lipsiæ, 1788. 8vo.

10. Grammatica Linguæ Hebraicæ. Auctore Joanne JAHN. Viennæ, 1809. 8vo.

The manner in which the verbs are treated is said not to be so perspicuous as in some other grammars; but a learned friend informs the author of the present work, that every other part is excellent; the syntax, in particular, is admirable; and upon the whole this Grammar of Jahn is among the best which can be consulted by those who have made some progress in the study of the Hebrew language.

11. De Radicum Linguæ Hebraicæ Natura nominali Commentatio Grammatica; quam Lectionibus suis præmisit J. Th. PLÜSCHKE. Phil. D. Theologiæ Prof. Extr. Lipsiæ, 1817. 8vo.

The design of this tract is, to prove that many of the words, hitherto considered in the dictionaries as *radical* verbs, are in fact only words derived from nouns; and 2. That even verbs, to which no root can be assigned, are rather to be regarded as nouns than as verbs. (Melanges de Religion et de Critique Sacrée, publiées à Nismes, tom. i. Gazette Littéraire, p. 24.)

12. Elémens de la Grammaire Hébraïque, par J. E. CELLÉRIER, fils, Pasteur et Professeur de Langues Orientales, Critique, et Antiquité Sacrée, à l'Académie de Genève. Suivis des Principes de la Syntaxe Hebraïque, traduits librement de l'Allemand de Wilhelm Gesenius. Genève, 1820. 8vo.

To those who wish to study Hebrew *with* points, through the medium of the French language, this beautifully-printed volume will be peculiarly acceptable. That part of it which relates to the syntax is particularly valuable, as it presents in a small compass the results of the researches made by Professor Gesenius (noticed in page 159), whose prolixities he has abridged, while he has rendered clear what was before obscure, and has explained what the professor had stated with too much brevity.

13. Institutiones Linguæ Hebrææ, concinnatæ per Joannem Nep.

ALBER, S. Scripturæ Vet. Test. et Linguæ Hebrææ Professorem. Budæ, 1826. 8vo.

It appears from the author's preface, that this is a new edition of a Hebrew Grammar, published by him in 1800. It is composed entirely after the system of the Masorites, and is one of the most perspicuous Grammars of the Hebrew language which the writer of these pages has ever seen. At the end there is a very useful grammatical praxis of ninety-five pages upon several chapters taken from various parts of the Old Testament, to which is annexed a concise Lexicon of the Hebrew Roots.

14. Narratio de Josepho e Sacro Codice desumpta. Textum Hebraicum, punctis appositis Masoreticis, ad Analysin revocavit, notisque philologicis instruxit Stephanus REAY. Oxonii, e Typographeo Clarendoniano, 1822. 8vo.

15. Linguæ Hebraicæ Literæ, Accentus, Pronomina, Conjugationes, Declinationes, Nomina numeralia, et Particulæ. Jenæ, 1822. folio.

16. Jac. Chr. LINDBERG, Chrestomathia Hebraica historici argumenti, e libris Exodo, Numeris, et Deuteronomio, decerpta; præfatiunculâ de accentibus Hebraicis et de nominibus derivatis præmissâ. Havniæ, 1822. 8vo.

*** Many important observations on Hebrew Grammar will be found in Glassius's Philologia Sacra, noticed in pp. 137, 138, *supra;* from which, as well as from other sources, Dr. Gerard has digested much valuable information in his Institutes of Biblical Criticism, pp. 40–51. 290–377.

(2.) *Hebrew Grammars* without *Points.*

1. Francisci MASCLEF Grammatica Hebraica a punctis aliisque inventis Masorethicis libera. Accesserunt tres Grammaticæ, Chaldaica, Syriaca, et Samaritana ejusdem instituti. Parisiis, 1731. 2 vols. 8vo.

Of all the writers of Hebrew Grammar without points, Masclef has enjoyed the highest reputation. A late eminent divine and professor of the university of Cambridge has said of his work, "I know none more to be recommended; as it gives rules for the Chaldee, Syriac, and Samaritan, as well as for what is commonly called Hebrew. (Dr. Hey's Norrisian Lectures in Divinity, vol. i. p. 23.) — As Masclef's work is now extremely scarce and dear, professor Hey recommends

2. Elements of Hebrew Grammar; to which is prefixed a Dissertation on the two modes of reading, with or without points. By Charles WILSON, Professor of Hebrew at the University of Saint Andrews. London, 1782. Fourth edition, 1810. 8vo.

See an analysis of this work in the Monthly Review (O.S.) vol. lxviii. pp. 424–427.

3. The Hebrew Guide; or an English Hebrew Grammar without points, to which is added, a View of the Chaldaic, and for the farther satisfaction of the inquisitive, a brief Introduction to the Knowledge of Hebrew Punctuation. By Peter PETIT, M.A. London, 1752. 4to.

Though this Grammar contains nothing very extraordinary, besides what may be found in other productions of the same nature, yet it may be of considerable and peculiar use to learners. The author follows the plan of Masclef's Grammar, above noticed; but has reduced his work into a narrower compass, and has added a small praxis, consisting of short sentences, to illustrate the use of the several conjugations. For the sake of the more inquisitive scholar, who has acquired a competent knowledge of the Hebrew language, without points, Mr. Petit has subjoined a brief Introduction to the Knowledge of Hebrew Punctuation; which he does not give as a complete system, but as a collection of as many substantials of the doctrine, as are generally retained even by those who would be thought adepts in that part of learning. (Monthly Review, (O.S.) vol. vii. p. 234.)

4. A Methodical Hebrew Grammar without points: adapted to the use of learners, and even of those who have not the benefit of a master. To which is subjoined the Hebrew Grammar at one view. By John PARKHURST, M.A. 8vo.

This is admitted by all competent judges to be the shortest and most compendious Hebrew Grammar extant in the English language. It is prefixed to the learned author's Hebrew and English Lexicon, which is noticed in pp. 167, 168. *infra.*

5. A New and Easy Introduction to the Hebrew Language, upon the plan of Grammar in general, designed to encourage and promote the study of that language, by facilitating the acquirement of its principles, upon a plan, which in no work of the kind has been hitherto adopted. By the Rev. James William NEWTON, M.A. London, 1806. 12mo.

"The study of the Hebrew language has been attended with considerable difficulties, from the circumstance of there being no Grammar of that language, constructed upon the model of grammar in general. In the present work this impediment has been removed, and the learner will find that in acquiring a new language, he has to contend with none of those embarrassments that proceed from encountering a system of grammar entirely new to him; which to those who have been at the trouble of learning the grammar of several languages, is an obstacle which is not frequently to be surmounted... The work is conducted with a simplicity and perspicuity which afford every assistance to those who may be disposed to become acquainted with the rudiments of the Hebrew tongue." British Critic, (O.S.) vol. xxvii. p. 441.

6. A Hebrew Primer. To which are prefixed the opinions of Melancthon, Luther, and others, on the Utility, Necessity, and Easiness of the Study of the Hebrew Language. Durham and London, 1808. 12mo.

7. Hebrew Elements: or a Practical Introduction to the Reading of the Hebrew Scriptures. London, 1807. 8vo.

Both these publications are by the Rt. Rev. Dr. BURGESS, the present learned Bishop of Salisbury; and together with his engraved Copies of Hebrew letters and words, form the simplest and clearest introduction to the reading of Hebrew *without* points, which perhaps has ever been published.

A new edition of the two preceding articles, neatly printed in *one* volume, 12mo. issued from the university press, Glasgow, in 1823.

8. Extracts from the Books of the Old Testament; to which are prefixed Sketches of Hebrew and Chaldee Grammar, for the Use of Students in the University of Edinburgh. [By the Rev. Dr. BRUNTON]. Edinburgh, 1814. 8vo.

9. An Easy Introduction to the knowledge of the Hebrew Language without the points. By James P. WILSON, D.D. 1818. 8vo.

This grammar appeared in North America in 1818. We have not been able to obtain a sight of it, or to ascertain the place where it was printed.

10. An Introduction to Hebrew Grammar; in which the Genius of the Language is explained by a new and simple principle of Analysis, applied to the Improvements of the latest and most improved Grammarians; and particularly intended to reduce the Irregularities of the inflected parts of speech to the common analogy of the Language, and to explain the peculiarities of the construction by assimilating it to the Idiom of the English. By the Rev. Frederick NOLAN. London, 1821. 12mo.

11. A Hebrew Dictionary and Grammar without points; together with a complete List of such Chaldee Words as occur in the Old Testament, and a brief Sketch of Chaldee Grammar. By James ANDREW, LL.D. London, 1823. 8vo.

The errors and crude assertions in this publication are exposed in the British Review, vol. xxiii. pp. 180–190.

12. Three Tracts on the Syntax and Pronunciation of the Hebrew Tongue, with an Appendix, addressed to the Hebrew Nation. By Granville SHARP. London, 1804. 8vo.

Many very important rules and observations are comprised in these valuable tracts; of which a copious analysis appeared in the Christian Observer for the year 1804, pp. 415.

(3.) *Hebrew Grammars* with and without *Points.*

1. A Plain and Complete Grammar of the Hebrew Language, with and without points. By Anselm BAYLY, LL.D. London, 1774. 8vo.

2. Principia Hebraica; comprising a Grammatical Analysis of 564 verses, selected from the Hebrew Psalms, in which are found nearly all the radical words in common use occurring in the Hebrew Scriptures. To which is prefixed a concise Hebrew Grammar, adapted to the Analysis, and so arranged as to illustrate the principles of the Language, both with and without points. By T[homas] K[EYWORTH], and D[avid] J[ONES]. London, 1817. 8vo.

In this very useful work, the Serviles are printed in hollow characters — the root and radical sense are pointed out — those rules of grammar are referred to, which account for the form of each word — and a literal version in English is interlined with the Hebrew Text. "The authors have unitedly produced an introduction to the reading of the Hebrew Bible, of distinguished excellence and utility. Nothing so complete of the kind was ever before put into the hands of the English scholar, who is here provided with a guide to Hebrew reading worthy of his confidence. In awarding the high praise to which the Authors have an unquestionable claim, we cannot omit the commendation due to their unassuming manner: their learning is never used for the purpose of display, but is invariably employed to promote the solid improvement of those persons who may choose to avail themselves of the means here provided for their correct instruction in the knowledge of Hebrew. They have furnished the student with every admissible facility for his initiation and progress in the Hebrew language. The work is very judiciously constructed for the use of the two different classes of Hebrew readers, the Punctists and the Anti-punctists; it is, however, particularly adapted for the latter." Eclectic Review, *Nov.* 1818.

3. The Analytical Part of Principia Hebraica. By Thomas KEYWORTH, London, 1825. 8vo.

This publication is a much improved impression of part of the preceding work, separate from the grammar which originally accompanied it. "In this new edition, which contains a compendium and a key, the entire Hebrew Text, of which the Analysis is explanatory, is printed by itself without remark, and is distributed into lessons, comprising examples of nouns and verbs, the usage of servile letters and points, which are explained in the corresponding portions of the Analytical Part. These short lessons are followed by a selection of upwards of two hundred words, intended to familiarize the learner with the pronunciation and forms of words; and the remaining part of the compendium includes three hundred verses from the Psalms arranged in classes, and forming a series of connected subjects. The second or analytical part of the work is a complete and very minute explanation of the words, vowels, and various forms and modifications contained in the compendium; the whole of the text is here reprinted, the serviles in hollow characters, and the places of the dropped radicals supplied by small letters, accompanied by a literal interlineary version. The whole work may be used with any grammar, and will be found a most valuable assistant to every student of the Hebrew language, who will find in its pages the means of satisfying himself in respect to almost every difficulty which may occur to a learner." (Eclectic Review, vol. xxv. p. 439.)

*** So great a number of Hebrew Grammars (considerably more than SIX *hundred*, we believe,) has been published by distinguished Hebraists at different times, that it is difficult to determine which is preferably to be adopted. An experienced tutor will be the best guide, in this case, to the Hebrew student. In the preceding pages, therefore, those only have been specified which have some pretensions to notice for their utility and simplicity of method.

(4.) *Chaldee Grammars.*

1. A short Chaldee Grammar, without points, designed for the use of those who already understand Hebrew. [By the Rev. J. PARKHURST, M. A.]

This is subjoined to Mr. P.'s Grammar, which is prefixed to his Hebrew Lexicon. A Compendium of Chaldee Grammar is given in the second volume of Masclef's Grammatica Hebraica.

2. J. D. MICHAELIS Grammatica Chaldaica. Gottingæ, 1771. 8vo.

3. Joannis JAHN Elementa Aramaïcæ, seu Chaldæo Syriacæ Linguæ. Latinè reddita, et nonnullis accessionibus aucta, ab Andr. Fr. Oberleitner. Viennæ, 1820. 8vo.

Professor Jahn's Grammar of the Aramæan Language was first published, in German, in the year 1793. An imperial edict having enacted that the Latin language should exclusively be used in all schools and academies within the Austrian dominions, Dr. Oberleitner translated Jahn's treatise into Latin, and made various important additions. This grammar is perspicuously written, and very neatly printed.

4. An Introduction to Chaldee Grammar; in which the Genius of the language is explained by a new and simple Principle of Analysis. By the Rev. Frederick NOLAN. London, 1821. 12mo.

5. Elements of the Chaldee Language; intended as a Supplement to the Hebrew Grammar, and as a General Introduction to the Aramean Dialects. By the Rev. W. HARRIS, LL. D. London, 1822. 8vo.

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ii. *Hebrew and Chaldee Lexicons.*

(1.) *Hebrew Lexicons* with *Points.*

1. Joannis BUXTORFII Lexicon Hebraicum et Chaldaicum. Basileæ, 1634, 1645, 1675, 1720, or 1735. 8vo. Glasguæ, 1824. 8vo.

2. Joannis BUXTORFII Lexicon Chaldaicum, Talmudicum et Rabbinicum. Basileæ, 1639. folio.

3. Petri GUARINI Lexicon Hebraicum et Chaldæo-Biblicum. Parisiis, 1746. 2 vols. 4to.

4. Christiani STOCKII Clavis Linguæ Sanctæ Veteris Testamenti. Jenæ, 1739, 1743, 1753. (best edit.) 8vo.

5. Lexicon et Commentarius Sermonis Hebraici et Chaldaici, post J. Cocceium et J H. Maium, longe quam antehac correctius et emendatius edidit Joh. Ch. Fried. SCHULZ. Lipsiæ, 1777. 2 vols. 8vo.

Cocceius's Hebrew and Chaldee Dictionary was very highly esteemed in the former part of the last century. M. Schulz in preparing his edition for the press, omitted all the superfluous Dutch and German words; and, in determining the signification of each Hebrew word, previously consulted the equivalent term in the Arabic and other Oriental languages. He also restored to their true places several scattered roots, together with their derivatives. The work is neatly and correctly printed; and may frequently be obtained at a reasonable price.

6. Johannis SIMONIS Lexicon Manuale Hebraicum et Chaldaicum ordine etymologico digestum: post J. Gothofr. Eichhornii curas denuo recensuit, emendavit, auxit Dr. Geo. Ben. Winer. Lipsiæ, 1826. 8vo.

7. Philipp. Ulric. MOSER Lexicon Manuale Hebraicum et Chaldaicum, in quo omnium Textûs Sacri Vet. Test. Vocabulorum Hebraicorum et Chaldaicorum significatio explicatur, cum Indice Latino copiosissimo. Præfatus est D. Gottlob Christian Storr. Ulmæ, 1795. 8vo.

8. Joannis DINDORFII Novum Lexicon Linguæ Hebraico-Chaldaicæ. Lipsiæ, 1802. 2 vols. 8vo.

9. Lexicon Hebraicum et Chaldaicum Manuale, in Codicem sacrum Veteris Testamenti, curâ Everardi SCHEIDII et Joannis GROENEWOED. Lugduni Batavorum, 1805–10. 2 vols. 8vo.

10. A Hebrew, Latin, and English Dictionary; containing, 1. All the Hebrew and Chaldee words used in the Old Testament, including the

proper names, arranged under one alphabet, with the derivatives referred to their proper roots, and the signification in Latin and English, according to the best authorities. 2. The principal words in the Latin and English languages, with those which correspond to them in Hebrew. By Joseph Samuel C. F. Frey. London, 1816. 2 vols. 8vo.

A book of more promise than performance, and now entirely superseded by the valuable Lexicons of Gesenius, which are noticed below.

11. E. F. C. Rosenmulleri Vocabularium Veteris Testamenti Hebræo-Chaldaicum, Halæ (Librariâ Orphanotrophei). 1822. 8vo.

12. Guilielmi Gesenii Thesaurus Philologico-Criticus Linguæ Hebrææ et Chaldææ Veteris Testamenti. Editio altera secundum radices digesta, priore Germanicâ longe auctior et emendatior. Lipsiæ, 1827. 2 tomis 4to.; also in large paper on folio.

The first edition of Professor Gesenius's Hebrew Lexicon was published at Leipsic, in 1810–12, in two thick octavo volumes. It was in Hebrew and German, and the words were disposed in alphabetical order. In 1814, Anton. Theod. Hartmann printed at Rostock a quarto volume, entitled, Supplementa ad Buxtorfii et Gesenii Lexica Hebraica. Dr. Gesenius is considered the most profound Hebraist of the present day, in Germany; and his work is esteemed to be *the* best Hebrew Lexicon extant. In the new edition, the Hebrew words are disposed according to the order of the Hebrew roots. There are copies on thick folio paper, the typographical execution of which is truly beautiful.

13. A Hebrew Lexicon to the Books of the Old Testament; including the Geographical Names and Chaldaic Words in Daniel, Ezra, &c. By D. Wilhelm Gesenius, Doctor and Professor of Theology at the University of Halle. Translated from the German by Christopher Leo, Teacher of Hebrew and German in the University of Cambridge, and late Professor of German at the Royal Military College, Sandhurst, Cambridge, at the University Press, 1825–28. In two vols. royal 4to.

This work is very beautifully printed; and Professor Leo has conferred an invaluable service on biblical students by presenting Gesenius's admirable Lexicon to them in an English dress. The alphabetical arrangement would alone give it a superiority over every other; but this is its least praise. "The intrinsic value of a critical lexicon consists chiefly in the views of lexicography held by the author. The leading trait of Gesenius, in this respect, is judgment. He makes a sober and temperate use of the various means for determining the signification of a Hebrew word. His reasoning from grammatical analogy, from the usage of the Hebrew language, from the context, from the kindred dialects, and from the antient versions, spontaneously commends itself to the understanding. It is not sufficient to say that he has rejected all mystical derivations. He has also avoided the error, nearly as dangerous, into which some modern lexicographers have run, in their extravagant use of Arabic derivations, in disregard of the fact, that the Hebrew is a distinct dialect, and as such has its peculiarities. But although Gesenius has restricted himself in this particular; yet his accurate knowledge of the oriental languages, especially of their constructions and inflections, sheds a constant and powerful light on Hebrew criticism. Much too depends on the arrangement of the various significations. Here Gesenius has been very successful in seizing hold of the primary physical acceptation of a word. This he has placed first; and the other significations in the order in which they might be supposed to be derived from the primary. Each signification and each construction is supported by pertinent citations; which, when attended with any peculiar difficulty, are written out and accompanied with a literal translation." The different shades of meaning, it is truly observed in the preface, can never be set in a clearer light than by citing the passage which presents the word in its most distinguished situation, with relation to other words. "Such a view of the different meanings of a word is the best commentary on all the passages cited. Where the different significations of a root appear to have no logical connexion, they are distinguished by Roman numerals; in other cases only by Arabic numerals. Gesenius has introduced into his lexicon many things which other lexicographers either wholly or partially omit; as (1) A full account of the construction of verbs with different prepositions and particles. This is the more necessary, as the Hebrews have no composite verbs, but vary the signification of the verb by means of the preposition following, as in other languages by the preposition in composition. (2) A full explanation of phrases and idioms, — a very important part of a good lexicon. (3) A notice of poetical words and inflections, with the corresponding prosaic expression. (4) A notice of the peculiarities of the more modern Hebrew, in distinction from the more antient. (5) An account of those words which are

defective in some of their forms, which are therefore borrowed from some other word, like the anomalous verbs in Greek. Gesenius first attended to this class of words in the Hebrew." In preparing his translation for the press, Professor Leo has not confined himself to merely rendering the Hebrew and German into the English Language, but has made various improvements, which render this Lexicon preferable to every other. First, he has retained the original preface of Gesenius, in which reasons are assigned for retaining an old expression or adopting a new one. Further, in order to afford beginners an opportunity of becoming more readily acquainted with the various forms of the conjugations of the verbs, he has added to each root of them the number of conjugations in which it occurs in the Bible. He has also verified all the citations of the Hebrew Scriptures with Van der Hooght's edition, and has thus tacitly corrected many errors which had escaped the critical eye of Gesenius. In this respect the translation has an advantage over the original. Lastly, Mr. Leo having compared Gesenius's German abridgment of his lexicon with his own translation, and discovered several additions and improvements, he has interwoven them in his work; and has subjoined an appendix, containing an alphabet of such anomalous words as present more than ordinary difficulty to students.

14. A Hebrew and English Lexicon to the Old Testament, including the Biblical Chaldee, from the German Works of Prof. W. Gesenius. By Josiah W. GIBBS, A.M. Andover (North America), 1824. royal 8vo. London, 1827. 8vo.

This is, strictly speaking, a new Hebrew and English Lexicon. Its basis is the German abridgment or smaller lexicon of Prof. Gesenius, which was published at Leipzic in 1815, in 8vo.; but Mr. Gibbs has throughout consulted the Thesaurus or larger lexicon, and has also made some corrections from Gesenius's later philological works, especially his (German) Commentary on the Prophecy of Isaiah, which was published in 1820–21. Still further to improve his Lexicon, Mr. Gibbs has not only corrected many errors and oversights which had crept into the original works of Gesenius, but has also commodiously broken the articles into paragraphs: making each signification of a word to commence a new paragraph: and he has, in addition, mentioned under each noun, which is found inflected in the Old Testament, the declension to which it belongs, as given in Prof. Stuart's Hebrew Grammar, which is noticed in p. 159.

The London reprint was edited, with great care, by the Rev. Lancelot Sharpe, M.A., who has omitted the references to Stuart's Grammar (which is but little known in England), in order to render it more generally useful. Further, to ensure the greater correctness, the Hebrew words are printed from the second edition of Gesenius's "Neues Hebraisches Handwörterbuch," which appeared at Leipzig, in 1825. This reprint is very neatly executed.

15. Thesauri Linguæ Hebraicæ, e Mischna augendi, Particula I. II. III. Auctore Ant. Theod. HARTMANN. Rostochii, 1825–26. 4to.

*** Those who are commencing their Hebrew studies with the book of Genesis, will find Leusden's *Clavis Hebraica Veteris Testamenti* (Utrecht, 1683, 4to.) and Robertson's *Clavis Pentateuchi* (Edinburgh, 1770, Norvici, 1824. 8vo.) to be very useful manuals, as Bythner's *Lyra Prophetica*, noticed in page 10 of this Appendix, and Messrs. Keyworth and Jones's *Principia Hebraica* (noticed in p. 164), are to those who begin with the book of Psalms. Of J. H. MEISNER's *Nova Veteris Testamenti Clavis*, only two volumes have appeared (Lipsiæ, 1809, 8vo.): it is executed on the plan of Leusden's or Robertson's works, but does not go through the Old Testament. Its value is enhanced by the addition of the significations of Hebrew words from the Septuagint version; the differences of which from the Hebrew are often examined and accounted for with much critical acumen.

(2.) *Hebrew Lexicon* without *Points*.

An Hebrew and English Lexicon without Points: in which the Hebrew and Chaldee words of the Old Testament are explained in their leading and derived senses; the Derivative Words are ranged under their respective primitives, and the meanings assigned to each, authorised by references to passages of Scripture, and frequently illustrated and confirmed by citations from various authors. By John PARKHURST, M.A. London, 1792. 4to.

The first edition of this work (the value of which is sufficiently attested by the repeated impressions it has undergone) appeared in 1762; the second in 1778; and the third in

1792: all in quarto. The *third* is reputed to be the best edition, as being the last which was corrected by the learned author himself, who closed a long life of study and of piety in 1797. But the later *genuine* London editions, in royal 8vo., being printed under the critical eye of Mr. Parkhurst's accomplished daughter, are more easy of purchase, and justly claim a place in the library of every student. The Hebrew and Chaldee Grammars above noticed are prefixed to this Lexicon.

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iii. *Grammars and Lexicons for the Greek Testament, and for the Septuagint Version.*

(1.) *Grammars and other Treatises on the Language of the New Testament.*

1. A Plain and Easy Greek Grammar, adapted to the use of Learners, and of those who understand no other language than English. By John PARKHURST, M.A. 4to. and 8vo.

This Grammar is prefixed to the learned author's Greek and English Lexicon: which is noticed in p. 170, *infra*.

2. De Verâ Natura atque Indole Orationis Græcæ Novi Testamenti. Auctore Henrico PLANCK. Gottingæ, 1810.

"The little tract of Professor Planck first opened the way fully to a correct estimate of the character of the style of the New Testament; and unfolded those philological principles of which the works of Wahl and Winer were intended to exhibit the practical application. Though of small dimensions, it is full of large views; and has exerted a wider influence in the critical world than all the ponderous tomes produced during the centuries of the Attic Controversy" respecting the style of the New Testament. (North American Review, for July 1826, vol. xxiii. p. 106.)

3. A Greek Grammar of the New Testament translated from the German of George Benedict WINER, Professor of Theology at Erlangen. By Moses Stuart, Professor of Sacred Literature in the Theol. Seminary, Andover, and Edward Robinson, Assistant Instructor in the same department. Andover (North America), 1825. Large 8vo.

This is a translation of Winer's "Grammatik des Neutestamentlichen Sprachidioms," which was published at Leipsic in 1822. The work of Winer was designed to exhibit the application of the same principles to the grammatical structure of the language of the New Testament, as are developed in the preceding publication of Planck and in the Lexicon of Wahl, which is noticed in page 171. "It is as yet the only treatise of the kind; and, like most of the author's other works, bears marks of haste both in the conception and execution. It contains many observations of great value. The general plan, and the internal arrangement and classification are good; and the principles are, for the most part, correctly stated, and happily illustrated. On some points he has carried his views too far; and on some few he is probably erroneous. We look upon the work as one which will impart new and important views to the students of this country, and serve to stimulate them to more extensive inquiry." (North American Review, July 1826, vol. xxiii. p. 107.) The Anglo-American translators have greatly increased the value of this Grammar of the Greek Testament, by verifying all the references to the New Testament, and by the addition of numerous learned notes, which are designated by the initials of their respective names.

4. De Modorum Usu in Novo Testamento: Quæstionis Grammaticæ Pars prima, Indicativi Usum explicans. Scripsit Carolus Henricus Adelbert LIPSIUS. Lipsiæ, 1827. 8vo.

5. Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament: containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. By Granville SHARP. Second Edition. Durham and London, 1803. 12mo.

6. Six Letters to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. By Christopher WORDSWORTH [now D.D.] London, 1802. 8vo.

7. The Doctrine of the Greek Article applied to the Criticism and

D. D. Slate Cambridge

Illustration of the New Testament. By T. F. MIDDLETON, Bishop of Calcutta]. London, 1808. 8vo. Second Edition, Cambridge and London, 1828. 8vo.

The value of Bishop Middleton's treatise has been too long and too well known, to require any additional testimony to its merits in this place. The opposers of the doctrine of our Saviour's supreme divinity cavilled at, but could not fairly refute the convincing philological proofs accumulated by Bp. M. The second impression was very carefully edited by the Rev. James Scholefield, A.M. Regius Professor of Greek in the University of Cambridge, who has added many valuable remarks and illustrations.

8. Joannis VAN VOORST Animadversiones de Usu Verborum cum præpositionibus compositorum. Pars I. Lugduni Batavorum, 1818. Pars II. 1822. 8vo.

It is an important philological question, whether the prepositions, which the sacred writers of the New Testament have prefixed to the verbs employed by them, are useless (as Prof. Fischer asserted), or are designed to determine, strengthen, or restrain the sense of a word, and whether in consequence they ought to be taken specially into consideration. M. van Voorst establishes this last opinion; and in the second part of his disquisition he has happily illustrated the force and meaning of several words occurring in the New Testament. (Mélanges de Religion, tom. vi. pp. 242, 243. Nismes, 1822.)

(2.) *Glossaries and Lexicons to the Greek Testament.*

Numerous Lexicons to the Greek Testament have been published at different times, a list of which is given by Schleusner, at the end of the preface to his Lexicon; and the *defects* of which are considered by J. F. FISCHER in his Prolusiones de vitiis Lexicorum Novi Testamenti, (Lipsiæ, 1791.) 8vo. The following are those most deserving of attention.

1. Glossarium Græcum in Sacros Novi Fœderis Libros, ex MSS. primus edidit, notisque inlustravit Joannes ALBERTI. Lugd. Bat. 1735. 8vo.

2. Glossæ Sacræ HESYCHII, Græce. Ex universo illius Opere in Usum Interpretationis Libr. Sacr. excerpsit, emendavit, notisque illustravit Jo. Chr. Gottlieb Ernesti. Accesserunt Glossæ Græcæ in Psalmos, ex Catalogo Manuscriptorum Bibliothecæ Taurinensis denuo editæ. Lipsiæ, 1785. 8vo.

3. SUIDÆ et PHAVORINI Glossæ Sacræ, Græcè, cum spicilegio Gloss. SS. Hesychii et Etymologici Magni: congessit, emendavit, et notis illustravit, J. C. G. Ernesti. Lipsiæ, 1786. 8vo.

Schleusner has extracted the most valuable matter from these works, and inserted it in his well-known and excellent Greek Lexicon to the New Testament.

4. Critica Sacra: containing Observations on all the Radices of the Hebrew Words of the Old, and the Greek of the New Testament. By Edward LEIGH, Esq. London, 1662. folio, with Supplement.

This work was first published in 1639 and 1646, in 4to. The folio impression of 1662 is the best English edition. The Critica Sacra was translated into Latin and printed at Amsterdam, with additional observations by John Heeser, 1696, in folio. Mr. Leigh was one of the most learned men of his time, and enjoyed the friendship of Archbishop Usher. His work is a very valuable help to the understanding of the original languages of the sacred writings; and as it may frequently be obtained at a low price, it may be substituted for either of the following works, which a student may not perhaps be able to purchase. The Critica Sacra not only gives the literal sense of every word in the Old and New Testaments, but enriches almost every definition with philological and theological notes, drawn from the publications of the best grammarians and critics then extant. To this work most succeeding Lexicographers on the Old and New Testament have been greatly indebted.

5. Joannis KNOLLII Vocabularium Biblicum Novi Testamenti, ita secundum seriem capitum atque versuum adornatum, ut in lectione sacrorum Novi Testamenti Græci Librorum usum præbere possit extemporalem. Editio nova, auctior et emendatior, additis subinde præter

Analysin Grammaticum Vocumque Themata Locorum difficiliorum explicationibus. Lipsiæ, 1777. 8vo.

6. A Greek and English Lexicon to the New Testament: in which the Words and Phrases occurring in those sacred books, are distinctly explained: and the meanings assigned to each authorised by references to passages of Scripture, and frequently illustrated and confirmed by Citations from the Old Testament and from the Greek writers. By John PARKHURST, M.A. 4to. and 8vo.

The first edition of this admirable work appeared in 1769; the second (which is considered as the best) in 1794, both in quarto; and numerous subsequent well-executed editions in royal 8vo. have enabled the students of the Greek Testament to avail themselves of the valuable stores of philology which Mr. Parkhurst has provided for them. To the work is prefixed a plain and easy Greek Grammar, adapted to the use of learners, and those who understand no other language than English; it is one of the clearest and best summaries of Greek Grammar ever printed. While this sheet was passing through the press, a new edition of Mr. Parkhurst's Lexicon was announced as nearly ready for publication, revised and carefully corrected by the Rev. H. J. Rose, B.D., who has enriched the work with very numerous philological additions from the lexicons of Schleusner, Wahl, and Bretschneider.

7. Novum Lexicon Græco-Latinum in Novum Testamentum, congessit et variis observationibus philologicis illustravit Johannes Friedericus SCHLEUSNER. Lipsiæ, 1819. 4 parts in 2 vols. 8vo. Glasguæ, 1824. 4to. and also in 2 vols. 8vo.

This is the *fourth* and best edition of an invaluable work: the first appeared at Leipsic in 1791; the second in 1801; and the third in 1808. An elegant reprint of this Lexicon was executed at the University press, Edinburgh, in 1814, in two vols. 8vo.: the German quotations introduced by Schleusner are in this edition translated into English by the editors, Messrs. Smith, Strauchon, and Dickenson. Another reprint of this Lexicon issued from the Glasgow press in 1817, also in two volumes 8vo. The *fourth* Leipsic edition contains many *additional words* and new observations which are interspersed through the work. The Preface contains a severe philippic against the two reprints just noticed. The Glasgow editions of 1824 are elegantly printed both in one volume 4to. and in two vols. 8vo.[1]

8. Lexicon Græco-Latinum in Novum Testamentum. Congessit Joh. Frieder. Schleusner; in compendium redegit Joannes CAREY, LL.D. Londini, 1826. 8vo.

"The main principle of this volume is, that it contains all Schleusner's Lexicographical interpretations, together with his Scripture references, and this without abridgment; while nothing is sacrificed but what, in a majority of instances, may be advantageously dispensed with. . . . . Dr. Carey's name is a guarantee for correct impression." (Eclectic Review, vol. xxvi. N.S. p. 180.) This manual lexicon is very neatly printed.

9. Christiani SCHOETGENII Novum Lexicon Græco-Latinum in Novum Testamentum: post J. T. Krebsium recensuit, et variis observationibus, philologicis et criticis, locupletavit G. L. SPOHN. Lipsiæ, 1790, 8vo.[1]

The first edition of Schoetgenius's Lexicon was published at Leipsic, in 1746: Kreb's corrected and enlarged edition appeared also at Leipsic, in 1765, both in 8vo. Previously to the appearance of Schleusner's work, Spohn's third edition was justly considered as the best Greek and Latin Lexicon to the New Testament, for which it may be substituted by those who cannot afford to purchase Schleusner's volumes.

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[1] Indispensable as the Lexicons of Schleusner and Spohn are to Biblical students, the author cannot omit the following salutary advice of Bishop Jebb. — "I would," he says, "earnestly exhort those biblical students, who may happen to use (as, *with proper caution*, all *advanced* students will find it their advantage to use) the Lexicons of Spohn and Schleusner for the New Testament, and those of Schleusner and Bretschneider for the Septuagint and Apocrypha, to be particularly on their guard against alleged identity of meaning, in words whose ordinary signification is any thing but synonymous. In such cases, let the cited passages be carefully examined: and I venture to affirm, that, instead of synonymous, there will almost universally be found an important variation of meaning between the related members: commonly a progress in the sense, but always such a variation, as will quite supersede the necessity of resorting to an *unusual*, much less an *unprecedented*, acceptation of the terms employed." Bp. Jebb's Sacred Literature, p. 51.

10. A Greek and English Manual Lexicon to the New Testament, with examples of all the irregular and more difficult inflections. By J. H. BASS. London, 1820. 12mo.

This little volume is confessedly a manual Lexicon for young students of the Greek Testament. Its author has carefully abridged the more diffuse explanations of other Lexicons; but it is noticed here, principally because it contains nearly *fifty* articles commonly omitted in other Lexicons of the New Testament, and which are supplied from the *fourth* edition of Schleusner above noticed.

11. A New Greek and English Lexicon to the New Testament; in which the Quantity of all the doubtful Vowels is carefully marked, and Genealogical Tables connected with the Sacred History are annexed. By the Rev. Henry LAING, LL.D. London, 1821. 8vo.

"It is a convenient work for all, who wish to read the New Testament in the Original, without making any further progress in the language." (British Review, vol. xxii. pp. 409, 410.

12. Clavis Philologica Novi Testamenti, auctore M. Christ. Abraham WAHL, Verb. Div. apud Schneebergenses Ministro. Lipsiæ, 1822. 2 vols. 8vo.

This truly valuable Greek and Latin Lexicon to the New Testament is expressly designed for those who cannot afford to purchase Schleusner's Lexicon. It is founded on the philological principles first developed by Professor Planck, in his elaborate dissertation "*De Verâ Naturâ atque Indole Orationis Græcæ Novi Testamenti*," noticed in page 168, *supra*. "It was the object of the author to bring into a moderate compass the results of the latest and most extended investigations into both the philology and interpretation of the sacred volume; so that they might be made universally accessible, and be adapted to the daily convenience, and habitual use, of every student. The work was intended to embrace simply the *results*, without the *processes*, of investigation; with references to authorities sufficient to verify those results, should the student wish to prosecute his inquiries further. That such is the plan best suited to the purpose which the author had in view, there can be little doubt; nor can we hesitate to say, that he has successfully accomplished that purpose. The object of a lexicon is not a *commentary*, — not the exhibition of a system of theology; it is designed simply as an instrument in the hands of the student, by which he is to aid himself in ascertaining the sense of a writer, and making out, practically, if not formally, a commentary for himself. To do this fully, he must of course go back to the same sources of information from which the Lexicon itself was drawn. In a work of this kind, moreover, a great deal of the merit must necessarily depend on the power, which the writer may possess, of condensing his thoughts, and expressing them in terms at once concise and perspicuous. In this respect, we think that a high rank must be assigned to Wahl; and that he is far removed both from the diffuseness of Parkhurst, and from that prolixity and unnecessary copiousness for which Schleusner is distinguished." (North American Review for July, 1826, vol. xxiii. pp. 106, 107.)

13. Greek and English Lexicon to the New Testament, from the Clavis Philologica of Christ. Abraham WAHL. By Edward ROBINSON, A. M. Assistant Instructor in the Department of Sacred Literature, Theol. Sem. Andover. Andover, [Massachussetts] 1825. royal 8vo.

Though modestly announced as a translation from Wahl's Clavis, this beautifully and correctly-printed work is, in fact, a new Lexicon to the New Testament, composed with great care and accuracy. The texts cited by Wahl have all been verified and corrected; and not a few of the references to classic authors have been corrected, where Mr. Robinson could have access to the editions consulted by Wahl. Many of the definitions have been framed *de novo* from the New Testament, rather than from the very general Latin definitions either of Wahl or Schleusner: and where any important remark or illustration could be derived from Schleusner or from other sources, Mr. R. has carefully introduced it. But, besides the labour of a general revision, he has introduced various improvements, which greatly enhance the value of his lexicon. Wahl had *partially* given the various constructions of verbs and adjectives with their cases: Mr. Robinson has done this in every instance *throughout*: he has further endeavoured to make each article, as far as was possible, include a reference to every passage of the New Testament, where the word is found: the result is, that his lexicon is, to a very considerable extent, a concordance of the Greek Testament. The last improvement, which deserves to be noticed, relates to the mode of printing. In the original *Clavis* of Wahl, the articles are printed in a solid form, without any divisions whatever, and on an inferior paper, which renders the book by no means pleasant to read. Mr. Robinson has caused them to be printed in

double columns, and has broken them into convenient paragraphs. The student who can afford to purchase this lexicon, in addition to Mr. Parkhurst's valuable work (which contains a greater number, at length, of illustrations from classic authors as well as from modern writers), will possess a rich treasure of sacred philology.

14. Lexicon Manuale Græco-Latinum in Libros Novi Testamenti, auctore Carolo Gottlieb BRETSCHNEIDER. Lipsiæ, 1824. 2 vols. 8vo.[1]

This manual lexicon exhibits a less strict adherence to the philological principles developed by Planck and Wahl, above noticed. "The illustrations are drawn more frequently from the Septuagint and the Apocryphal Books, and also from the apocryphal gospels published by Fabricius. The work, as yet, is comparatively unknown; and it has acquired in Germany also less currency than that of Wahl. (North American Review, July 1826, vol. xxiii. p. 107.)

(3.) *Lexicons to the Septuagint Version.*

1. Jo. Christiani BIEL Novus Thesaurus Philologicus; sive Lexicon in LXX et alios Interpretes et Scriptores Apocryphos Veteris Testamenti. Ex Autoris MScto edidit ac præfatus est E. H. Mutzenbecher. Hagæ Comitum, 1779–80. 3 tomis 8vo.

Lexici in Interpretes Græcos V. T. maxime Scriptores Apocryphos Spicilegium I. et II. Post Bielium congessit et edidit Jo. Frid. SCHLEUSNER. Lipsiæ, 1784–86.

Lexici in Interpretes Græcos V. T. maxime Scriptores Apocryphos Spicilegia. Post Bielium et Schleusnerum congessit et edidit C. G. BRETSCHNEIDER. Lipsiæ, 1805. 8vo.

2. Novus Thesaurus Philologico-Criticus, sive Lexicon in LXX et reliquos Interpretes Græcos, ac Scriptores Apocryphos Veteris Testamenti; post Bielium et alios viros doctos congessit et edidit Johannes Friedericus SCHLEUSNER. Lipsiæ, 1820, 1821; in 5 parts or vols. 8vo. Glascuæ et Londini, 1822. In three thick volumes, 8vo.

On the basis of Biel's Lexicon and his continuators, Schleusner has produced a Lexicon for the Septuagint Greek version, which for philological research is surpassed only by his Lexicon for the New Testament.

The edition, which in 1822 issued from the University Press at Glasgow, reflects great credit on the printers, Messrs. A. and J. M. Duncan, as well as on the publisher (Mr. R. Priestley), at whose expense it has been undertaken: it is very beautifully executed. In this edition many typographical errors, particularly in the Greek and Hebrew quotations, have been corrected; and the references to the chapters and verses, which in the foreign edition are said to be very inaccurate, have been carefully amended. Professor Schleusner's German explanations of particular words uniformly have *English Translations* attached to them: and to the third volume there is appended an index of all the Hebrew words occurring in the work, together with a collation of verses and chapters, as set out respectively in the editions of the Greek Septuagint superintended by Wechel and Bos. The former of these will in a great measure supply the want of a Hebrew Lexicon. This Appendix, which fills nearly three hundred pages, is not to be found in the Leipsic edition.

3. E. G. A. BÖCKEL Novæ Clavis in Græcos Interpretes Veteris Testamenti, Scriptoresque Apocryphos, ita adornatæ ut etiam Lexici in Novi Fœderis Libros usum præbere possit, atque Editionis LXX. Interpretum Hexaplaris, Specimina, 4to. Lipsiæ, 1820.

This work was never completed. In the fourth volume of the Commentationes Theologicæ, (pp. 195–263), edited by MM. Velthusen, Kuinöel, and Ruperti, there is a specimen of a *Clavis Reliquiarum Versionum Græcarum V. T.* by John Frederick Fischer: it contains only the letter A. Both these intended publications are superseded by Schleusner's elaborate Lexicon to the Septuagint just noticed.

4. A Greek and English Lexicon, originally a Scripture Lexicon, and now adapted to the Classics, with a Greek Grammar prefixed. By Grevile EWING. Glasgow and London, 1827. 8vo.

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[1] See note *ante*, p. 170.

The third edition, greatly improved, of a truly valuable Lexicon: the first edition appeared at Glasgow in 1801, and the second in 1812. The Grammar is sold separately: besides being a general introduction to the study of the Greek Language, it contains many valuable observations on the style of the Septuagint and New Testament.

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iv. *Grammars and Lexicons of the Cognate or Kindred Languages.*

(1.) *General Treatises and Polyglott Grammars of the Cognate Languages.*

1. Introductio ad Lectionem Linguarum Orientalium:

Hebraicæ.	Syriacæ.	Æthiopicæ.
Chaldaicæ.	Arabicæ.	Armenæ.
Samaritanæ.	Persicæ.	Coptæ.

Consilium de earum studio fœliciter instituendo, et de Libris quos in hunc finem sibi comparare debent studiosi..... Per Briarum WALTON, S. T. D. Londini, 1655. 12mo.

"This little tract," says Dr. Adam Clarke, "is really well written, and must have been very useful at the time it was published. It does not contain *grammars* of the different languages mentioned in the title, but only the different alphabets, and directions how to read them. At the end of his exposition of the alphabet of each language is a specimen in the proper character, each line of which is included between *two* others; the first of which is a literal Latin version of the original, and the second, the letters of the original expressed by Italics. Short as these examples are, they are of great utility to a learner." (Bibliogr. Dict. vol. ii. p. 11.) As the copy in the Library of H. R. H. the Duke of Sussex is designated as *editio secunda, priori emendatior*, 1655, it should seem that two editions of this treatise were printed in the same year, (Bibl. Sussex. vol. i. part ii. p. 74.)

2. Briani WALTONI Dissertatio, in quâ de Linguis Orientalibus, Hebraica, Chaldaica, Samaritana, Syriaca, Arabica, Persica, Armena, et Copta; et de Textuum et Versionum, quæ in Complutensibus, Regiis, Parisiensibus, et Anglicanis Polyglottis Bibliis, habentur, antiquitate, authoritate, et usu, brevitur disseritur. Accessit Johannis Wouweri Syntagma de Græca et Latina Bibliorum Interpretatione. Daventriæ, 1658. 12mo.

This dissertation is sometimes, erroneously, confounded with the preceding work, but it "is entirely of a different character. It displays, like all the other productions of the learned author, much sound knowledge and learning." (Bibl. Sussex. vol. i. part ii. p. 74.)

3. Joh. Henrici HOTTINGERI Grammatica quatuor Linguarum, Hebraicæ, Chaldaicæ, Syriacæ et Arabicæ. Accedit Technologia Linguæ Arabicæ Theologico-historica. Heidelbergæ, 1659. 4to.

4. Stephani MORINI Oratio Inauguralis de Linguarum Orientalium ad intelligentiam Sacræ Scripturæ utilitate. Lugduni Batavorum, 1686. 8vo.

5. Simonis OCKLEII Introductio ad Linguas Orientales. Cantabrigiæ, 1706, 12mo.

6. Gulielmi GESENII et J. A. HOFFMANNI Rudimenta Orientalia: seu Tabulæ Verborum, Nominum, et Pronominum, Hebr. et Chald. Syr. Samar. Nasor. Rabbin. Æthiop. cum brevi Institutione Grammatica. Pars I. Dialectos Aramæas cum Hebræa complectens. Lipsiæ, 1825. 4to.

(2.) *Polyglott Lexicons of the Kindred Languages.*

1. Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Ethiopicum, Arabicum, conjunctim; et Persicum separatim. In quo omnes voces Hebrææ, Chaldææ, Syræ, Samaritanæ, Æthiopicæ, Arabicæ, et Persicæ, tam Manuscriptis, quam impressis libris, cum primis autem in Bibliis Polyglottis, adjectis hinc inde Armenis, Turcicis, Indis, Japonicis, &c. ordine Alphabetico, sub singulis Radicibus

digestæ, continentur, &c. Cui accessit brevis et harmonica (quantum fieri potuit) Grammaticæ omnium præcedentium Linguarum Delineatio. Authore Edmundo CASTELLO, S.T.D. Regiæ M. à sacris: Linguæ Arabicæ apud Cantabrigienses Professore, &c. Londini imprimebat Thomas Roycroft, LL. Orientalium Typographus Regius, 1669. 2 vols. folio.

This work, which forms the companion to Bp. Walton's Polyglott Bible noticed in pp. 28–30 of this Appendix, is perhaps the greatest and most perfect undertaking of the kind hitherto performed by human industry and learning. "Dr. Castell expended both his fortune and his life in this immense undertaking. It is true he had help from several learned men. Dr. Murray lent him assistance in the Arabic; Mr. (afterwards Bishop) Beveridge, in the Syriac; and Dr. Wansleb, in the Æthiopic. But the person to whom he was most indebted was the celebrated Dr. Lightfoot, a man who, for the amiableness of his disposition, the purity of his manners, and the extent and depth of his literary knowledge, had, even in that age of profound learning, no superior, and since no equal. So implicitly did Dr. Castell depend on his judgment, that when he began that work, in 1657, he wrote to him for direction and advice, promising either to proceed in or suppress it, as he should determine. Dr. Lightfoot not only helped on this immortal work by his counsels, corrections, &c. but he also contributed money, and procured subscriptions, so that Dr. Castell acknowledged there was no man in the three kingdoms to whom he owed so much. When Dr. Castell sent him his Lexicon, he acknowledged that it owed a great part of its perfection to his learning and industry, and thought his name should occupy a distinguished place in the title-page. The Persic Lexicon is the fruit of the joint labour of himself and Golius. This part of Dr. Castell's work has been undervalued by such as either did not or could not consult it; but it is an excellent work; and to it even Meninski and Richardson are indebted for a multitude of articles. Its chief fault is want of distinct arrangement; the works are sadly intermixed, and many Persian words are printed with Hebrew types, probably because they had but few Persian characters. Dr. Castell laboured at this work for seventeen years, during which time he maintained in his own house, at his own cost, seven Englishmen and seven foreigners, as writers, all of whom died before the work was finished. The names of those respectable literary drudges I have not been able to find. Besides the 12,000*l.* of his own property, which this great man expended on this work, he was obliged to borrow 1800*l.* more; and not being able to make up this money, he was constrained to make application to King Charles II. and entreat him, *ne carcer esset præmium tot laborum et sumptuum* — that a prison might not be the reward of so many labours and so much expense. This produced a letter from the king, in 1660, to all the archbishops, bishops, dukes, lords, and nobles of the realm, recommending the work, and earnestly soliciting pecuniary assistance in behalf of its distressed and embarrassed author; which was followed, three years after, by one from the Archbishop of Canterbury, directed to all the clergy, on the same behalf; and, afterwards, by another from twenty-nine English and Irish prelates, earnestly entreating the public not to permit this great man to sink under his labours, and the pecuniary embarrassments brought on him by a work, which he had undertaken for the honour of God, the promotion of religion and learning, and consequently the good of mankind. Is it not strange, that when the king and the clergy laid this so much to heart, and recommended it so warmly, the author's embarrassments should still continue? The reason seems to have been this — the nation was impoverished, and the exchequer itself emptied, by the late civil wars.

"At the end of the third page of his Preface, he makes the following complaint, which no scholar can read without pain of heart: 'Socios quidem habui in hoc opere, sed perexiguo tempore mecum in illo commorantes, nescio an dicam, immensitate laboris plane exterritos. Per plures annos, jam ætate provectus, et una cum patrimonio satis competenti, exhaustis etiam animi viribus, oculis caligantibus, corporis variis in hoc opere confractis, et dislocatis membris, relictus sum solus, sine amanuensi, aut vel correctore ullo.' He died in 1685. Some copies of this Lexicon have in the title, 'Londini, Scott, 1686;' but this proves nothing more than a re-impression of the title; for there never was a second edition of the work." (Clarke's Bibliographical Dictionary, vol. i. pp. 268–270.) For other interesting particulars concerning this distinguished but ill-requited scholar, see Chalmers's Biographical Dictionary, vol. viii. pp. 398–400.

2. V. SCHINDLERI Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, Talmudico-Rabbinicum, et Arabicum. Hanoviæ, 1612. folio.

(3.) *Syriac Grammars and Lexicons.*

1. Johannis LEUSDENI Schola Syriaca, una cum Dissertatione de Literis et Lingua Samaritanorum. Ultrajecti, 1658. 12mo.

2. Caroli Schaaf Opus Aramæum, complectens Grammaticam Chaldaicam et Syriacam, Selecta ex Targumim, cum versione Latina, necnon Lexicon Chaldaicum, &c. Lugduni Batavorum, 1686. 12mo.

3. J. D. Michaelis Grammatica Syriaca. Halæ, 1784. 4to.

4. A Syriac Grammar, principally adapted to the New Testament in that language. By Thomas Yeates. London, 1821. 8vo.

5. Martini Trostii Lexicon Syriacum. Cothenis Anhaltinorum, 1623. 4to.

6. Ægdiii Gutbirii Lexicon Syriacum. Hamburgi, 1667. 12mo.

7. Caroli Schaaf Lexicon Syriacum Concordantiale, omnes Novi Testamenti Syriaci voces, et ad harum illustrationem multas alias Syriacas, et linguarum affinium dictiones complectens, cum necessariis indicibus, Syriaco et Latino, ut et catalogo nominum propriorum et Gentilium N. T. Syr. Lugduni Batavorum, 1709. 4to.

This work was published as a companion to the beautiful edition of the Syriac Testament, published at Leyden in the same year. In his preface, Schaaf makes honourable mention of the previous labours of Trostius, Gutbirius, and especially of the Syriac Lexicon contained in the Heptaglott Lexicon of our learned countryman Edmund Castell.[1]

8. An Introduction to the Syriac Language; in which the Genius of the Language is explained by a new and simple Principle of Analysis. By the Rev. Frederick Nolan. London, 1821. 12mo.

9. A. Th. Hoffmanni Grammaticæ Syriacæ Libri Tres. Halæ, 1823. 4to.

(4.) *Arabic Grammars and Lexicons.*

1. Philippi Guadagnoli Breves Arabicæ Linguæ Institutiones. Romæ, 1642. 4to.

2. Thomæ Erpenii Grammatica Arabica. Cum fabulis Lokmani, et excerptis anthologiæ veterum Arabiæ poetarum, Arabice et Latine. Interprete Alberto Schultens. Lugduni Batavorum, 1748, 1767. 4to.

The first edition of Erpenius's Arabic Grammar appeared in 1636, in 4to. Those of 1748 and 1767 are considered the best.

3. Thomæ Erpenii Rudimenta Linguæ Arabicæ. Florilegium sententiarum et Clavem dialectorum adjecit Albertus Schultens. Lugduni Batavorum, 1770. 4to. Best edition.

4. A Grammar of the Arabic Language, in which the rules are illustrated by authorities from the best writers. By John Richardson. London, 1776. 4to.

5. Grammaire Arabe, par Silvestre de Sacy. Paris, 1810. 2 vols. 8vo.

"An immortal work, which consigns to obscurity, by its superior lustre, all previous works of the same nature; and which has thrown more light upon the forms of words, the idiom, and the syntax of the Shemitish languages, than has been cast before for many centuries. By this work, which contains 462 pages of syntax, Gesenius has been substantially aided in the compilation of his Hebrew Grammar; and a multitude of things pertaining to the grammar and idiom of the Hebrew (though they may be learned by the diligent student without the aid of this work, so as to be useful to him,) are seen, without a knowledge of De Sacy's Arabic Syntax, only as through a glass, darkly. De Sacy has placed them in the meridian sun. That a work, which was not designed to have the most remote bearing upon the Hebrew Scriptures, should be thus made to contribute in a signal manner to their illustration, ought surely to be a matter of gratitude to the Great Disposer of

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[1] Castell's Syriac Lexicon was reprinted at Gottingen in 1788, in two parts, forming one volume small 4to.

events, who can overrule the designs of men to the accomplishment of his own purposes." (Stuart's Dissertations on studying the original languages of the Bible, p. 84.)

6. Institutiones Grammaticæ Arabicæ, auctore Antonio ARYDA. Vindobonæ, 1813. 4to.

7. Institutiones ad Fundamenta Linguæ Arabicæ: accedunt Sententiæ et Narrationes Arabicæ, una cum Glossario Arabico-Latino. Auctore Ern. Frid. Car. ROSENMULLERO, Theol. Doct. et in Academia Lipsiensi Prof. ordinario. Lipsiæ, 1818. 4to.

Of the very numerous grammars of the Arabic Language which have been published in the Latin language, this of Professor Rosenmüller is considered the best. The author has made great use of Sacy's Grammaire Arabe; and the Chrestomathy, or selection of passages from Arabic Writers, enhances the value of his publication.

8. Antonii GIGGEII Thesaurus Linguæ Arabicæ; seu Lexicon Arabicum Latinum. Mediolani, 1632. 4 vols. folio.

This is a very valuable work, though greatly inferior in point of correctness to the following Lexicon of Golius.

9. Jacobi GOLII Lexicon Arabico-Latinum, contextum ex probatioribus orientis Lexicographis. Accedit Index Latinus copiosissimus, qui Lexici Latino-Arabici vicem explere possit. Lugduni Batavorum, 1653. folio.

"This is an invaluable work, and the best on the subject ever published. It is in every respect well edited. The arrangement of the words, the definitions given, the paper, types, and typographical execution, — are all in the first style of accuracy and elegance." (Bibliog. Dict. vol. iv. p. 7.) A new edition of this Lexicon was announced, while this sheet was passing through the press, with very important additions and corrections by Professor Freytag, of Bonn, whose skill and researches into oriental literature eminently qualify him for the task he has undertaken. His edition is expected to form two large volumes in quarto.

10. Jacobi SCHEIDII Glossarium Arabico-Latinum, Manuale. Lugduni Batavorum, 1769. 4to.

11. Johannis JAHN Lexicon Arabico-Latinum, Chrestomathiæ Arabicæ accommodatum, et Chrestomathia Arabica. Vindobonæ, 1802. 2 vols. 8vo.

For a full account of Arabic Grammars and Lexicons, the reader is referred to Schnurrer's Bibliotheca Arabica, in which their dates, &c. are particularly specified.

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(5) *Egyptian Grammars and Lexicons.*

1. Lexicon Ægyptiaco-Latinum, ex veteribus illius Linguæ monumentis summo studio collectum à Maturino Veyssiere La Croze. Edentibus Christiano Scholtz et Carolo Godofredo WOIDE. Oxonii e Typographeo Clarendoniano, 1775. 4to.

2. Christiani Scholtz Grammatica Ægyptiaca utriusque dialecti: quam breviavit, illustravit, edidit Carolus Godofredus WOIDE. Oxonii e Typographeo Clarendoniano, 1778. 4to.

These publications are not of common occurrence, and have acquired additional value since various fragments of the antient Coptic and Sahidic versions of the New Testament have been published. Previously to the seventeenth century, Egyptian literature was but slightly regarded in Europe, and might possibly have been still disregarded, if the celebrated oriental traveller Bartolomeo De la Valle had not brought to Rome, from Egypt, among other curiosities, some Coptic or Egyptian manuscripts, of which he gave the perusal to Athanasius Kircher, a voluminous but very indifferent writer in regard to solidity and fidelity. Kircher, however, has the merit of being the first who published a book, relating to the Egyptian language, under the title *Lingua Ægyptiaca Restituta* (*Romæ*, 1643. 4to.), which was, in fact, nothing but the manuscript dictionary or vocabulary of De la Valle. Theodore Petræus, who had been in Egypt in the same century, enriched Europe with several valuable manuscripts; and he, well understanding the

Egyptian tongue, would have proved a restorer of Egyptian literature, had he met with proper encouragement; but he could nowhere find it, not even in London, where he printed the first psalm as a specimen of the Egyptian language. Happily his manuscripts were sold to the Elector of Brandenburg, and placed in his library at Berlin. Dr. Wilkins, a German, and La Croze, a Frenchman, distinguished themselves, in the beginning of the eighteenth century, by their cultivation of the Egyptian tongue. The former met with encouragement and preferment in England; and printed at Oxford, in 1716, the Egyptian New Testament, in the Coptic or Lower Egyptian dialect. He also printed the Pentateuch, at London, in 1731. But being unacquainted with the Sahidic or Upper Egyptian dialect, he mistook the Sahidic or Thebaidic manuscripts, in the Bodleian Library for faulty Coptic ones. La Croze being librarian to the king of Prussia at Berlin, and having free access to the Egyptian manuscripts of Petræus in that library, compiled from these and some other manuscripts, a valuable dictionary, which he finished in 1722. He was much assisted in this undertaking by Dr. Jablonsky, a learned professor at Frankfort, who collected several materials for him in the Bodleian Library, and that of the king of France, at Paris. Dr. Jablonsky gave La Croze the first hint that, beside the Coptic dialect, there was another of Upper Egypt, which is now commonly called the Sahidic or Thebaidic dialect. He sent him likewise a transcript of a manuscript of this kind (No. 393. Huntington, in the Bodleian Library,) *De Mysteriis Literarum Græcarum*, from which La Croze took *Collectionem vocum quarundam Sahidicarum*, which is annexed to his Dictionary. Jablonsky, who on his travels had copied several Egyptian manuscripts, communicated them to his brother-in-law, Mr. Scholtz, chaplain in ordinary to the king of Prussia; who being furnished with the manuscripts at Berlin, and the Dictionary of La Croze, wrote in 1750 an Egyptian Grammar of both dialects, in two vols. 4to. Several learned men wished that both the Dictionary and the Grammar might be published, but they could not find a printer furnished with Egyptian types, or who would hazard the undertaking; till, at last, the university of Oxford, on a noble principle of public spirit, determined to take the business in hand. When the Dictionary was printing Dr. Woide was desired to make some additions to it; but this not being proposed to him till more than half the work was printed off, he could extend his remarks to three letters only; and to render the undertaking more useful, he added an index.

It was intended to print the Grammar of Mr. Scholtz, in two 4to. vols. immediately after the Dictionary, but it being found too voluminous, Dr. Woide very properly abridged it; and the work, so far from losing by his abridgment, has gained very considerably; for Dr. W. has carefully examined, corrected, and improved the Grammar, by means of manuscripts unknown to Mr. Scholtz, of which he gives an account in the preface prefixed to the Grammar. The Sahidic part, which is now to be found in this Grammar, was entirely supplied by Dr. Woide.

Two circumstances must particularly recommend this Grammar; first, that the rules laid down are illustrated and supported by examples, quoted from the above-mentioned manuscripts; secondly, that it exhibits both dialects, to one of which we have hitherto been entire strangers. (Monthly Review, (O. S.) vol. lx. p. 1., Nichols's Anecdotes of Bowyer, vol. ix. pp. 9–11.)

3. A Compendious Grammar of the Egyptian Language, both of the Coptic, or Memphitic, and Sahidic dialects; with Observations on the Bashmuric; together with the Alphabets of the Hieroglyphic and Demotic, or Enchorial Characters, and some Explanation relative to their Use. By the Rev. Henry TATTAM, M. A. F. S. R. L. London, 1828. 8vo.

This work is so arranged as to form either a grammar of the Coptic and Sahidic Dialects, as well as of the Hieroglyphic Characters, separately, or a convenient comparative Grammar of the whole. In that part which treats on hieroglyphics, Mr. Tattam has been favoured with some important communications by the distinguished archæologist Dr. Young. This Coptic Grammar is beautifully printed.

Mr. Tattam has also announced a new edition of the Egyptian Lexicon by La Croze, Scholtz, and Woide above noticed, which had become extremely rare; incorporating the results of all the most recent discoveries in Egyptian Literature.

4. Fr. A. Guil. SPOHN de Lingua et Literis Veterum Ægyptiorum. Accedunt Grammatica atque Glossarium Ægyptiacum. Edidit et absolvit G. Seyffarth. Pars I. Lipsiæ, 1825. 4to.

(6.) *Ethiopic Grammar and Lexicons.*

1. Jobi LUDOLPHI Grammatica Linguæ Amharicæ (vel Æthiopicæ), quæ vernacula est Hebessinorum. Francofurti ad Mœnum, 1698, folio; 1702. folio. Best edition.

2. Jobi LUDOLPHI Lexicon Amharico-Latinum. Francofurti ad Mœnum, 1698. folio.

This is commonly bound up with the first edition of Ludolph's Amharic Grammar.

3. Jobi LUDOLPHI Lexicon Æthiopico-Latinum. Francofurti ad Mœnum, 1698. folio.

(7.) *Persian Grammars and Lexicons.*

1. Ludovici DE DIEU Rudimenta Linguæ Persicæ: accedunt duo priora capita Geneseos ex Persica translatione Jacobi Tawusi. Lugduni Batavorum, 1639. 4to.

2. Angeli à S. JOSEPH Gazophylacium Linguæ Persarum. Amstelodami, 1684. folio.

3. A Grammar of the Persian Language. By Sir William JONES, London, 1809. 4to. seventh edition.

The first edition of this Grammar appeared in 1775, in 4to.; in that of 1809 the orthography is adapted to the mode of spelling adopted by Dr. Wilkins in his improved edition of Richardson's Persian Dictionary. Sir W. Jones's Grammar forms the fifth volume of the octavo edition of his works.

4. Francisci de DOMBAY Grammatica Linguæ Persicæ; accedunt dialogi, historiæ, sententiæ, et narrationes Persicæ. Viennæ; 1804. 4to.

5. A Grammar of the Persian Language. By M. LUMSDEN, LL.D. London, 1811. 2 vols. small folio.

6. Francisci WILKEN Institutiones ad Fundamenta Linguæ Persarum, cum Chrestomathia, et auctario ad Chrestomathiam. Lipsiæ, 1805; 2 parts forming 1 vol. 8vo.

7. A Dictionary, Persian, Arabic, and English; with a Dissertation on the Languages, Literature and Manners of Eastern nations. By John RICHARDSON, Esq. F.S.A. A new edition with numerous additions and improvements, by Charles Wilkins, LL.D. F.R.S. London, 1806—1810. 2 vols. royal 4to.

The first edition of this great and elaborate work appeared at Oxford and London in 1777, in one large folio volume. Dr. Wilkins has revised it throughout, corrected the orthography of every word, and enlarged it to a great extent, with very numerous additions, which his long residence in India and profound knowledge of the Persian language, peculiarly qualified him to make. As the bulk and price of this work rendered it accessible to comparatively few students of Persian, Mr. Hopkins compiled from it an abridgment, intitled a *Vocabulary, Persian, Arabic, and English*, which was printed at London in 1810, in 8vo.

8. Outlines of Persian Grammar, with Extracts. Edinburgh, 1822. 8vo.

These outlines were originally published for the use of Students in the University of Edinburgh. The author's "view has evidently been, to simplify as much as possible, the elements of the language. No extraneous matter has been introduced for a shew merely of erudition; when, in reality, it can be of use for nothing,—but to distract and impede the learner." (Edinburgh Christian Instructor for May 1822. p. 329.)

The reader, who is desirous of further information respecting elementary works on Oriental Literature, is referred to Professor Lee's *Sylloge Librorum Orientalium, quibus Linguarum Biblicarum Studiosi maximo cum fructu uti queant.* (Cantabrigiæ, 1821. 8vo.) In this manual, Prof. Lee has particularly specified those treatises which are most worthy of the student's attention.

5. Commentators, Interpreters, and Paraphrasts on the Scriptures.

A complete History of Commentators would require a volume of no ordinary dimensions. The present list is therefore necessarily restricted to an account of the *Principal Commentaries* and *Critical Works* illustrating the Holy Scriptures. The reader who may be desirous of prosecuting this subject more at length, will find much interesting information in the elaborate works of Rosenmüller, Dorscheus, and Simon, noticed below. Father Simon's Histoire Critique du Vieux Testament (pp. 416–466. 4to. 1680) also contains many valuable strictures on the Expositors of the Old Testament. The merits and demerits of commentators are likewise discussed in Walchius's Bibliotheca Theologica Selecta, vol. iv. pp. 369–931.; in Ernesti's Institutio Interpretis Novi Testamenti, part iii. cap. ix. pp. 278–311.; in Morus's Acroases Academicæ, vol. ii. pp. 204–340.; and by Mr. Orme in his Bibliotheca Biblica (Edinburgh, 1824. 8vo.)–Rambach, in his Institutiones Hermeneuticæ, pp. 663–726.; Professor Keil, in his Elementa Hermeneutices Novi Testamenti (8vo. Leipsic, 1811), p. 159. et seq. and Professor Beck, in his Monogrammata Hermeneutices Librorum Novi Fœderis (8vo. Lipsiæ, 1803), part i. p. 168. et seq., have respectively noticed the principal expositors of the Scriptures, particularly those written in the German Language, which being understood by few biblical students in this country, all commentaries in that tongue are necessarily omitted in the following bibliographical notices of commentators.

1. Jo. Georg. ROSENMÜLLERI Historia Interpretationis Librorum Sacrorum in Ecclesia Christiana; ab Apostolorum ætate ad Literarum Instaurationem. Hildburghusæ et Lipsiæ, 1795–1814. 5 parts 8vo.

2. Joh. Georg. DORSCHEI Biblia Numerata, seu Index Specialis in Vetus Testamentum ad singula omnium Librorum Capita, et Commata. Francofurti, 1674. 2 vols. folio.

This work contains a list of commentators (four hundred and ninety-one in number), who had illustrated any book, chapter, or verse of the Scriptures, with references to the books, chapters, and pages of their several works.

3. Histoire Critique des Principaux Commentateurs du Nouveau Testament, depuis le commencement du Christianisme jusques à notre tems. Par le Père SIMON. Rotterdam, 1693. 4to.

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i. *On the Interpretation of Scripture.*

(1.) *General Treatises on the Interpretation of Scripture.*

1. ABICHTII (Jo. Georg.) Ars distinctè Legendi et Interpretandi Scripturam Sacram Veteris Testamenti. Lipsiæ, 1710. 8vo.

2. Hermeneutica Biblica Generalis, Usibus Academicis accommodata ab Antonio ARIGLER. Viennæ, 1813. 8vo.

A learned epitome of the general principles of interpretation. This author, as well as Jahn, was a Roman Catholic professor, at Vienna; and the works of both have been prohibited within the dominions of the emporor of Austria.

3. BENNER (Joh. Herm.) Sylloge Thesium, Hermeneuticæ Sacræ inservientium. Francofurti et Giessæ, 1753. 12mo.

4. Joh. Benedicti CARPZOV Primæ Lineæ Hermeneuticæ et Philologiæ Sacræ cum Veteris, tum Novi Testamenti, brevibus aphorismis comprehensæ. Helmstadii, 1790. 8vo.

5. CHLADENII (Martini) Institutiones Exegeticæ. Wittebergæ, 1725. 8vo.

6. DANHAUERI (Joh. Conradi) Hermeneutica Sacra, sive Methodus exponendarum Sacrarum Literarum. Argentorati, 1684. 8vo.

7. Sinopsi della Ermeneutica Sacra, o dell' Arte di ben interpretare la Sacra Scrittura del Professore G. Bernardo DE ROSSI. Parma, 1819. 8vo.

8. ERNESTI (Jo. Aug.) Institutio Interpretis Novi Testamenti. 8vo. Lipsiæ, 1761, 1809. 8vo.

The edition of 1809 is generally considered as the best of Earnesti's admirable little manual; but the prefatory remarks and some of the notes of Dr. Ammon must be read with *great caution*, as they are too frequently destitute of those primary and indispensable characteristics of a good interpreter, *sobriety and discretion*. Two volumes of Supplementary Remarks, by Professor Morus, intitled Acroases super Hermeneutica Novi Testamenti, were published at Leipsic between 1795 and 1797, in 8vo.; they relate only to part of Ernesti's volume, and they contain much valuable matter respecting the criticism and interpretation of the New Testament.

9. Elements of Interpretation, translated from the Latin of J. A. Ernesti, accompanied with Notes. By Moses STUART, Professor of Sacred Literature in the Theological Seminary at Andover. 12mo. Andover, (Massachussetts) 1822. London, 1827. 12mo.

A translation of part of the preceding article. The work of Ernesti, in passing through the hands of its translator, has undergone some alterations Some things have been omitted; notes have been added where the subject appeared to require further elucidation; and copious extracts are translated from Morus's Acroases, as well as from Beck's Monogrammata Hermeneutices Novi Testimenti, and Keill's Elementa Hermeneutices Novi Testamenti, noticed below. The London reprint was edited by the Rev. Dr. Henderson, who has increased the utility of this little manual by adding some valuable observations, the result of his own reading.

10. FRANCKII (Aug. Herm.) Prælectiones Hermeneuticæ ad viam dextræ indagandi et exponendi Sensum Scripturæ Sacræ. . . . Adjecta est in fine Brevis et Luculenta Scripturam Sacram cum fructu legendi Institutio. Halæ, 1717. 8vo.

11. FRANCKII (Aug. Herm.) Commentatio de Scopo Librorum Veteris et Novi Testamenti. Halæ, 1724. 8vo.

12. FRANCKII (Aug. Herm.) Christus S. Scripturæ Nucleus. Accedunt tres Meditationes cognati Argumenti. Ex Germanico in Latinum Sermonem vertit Henricus Grischovius. Halæ, 1724. 8vo.

13. FRANZII (Wolfgangi) Tractatus Theologicus novus et perspicuus de Interpretatione Sacrarum Literarum. Wittebergæ, 1619. 4to. 1708. 8vo. (best edition.)

14. GLASSII (Salomonis) Philologia Sacra, his temporibus accommodata. Post primum volumen Dathii in lucem emissum, nunc continuata, et in novi plane operis formam redacta a Georg. Laurent. Bauero. Tomi secundi, sectio posterior. — Hermeneutica Sacra. Lipsiæ, 1797. 8vo.

This volume, as already noticed in p. 137, 138, is a corrected edition of that part of Glass's Philologia Sacra which relates to the interpretation of the Scriptures. It is sometimes to be met with as a distinct work, with a separate title-page; and such in effect it is, the alterations and additions being so numerous as to render it a new publication. It is unquestionably of great value, and has furnished the writer of these pages with many important observations and explanations of Scripture; but it is at the same time so strongly characterised by that licentiousness of interpretation which so eminently marks many of the modern divines of Germany, that the student cannot be put too much on his guard with respect to Professor Bauer's volume.

15. Enchiridion Hermeneuticæ Generalis Tabularum Veteris et Novi Fœderis. Authore Johanne JAHN. Viennæ, 1812. 8vo.

16. Appendix Hermeneuticæ, seu Exercitationes Exegeticæ. Auctore Johanne JAHN. Fasciculi II. Vaticinia de Messiâ. Viennæ, 1813–15. 8vo.

17. Institutiones Hermeneuticæ Scripturæ Sacræ Veteris Testamenti, quas Joannes Nepomucenus ALBER, juxta Systema Theologiæ novissime

præscriptum concinnatas, tertium edidit. Pestini [Pest, in Hungary], 1827. 3 tomis 8vo.

The first edition of this work was published in 1807. In consequence of the system of theology, which is taught in the university of Vienna, having been introduced into that of Pest, Professor Alber re-modelled and revised his work, in order to render it conformable to that system. The first volume contains a summary of Biblical Archæology; the second, an introduction to the several books of the Old Testament; and the third, the principles of interpretation, and an exegetical elucidation of various difficult passages of the Old Testament.

18. Institutiones Hermeneuticæ Scripturæ Sacræ Novi Testamenti, quas Joannes Nep. ALBER, juxta Systema Theologiæ novissime præscriptum concinnatas edidit. Pestini, 1818. 3 tomis 8vo.

The first volume contains general rules of interpretation, a general introduction to the writings of the New Testament, and an apology for them; the second and third volumes comprise a special introduction to the various books, and an exegetical exposition of the most difficult and important passages.

Throughout both this and the preceding work, Professor Alber evinces himself to be an able and vehement adversary of the modern school of German neologists.

19. Thomæ HUNT de Usu Dialectorum, ac præcipuæ Arabicæ, in Hebraico Codice interpretando, Oratio. Oxonii, 1748. 4to.

20. Monogrammata Hermeneutices Librorum Novi Fœderis. Scripsit Christianus Daniel BECKIUS. Pars Prima. Hermeneutice N. T. universa. Lipsiæ, 1803. 8vo.

21. KEILII (Car. Aug. Theoph.) Elementa Hermeneutices Novi Testamenti, Latine reddita à Christ. Aug. Godefr. Emmerling. Lipsiæ, 1811. 8vo.

22. Hierolexicon, sive Sacrum Dictionarium Variorum Sacræ Scripturæ Sensuum, cum Locorum, in quibus hos patiuntur, Annotatione. Opera et studio Francisci Philippi L'ALOUETTE. Lutetiæ Parisiorum, 1694. 8vo.

A book not of common occurrence. It consists in fact of three parts. In the first, are delivered rules for interpreting the Bible; the second contains a summary of the contents of the several books of Scripture, in Latin hexameter verses; and the last part of the volume contains an alphabetical index of the various senses of Scripture, with references to passages which, in the author's judgment, admit of those senses. Some of his interpretations are rather fanciful.

23. LANGII (Joachimi) Hermeneutica Sacra, exhibens primùm Genuinæ Interpretationis Leges de Sensu Litterali et Emphatico investigando; deinde Idiomata Sermonis Mosaïci, Davidici, et Prophetici, necnon Apostolici et Apocalyptici; cum uberiori ipsius Praxeos Exegeticæ appendice. Halæ, 1733. 8vo.

24. LOESCHER (Val. Ern.) Breviarium Theologiæ Exegeticæ, Legitimam Scripturæ Sacræ Interpretationem tradens. Wittebergæ, 1719. 8vo.

25. MONSPERGER (Josephi Juliani, in Universitate Vindobonensi P. O.) Institutiones Hermeneuticæ, V. T. Prælectionibus Academicis accommodatæ. Lovanii, 1787. 2 vols. 8vo.

26. Institutio Interpretis Veteris Testamenti, auctore Joanne Henrico PAREAU, Litterarum Orientalium Professore in Academia Rheno-Trajectina. Trajecti ad Rhenum, 1822. 8vo.

A very valuable compendium of the principles of Sacred Hermeneutics.

27. Disputatio de Mythica Sacri Codicis Interpretatione. Auctore Joanne Henrico PAREAU. Editio altera, additamento et indicibus aucta. Trajecti ad Rhenum, 1824. 8vo.

This treatise contains a masterly investigation and refutation of the notion advocated by the modern school of German neologists. It was originally a prize-essay, published in 1814 in the transactions of the Teylerian Society, with a Dutch translation. In this

new edition the learned author has revised and corrected his treatise, and has enlarged it with valuable additions at the end, and with a copious index.

28. PFEIFFERI (Augusti) Hermeneutica Sacra, sive Tractatio luculenta de Interpretatione Sacrarum Literarum. Dresdæ, 1684. 8vo. Lipsiæ, 1690. 4to.; also in the second volume of the collective edition of his philological works.

29. PFEIFFERI (Joach. Ehrenfrid.) Institutiones Hermeneuticæ Sacræ, veterum atque recentiorum et propria quædam præcepta complexa. Erlangæ, 1771. 8vo.

30. RAMBACHII (Johannis Jacobi) Institutiones Hermeneuticæ Sacræ, variis observationibus copiosissimisque exemplis biblicis illustratæ. Cum præfatione Jo. Francisci Buddei. Jenæ, 1723. 8vo.

31. Jo. Sal. SEMLERI Apparatus ad Liberalem Veteris Testamenti Interpretationem. Halæ Magdeburgicæ, 1773. 8vo.

32. Jo. Sal. SEMLERI Apparatus ad Liberalem Novi Testamenti Interpretationem. Illustrationis exempla multa ex epistola ad Romanos petita sunt. Halæ Magdeburgicæ, 1767. 8vo.

"*Liberal*, indeed, with a vengeance; if it be deemed liberality, to give up all material points to those who impugn the authenticity of the sacred books."— Such is the severe but just censure of Bp. Blomfield (Diss. on the Tradit. Knowl. of a Promised Redeemer, p. 123.) on the first of these works of Semler, which is equally applicable to the second. — On the value of this heterodox German critic's labours, see Conybeare's Bampton Lectures for 1825, pp. 277–279.

33. TURRETINI (Joan. Alphonsi) De Sacræ Scripturæ Interpretandæ methodo, Tractatus bipartitus. Trajecti Thuriorum, 1728. small 8vo. Francofurti ad Viadrum, 1776. 8vo. Also in Vol. II. of the quarto edition of his collective works, with the author's last corrections.

The edition of 1776 is *considered* to be the best; it professes to be "restitutus et auctus," by William Abraham Teller, some of whose remarks are certainly valuable; but others convey doctrinal interpretations which Turretini (or Turretin as he is most usually termed) held in utter abhorrence. The edition of 1728 is therefore to be preferred; when his collective works cannot be consulted.

34. An Inquiry into the General Principles of Scripture Interpretation, in Eight Sermons preached before the University of Oxford in the Year 1814, as the Lecture founded by the late Rev. John Bampton, M.A. By the Rev. William VANMILDERT, D.D. [now Bishop of Durham.] Oxford, 1815. 8vo.

35. Dissertatio de SS. Scripturarum Interpretatione, secundum Patrum commentarios. Auctore Daniele WHITBY. Londini, 1714. 8vo.

36. G. B. WINER Oratio de Emendanda Interpretatione Novi Testamenti. Lipsiæ, 1823. 8vo.

37. The State of the Protestant Religion in Germany; in a Series of Discourses preached before the University of Cambridge, by the Rev. Hugh James ROSE, M.A. Cambridge, 1825. 8vo.

These discourses are noticed here, on account of the just and accurate representation which they contain of the unsound and pernicious system of interpretation adopted by many modern expositors and biblical critics in Germany; who have applied to the interpretation of the sacred volume an excess of philological speculation, which would not be endured if applied to the explanation of a classic author. The accuracy of Mr. Rose's statements the writer of these pages can in several instances attest, from actual perusal of many of the publications which he holds up to deserved censure. His statements are also corroborated by the details, particularly those of the learned *German* professor Tholuck, which Mr. Haldane has collected in his "Second Review of the Conduct of the Directors of the British and Foreign Bible Society" (chap. ii.)[1]; as well as by the details which have ap-

[1] Mr. Haldane's pamphlet is cited, *solely* on account of the details above referred to. It does not fall within the plan of this work to enter into the controversy which occasioned that publication.

peared at various times in the course of the last six or seven years in the "Archives du Christianisme," and other French theological journals. The statements of Mr. Rose are further confirmed by the specimens of interpretation from several of the antisupernaturalist divines of Germany, which the Rev. Dr. J. P. Smith has produced in his "Scripture Testimony to the Messiah," vol. ii. part 1. pp. 221, 222.; and part 2. pp. 634, 635. 710. See also the Missionary Register for March 1827, pp. 160–162. Mr. Rose's publication was vehemently attacked in Germany, particularly by Dr. Bretschneider, a translation of whose pamphlet was announced at London, in 1827: but Mr. Rose most ably and satisfactorily vindicated himself against Bretschneider's invective in the Christian Remembrancer for October 1827, and the following month.

(2.) *Treatises on the Interpretation of the Figurative Language, and on the Spiritual and Typical Interpretation of Scripture.*

1. Johannis Jacobi RAMBACHII Commentatio Hermeneutica de Sensûs Mystici Criteriis, ex genuinis principiis deducta necessariisque cautelis circumscripta. Jenæ, 1728; 1731. 8vo.

2. The Bampton Lectures for the year 1824. Being an Attempt to trace the History and to ascertain the Limits of the Secondary and Spiritual Interpretation of Scripture. By J. J. CONYBEARE, M.A. Oxford, 1824. 8vo. Price 10*s.* 6*d.*

3. A Course of Lectures on the Figurative Language of Holy Scripture, and the Interpretation of it from the Scripture itself. To which are added, four Lectures on the Relation between the Old and New Testaments, as it is set forth in the Epistle to the Hebrews. By the Rev. William JONES, M.A. London, 1786. 8vo. and various subsequent editions.

These valuable and pious lectures were delivered in the learned author's parish church of Nayland, in Suffolk: they are also to be found in the fourth volume of Mr. Jones's Theological, Philosophical, and Miscellaneous Works.

4. On the Historical Types contained in the Old Testament. Twenty Discourses preached before the University of Cambridge in the Year 1826, at the Lecture founded by the Rev. John Hulse. By the Rev. Temple CHEVALLIER, M.A. Cambridge, 1826. 8vo.

The subject chosen is important and interesting, and has been illustrated with ability and judgment. (British Critic, October 1827. p. 442.)

5. The Nature and Use of a Type. By George LAVINGTON, [D.D. and afterwards Bishop of Exeter.] London, 1724. 8vo.

6. A Brief View of the Figures, and Explication of the Metaphors contained in Scripture. By the late Rev. John BROWN. Edinburgh, 1803. 12mo. Also in the first volume of the author's collected smaller works.

7. A Key to open the Scripture Metaphors and Types; to which are prefixed Arguments to prove the Divine Authority of the Holy Scriptures. By Benjamin KEACH. London, 1779. folio.

This is usually considered as the best edition: the work was first published towards the close of the seventeenth century. Many of the Metaphors and Types are spiritualised almost to absurdity; still the work contains good materials, which persons of sober judgment may employ to advantage.

8. Moses and Aaron; or, the Types and Shadows of our Saviour in the Old Testament opened and explained. By T. TAYLOR, D.D. London, 1653. 4to.

This book was repeatedly printed in the course of the seventeenth century; a circumstance that marks the estimation in which it was held. It was also translated into Latin, and several times printed in Germany. It contains many fanciful analogies; a remark which is applicable to the two following works.

9. The Figures or Types of the Old Testament, by which Christ and the Heavenly Things of the Gospel were preached and shadowed to the

People of God of old; explained and improved in sundry Sermons. By Samuel MATHER. Dublin, 1673. 4to.

10. Grace and Truth; or, the Glory and Fulness of the Redeemer displayed in an Attempt to explain the most remarkable of the Types, Figures, and Allegories of the Old Testament. By William MACEWEN. Edinburgh, 1763, 12mo. and various subsequent editions.

11. A Popular Inquiry into the Doctrine of Scripture Types. By John WILSON. Edinburgh, 1823. 8vo.

12. De Symbolis ac Typis Scripturæ Sacræ Dissertatio. Auctore S. RUDELBACH. Hauniæ, 1824. 8vo.

The author does not stop to copy his predecessors; he endeavours to give a solid foundation to his discussion. After fixing the general nature of a Symbol and Type, and determining the meaning of the figurative diction of the Scriptures, and the relation subsisting in this respect between the Old and New Testament, he proceeds to apply it to the interpretation of the Symbols and Types. He allows those prophetic images only to be real Types, which have been fulfilled in the life, passion, and death of Christ, and in the ulterior state of the Church; and requires that such fulfilment be indicated in express terms in the New Testament. (Revue Encyclopèdique, Novembre, 1826. p. 410.)

13. The Character and Offices of Christ illustrated by a Comparison with the Typical Characters of the Old Testament. In a Series of Discourses, by John CROMBIE, A.M. London, 1827. 8vo.

(3.) *Treatises on the Interpretation of Scripture Parables, Proverbs, and Promises.*

1. G. A. Van Limburg BROUWER de Parabolis Jesu Christi. Lugduni Batavorum, 1825. 8vo.

2. Wesselii SCHOLTEN Diatribe de Parabolis Jesu Christi. Delphis Batavorum, 1827. 8vo.

The order pursued in each of these treatises is similar, but the mode of discussing the particular portions is somewhat different. Each consists of two parts, in the first of which are considered the nature of a parable, and the different classes into which the parables of Jesus Christ may be divided. The second part discusses the interpretation of parables; and each treatise contains many ingenious remarks peculiar to itself.

3. Martini DELRII Adagialia Veteris ac Novi Testamenti. Lugduni, 1614–18. 2 tomis 4to.

4. Joannis DRUSII Adagia Hebraica. Apud Crit. Sacr. tom. viii. folio.

5. Andreæ SCHOTTI Adagialia Sacra Novi Testamenti Græco-Latina, selecta atque exposita. Antverpiæ, 1629. 4to.

6. Joannis VORSTII Diatribe de Adagiis Novi Testamenti. In Crenii Opusculorum Fasciculo III. Roterodami. 18mo. Also in Fischer's second edition of Leusden, de Dialectis Nov. Test. pp. 168–252.

7. The Wells of Salvation opened; or, a Treatise discovering the Nature, Preciousness, and Usefulness of Gospel Promises, and Rules for the Application of them. By William SPURSTOWE. London, 1655. 8vo. Reprinted at London, 1814. 12mo.

(4.) *Treatises on the Interpretation of Scripture Prophecies.*

1. The Use and Intent of Prophecy, in the several Ages of the World. To which are added four Dissertations. 1. The Authority of the second Epistle of Peter; 2. The Sense of the Antients before Christ, upon the Circumstances and Consequences of the Fall; 3. The Blessing of Judah, Gen. xlix.; 4. Christ's Entry into Jerusalem. By Thomas SHERLOCK, D.D. Bishop of London. Fourth edition. London, 1744. 8vo.

2. Campegii VITRINGÆ Typus Doctrinæ Propheticæ. Franeckeræ, 1708. 8vo.

3. Aug. Herm. FRANCKII Introductio ad Lectionem Prophetarum, I. Generalis, II. Specialis ad Lectionem Jonæ, quæ in reliquis exemplo esse possit: Utrâque directâ ad comparandam è prophetis agnitionem Jesu Christi. Halæ, 1724. 8vo.

4. Hermanni VENEMA Prælectiones de Methodo Propheticâ, seu de Argumento Prophetiarum Veteris et Novi Testamenti ac utriusque periodis. Quibus accedunt Sermones Academici quatuor. 4°. Leovardiæ, 1775. 4to.

5. The Divine Origin of Prophecy illustrated and defended, in a Course of Eight Sermons, preached before the University of Oxford, at the Lecture founded by the Rev. John Bampton, M.A. By George RICHARDS, [D.D.] Oxford, 1800. 8vo.

6. A Key to the Language of Prophecy, with References to Texts of the Old and New Testaments. By the Rev. William JONES, M.A. In Vol. XI. of his Theological, Philosophical, and Miscellaneous Works.

7. The Fulfilling of the Scriptures. By Robert FLEMING. London, 1726. folio.

8. Dissertations on the Prophecies which have been remarkably fulfilled, and at this Time are fulfilling in the World. By Thomas NEWTON, D.D. Bishop of Bristol. London, 1759 or 1766, 3 vols. 8vo. Various subsequent editions in 2 vols. 8vo. and 12mo.; also in one volume, 8vo.

9. History the Interpreter of Prophecy. By the Rev. Henry KETT, B.D. Oxford, 1799, 3 vols. 12mo. and various subsequent editions in 2 vols. 8vo.

10. A Key to the Prophecies: or, a Concise View of the Predictions contained in the Old and New Testaments. By the Rev. David SIMPSON, M.A. Macclesfield, 1795; and numerous subsequent editions.

A valuable compendium of the fulfilment of prophecy, worthy the attention of students who may not be able to procure larger or more expensive works on this subject.

11. Lectures on Scripture Prophecy. By William Bengo COLLYER, D.D. London, 1811. 8vo.

12. A Manual of Prophecy; or, a Short Comparative View of Prophecies contained in the Holy Scriptures, and the Events by which they were fulfilled. In which are introduced several new Observations on several of them, and particularly on difficult Passages in Isaiah and Daniel. By the Rev. Peter ROBERTS, A.M. London, 1818.

13. A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 Years; the Papal and Mohammedan Apostacies; the Reign of Antichrist; and the Restoration of the Jews. By George Stanley FABER, B.D. Fifth Edition. London, 1814–18. 3 vols. 8vo.

14. Les Caractères du Messie vérifiés en Jesus de Nazareth [Par M. CLEMENCE]. Rouen, 1776. 2 tomes 8vo.

"The author determines the characteristical marks of the Messiah with precision and accuracy; points out in consequence of these characters (which are drawn from the clearest predictions) the prophecies that, taken in a literal sense, regard the Messiah; and, by a comparison of these prophecies with the events, sets the divine mission of Christ in the most striking light. There is a great deal of good erudition and sound judgment in this work," (Monthly Review, O.S. vol. lvi. p. 218.) which is now both scarce and dear.

15. Prophéties concernant Jesus Christ et l'Eglise, éparses dans les Livres Saints, avec des Explications et Notes. [Par M. le Président AGIER.] Paris, 1819. 8vo.

A valuable little manual of Scripture Prophecies relative to Jesus Christ.

Warburtonian Lectures on Prophecy.

*** These Lectures were founded by Dr. William Warburton, Bishop of Gloucester, (each course consisting of twelve Sermons, to be preached in Lincoln's Inn chapel,) for the purpose of proving "the truth of Revealed Religion in general, and of the Christian in particular, *from the completion of the Prophecies of the Old and New Testament*, which relate to the Christian Church, and especially to the apostacy of Papal Rome." The following portions of these Lectures are all that have been published.

Besides illustrating the completion of the prophecies, in conformity with the founder's design, most of the lecturers have treated, in a greater or less degree, upon the Symbolical Language of Scripture Prophecy.

1. An Introduction to the Study of the Prophecies concerning the Christian Church, and in particular concerning the Church of Papal Rome. By Richard HURD, D.D. [afterwards Bishop of Worcester.] London, 1772. 8vo.

This elegantly written and learned volume has long been known and duly appreciated by the public. The subject of Prophecy is here opened in the most masterly and instructive manner by Bishop Hurd; who "discussed, in the first place, the true idea of prophecy, and the general argument deducible from it; then specified some prophecies of primary importance, and more particularly those which relate to the rise of Antichrist. In relation to this subject, he combated the prejudices most generally entertained against the doctrine; he considered and explained the prophetic style; and after opening the style and method of the Apocalypse, and the prophetic characters of Antichrist, he concluded by pointing out distinctly the uses of the whole inquiry." (British Critic, O.S. vol. xxvii. pp. 652, 653.)

2. Twelve Sermons on the Prophecies concerning the Christian Church; and, in particular, concerning the Church of Papal Rome. By Samuel HALLIFAX, D.D. [afterwards Bishop of Gloucester.] London, 1776. 8vo.

"Bishop Hallifax paid his primary attention to the Prophecies of Daniel, and next to those of Saint Paul concerning the man of sin; and he concluded by establishing the canon and authority of the Apocalypse, and by giving a clear and able view of its visions. His two concluding discourses contain a history of the corruptions of Popery, and a just and luminous vindication of the Reformation." (British Critic, O.S. vol. xxvii. p. 653.)

3. Twelve Discourses on the Prophecies, concerning the first Establishment and subsequent History of Christianity. By Lewis BAGOT, LL.D. [afterwards Bishop of Norwich.] London, 1780. 8vo.

"Bishop Bagot opened his Lectures by preliminary observations on the nature and value of the evidence drawn from prophecies; including some pointed remarks on Lord Monboddo and Mr. Gibbon. The subjects of his subsequent discourses were, the promise of a second dispensation under the first; the progressive nature of the kingdom of God; the distinctive characters of the Messiah, and the nature of his kingdom; the time limited by the prophets, and the proofs of its fulfilment; the conformity of the life of Christ and of his kingdom to the predictions; the prophecies concerning the latter times; and the general recapitulation of the whole subject." (British Critic, vol. xxvii. p. 653.)

4. Discourses on Prophecy. By East APTHORP, D.D. London, 1786, 2 vols. 8vo.

"Dr. Apthorp began by giving the history of Prophecy. He then carefully laid down the canons of interpretation: after which he proceeded to the prophecies relating to the birth, time, and theological characters of the Messiah. The prophecies of the death of Christ are next distinctly handled, and those which relate to his earthly kingdom. Finally, he traces the characters of Antichrist, gives a view of the mystic Tyre, and concludes by the prophecies which he considers as announcing the Reformation. Though some of this author's applications will to most readers appear harsh, and some question-

able, yet his books display altogether much knowledge of the subject, much learning, and no small share of ingenuity." (British Critic, O.S. vol. xxvii. p. 653.)

5. A Connected and Chronological View of the Prophecies relating to the Christian Church. By Robert NARES, A.M. Archdeacon of Stafford. London, 1805. 8vo.

These Lectures are divided into two parts, viz. I. The Prophecies which relate to our Saviour as the Author and perpetual Head of the Christian Church; and II. Those which foretell the fate of his disciples, whether adverse or prosperous, from the time of his departure from them to that of his last most solemn advent.

6. Twelve Lectures on the subject of the Prophecies relating to the Christian Church. By Edward PEARSON, D.D. London, 1811. 8vo.

The design of Prophecy, — the progress of Christianity as predicted in the Scriptures, — the state of the Christian Church as supposed to be predicted in the apostolic epistles, — the corruptions of the Christian faith as predicted by Daniel, and the various fortunes of the Christian Church, from her first foundation to the end of the world as foretold in the Apocalypse, — are the subjects discussed in these lectures: a copious analysis of which is given in the British Critic, O. S. vol. xl. pp. 238–248. 467–479.

7. Twelve Lectures on the Prophecies relating to the Christian Church, and especially to the Apostasy of Papal Rome. By Philip ALLWOOD, B.D. London, 1815. 2 vols. 8vo.

The first six of these Lectures discuss the predictions relative to Jesus Christ; and the remaining Lectures are devoted to an exposition of the Apocalypse, particularly with reference to the apostasy of the Romish Church. See an analysis of them in the British Critic, N.S. vol. ix. pp. 44–65.

8. Discourses on Prophecy, in which are considered its Structure, Use, and Inspiration: being the Substance of Twelve Sermons preached by John DAVISON, B.D. London, 1824. 8vo.

The first of these Discourses is employed in treating of the Christian Evidences in general, and the connexion of Prophecy with the rest; and the second, in considering the contents of the prophetic volume as distinguished from its predictions. The four next discuss the structure of prophecy and the cause of its dispensation: and in the six last, its inspiration and divine prescience are examined. "The subject of the work is one of very general importance, and which will excite an interest with every reader of Scripture. More especially must value attach to every part of the inquiry, from the admirable practical tendency, which is every where given to it; so that, while the student is carried forward by the interest of critical research, and his understanding enlightened by the wide and clear views opened to him, his piety will not fail to be warmed, his faith strengthened, and his best affections exalted and improved." (British Critic, N.S. vol. xxii. p. 389.)

Besides the preceding valuable Lectures, the subject of Prophecy is discussed at considerable length in the great Collection of the Boyle Lectures, published in 1739, in 3 vols. folio.

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ii. *Jewish Writers and Commentators, and Illustrations of the Scriptures derived from Jewish Sources.*

(1.) *Jewish Writers and Commentators.*

1. PHILONIS JUDÆI, quæ reperiri potuerunt, omnia. Textum cum MSS. contulit; quamplurima e codd. Vaticano, Mediceo, et Bodleiano, scriptoribus item vetustis, necnon catenis Græcis ineditis, adjecit; interpretationemque emendavit; universa notis et observationibus illustravit Thomas MANGEY, S.T.P. Canonicus Dunelmensis. Londini, 1742. 2 tomis folio.

This is a noble edition, equally creditable to the editor, the Rev. Dr. Mangey, and to the printer, the late celebrated William Bowyer. Dr. M. revised the works of Philo, which he collated with thirteen manuscripts, and corrected the Latin version of them, which had been made by Sigismund Gesenius, Morelli, and others. The different trea-

tises are arranged in a much better order than that which appears in preceding editions, and many obscure and difficult passages are excellently corrected and illustrated.

2. PHILONIS JUDÆI Opera omnia, Græcè et Latinè, ad editionem Th. Mangey, collatis aliquot MSS. Edenda curavit Aug. Frider. PFEIFFER. 8vo. Vols. I–V. Erlangæ, 1785–1792.

The text of Dr. Mangey is adopted in this valuable edition, which has never been completed, in consequence of the death of the learned editor. Pfeiffer collated three Bavarian manuscripts, and retained only such of Mangey's notes as contain either some new information, or some emendation of the text; to which he added observations of his own, chiefly settling the various lections.

3. Flavii JOSEPHI Opera, quæ reperiri potuerunt, omnia. Ad codices fere omnes, cum impressos tum manuscriptos, diligenter recensuit, nova versione donavit, et notis illustravit Johannes Hudsonus. Oxonii, e Theatro Sheldoniano, 1720, 2 vols. folio.

Those distinguished bibliographers, Fabricius, Harwood, Harles, and Oberthür, are unanimous in their commendations of this elegant and most valuable edition. The learned editor, Dr. Hudson, died the year before its publication, but, fortunately, not till he had acquired almost every thing requisite for a perfect edition of his author. "He seems to have consulted every known manuscript and edition. The correctness of the Greek text, the judgment displayed in the annotations, the utility of the indexes, and the consummate knowledge which is evinced of the history and antiquities of the time, render this work deserving of every thing said in commendation of it. Copies on large paper are very rare and dear, as well as magnificent." Dibdin on the Classics, vol. ii. p. 11.

4. Flavii JOSEPHI, quæ reperiri potuerunt, Opera omnia, Græcè et Latinè, ex nova versione, et cum notis Joannis Hudsoni. Accedunt Notæ Edwardi Bernardi, Jacobi Gronovii, Fr. Combefisii, Ezechielis Spanhemii, Adriani Relandi, et aliorum, tam editæ quam ineditæ. Post recensionem Joannis Hudsonii denuo recognita, et notis ac indicibus illustrata, studio et labore Sigeberti Havercampi. Amstelodami, 1726, 2 vols. folio.

This is usually considered the *editio optima*, because it contains much more than Dr. Hudson's edition. The Greek text is very carelessly printed, especially that of Josephus's seven books on the wars of the Jews with the Romans. Havercamp collated two manuscripts in the library of the university at Leyden; and besides the annotations mentioned in the title, he added some observations by Vossius and Cocceius, which he found in the margin of the *editio princeps*, printed at Basil, in 1644, folio. The typographical execution of Havercamp's edition is very beautiful.

5. Flavii JOSEPHI Opera, Græcè et Latinè, excusa ad editionem Lugduno-Batavam Sigeberti Havercampi cum Oxoniensi Joannis Hudsoni collatam. Curavit Franciscus Oberthür. Lipsiæ, 1782–1785. Vols. I.–III. 8vo.

This very valuable edition, which has never been completed, comprises only the Greek text of Josephus. The succeeding volumes *were* to contain the critical and philological observations of the editor, who has prefixed to the first volume an excellent critical notice of all the preceding editions of Josephus. "The venerable Oberthür is allowed to have taken more pains in ascertaining the correct text of his author, in collating every known MS., in examining every previous edition, and in availing himself of the labours of his predecessors, than have yet been shewn by any editor of Josephus." It is therefore deeply to be regretted that such a valuable edition as the present should have been discontinued by an editor so fully competent to finish the arduous task which he has begun. (Dibdin on the Classics, vol. ii. p. 13. 3d edition.)

6. Flavii JOSEPHI Judæi Opera omnia [Græce]. Textum edidit Carol. Ernest. RICHTER. Lipsiæ, 1826. 6 tomis 12mo.

A very neatly printed edition: it forms the first portion of a Bibliotheca Patrum, which is to be edited by M. Richter.

Several English translations of Josephus have been published by Court, L'Estrange, and others; but the best is that of Mr. Whiston, folio, London, 1737, after Havercamp's edition; to which are prefixed a good map of Palestine, and seven dissertations by the translator, who has also added many valuable notes, correcting and illustrating the Jewish historian. Whiston's translation has been repeatedly printed in various sizes.

7. Mischna: sive Totius Hebræorum Juris, Rituum, Antiquitatum ac Legum Oralium, Systema: cum clarissimorum Rabbinorum Maimonidis et Bartenoræ Commentariis integris Hebraice et Latine. Notis illustravit Gul. SURENHUSIUS. Amstelodami, 1698. 6 tomis folio.

"This is a very beautiful and correct work, necessary to the library of every biblical critic and divine. He who has it, need be solicitous for nothing more on this subject." (Dr. A. Clarke's Succession of Sacred Literature, p. 56.)

8. Talmud Babylonicum Integrum Hebraice. Berolini et Francofurti, 1715. 12 tomis folio.

9. Talmud Hierosolymitanum, Hebraice. Amstelodami, 1710. folio.

A few only of the Jewish Rabbins have illustrated every individual book of the Old Testament: those only are specified which are held in the highest estimation by the Jews.[1]

10. RABBI SOLOMON JARCHI, Ben Isaac, usually cited as RASCHI from the contraction of his names, was a native of Troyes in Champagne: he wrote commentaries on the entire Bible, as well as the chief part of the Talmud, and from his extensive learning is accounted one of the most learned Jewish expositors. His style, however, is so exceedingly obscure as to require an ample comment to make it intelligible. He died A.D. 1180. Many of his commentaries have been printed in Hebrew, and some have been translated into Latin by Christians; as that on Esther by Philip Daquin, that on Joel by Genebrard, and those on Obadiah, Jonah, and Zephaniah, by Pontac.

11. Rabbi ABRAHAM ABEN EZRA was a native of Spain, and flourished in the twelfth century; his Commentaries on the Scriptures, written in an elegant style, are much esteemed both by Jews and Christians.

12. Rabbi DAVID KIMCHI was also a native of Spain, and flourished towards the close of the twelfth century; he wrote Commentaries on the Old Testament, which are highly valued, particularly that on the prophet Isaiah.

13. Rabbi LEVI BEN GERSHOM, a Spanish Jew, was contemporary with Kimchi: his Commentaries on the Scripture, especially on the Pentateuch, are much esteemed. He accounted for the miracles from natural causes.

14. Rabbi AARON BEN ELIHU was an eminent Jewish teacher, who flourished in the fourteenth century. He left a commentary on the Pentateuch.

15. Rabbi ISAAC ABARBANEL, or ABRAVANEL, (as he is sometimes called) a Portuguese Jew, flourished in the fifteenth century, and wrote Commentaries on the Pentateuch, the whole of the Prophets, and some other books of Scripture: notwithstanding his inveterate enmity against Christianity, his writings are much valued by Christians, and are highly extolled by the Jews.

16. Rabbi SOLOMON ABENMELECH, a native of Spain, flourished in the sixteenth century, and wrote Scholia on the whole of the Old Testa-

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[1] In this account of the Jewish Expositors, we have chiefly followed Carpzov, in his *Introductio ad Libros Canonicos Veteris Testamenti*, p. 35. et seq. and De Rossi's scarce work, intitled *Bibliotheca Judaica Antichristiana, quâ editi et inediti Judæorum Libri recensentur*. Royal 8vo. Parma, 1800. Wolfius has also treated on the Jewish Commentators in his *Bibliotheca Hebræa*, tom. ii. p. 368. et passim. For an account of the Chaldee Paraphrases, see Part I. Chap. II. Sect. I. pp. 33–38. of this Volume.

ment, in which he has interspersed the best of Kimchi's Grammatical Observations.

The Commentaries of these Rabbins are inserted in the *Biblia Rabbinica*, published by Bomberg at Venice, in 4 vols. folio, 1518, and again in 1525 and 1526, and in Buxtorf's edition, printed at Basle, 1618, in 4 vols. folio.

17. Rabbi Moses Ben Maimon, usually called Maimonides, though not a Commentator on the whole of the Old Testament, ought not to be omitted, on account of his *Moreh Nevochim*, or Teacher of the Perplexed, a valuable work that explains difficult phrases, passages, parables, and allegories. The best edition of this work is that of Basil, 1629, 4to. An English Translation of this Treatise was published in 1827 by the Rev. Dr. Townley, intitled "The Reasons of the Laws of Moses." Dr. T. has enriched his translation with a life of Maimonides, and with numerous valuable notes and dissertations. The *Porta Mosis* of Maimonides was edited by Pococke (in Arabic and Latin) at Oxford, 1645, 4to. and his treatises, *De Jure Pauperis, &c.* (Heb. and Lat.) by Prideaux, Oxford, 1679; and *De Sacrificiis*, 4to. London, 1683.

Several parts of the works of the above-mentioned Rabbins have been printed in a separate form; viz.

1. Aaron the Karaite. — Libri Coronæ Legis, id est, Commentarii Karaitici inediti, ab Aarone ben Elihu seculo decimo quarto conscripti, Particulam ex duobus codicibus manuscriptis, altero Jenensi, altero Lugdunensi, edidit, in Latinum transtulit, atque illustravit J. G. L. Kosegarten. Jenæ, 1823. 4to.

2. Abarbanel. — Commentarius in Pentateuchum, curâ Henrici Van Bashuisen. Hanoveræ, 1710. folio.

Ejusdem, Commentarius in Prophetas priores, curâ Augusti Pfeiffer. Lipsiæ, 1686. folio.

Ejusdem, Commentarius in Hoseam, Latine, cum notis Fr. ab Husen. Lugd. Bat. 1686.

Ejusdem, Commentarius in Nahum, curâ J. D. Sprecheri. Helmstadt, 1703. 4to.

3. Abenmelech. — Ex Michlal Jophi seu Commentario R. Salom. Abenmelech in Veteris Testamenti Libros, una cum spicilegio R. Jac. Abendanæ, Particula, complectens prophetiam Jonæ. Heb. et Lat. edente Ernest. Christ. Fabricio. Gottingen, 1792. 8vo.

4. Jarchi. — R. Sal. Jarchii Commentarius in omnes Veteris Testamenti Libros, versus et illustratus a Jo. Frid. Breithaupto, 3 vols. 4to. Gothæ, 1713.

5. Kimchi. — R. D. Kimchii Commentarius in Jesaiam, Latine versus a Cæsare Malamineo. Florence, 1774. 4to.

6. Malachias, cum Commentariis Aben Ezræ, Jarchii et Kimchii disputationibus. Curâ Sam. Bohl. Rostock, 1637. 4to.

7. Hoseas, illustratus Chaldaica Versione et philologicis celebrium Rabbinorum Raschi, Aben Ezræ, et Kimchii Commentariis. Helmstadt, 1702. 4to. Reprinted at Gottingen, 1780.

8. Joel et Obadiah, cum Paraphrasi Chaldaica, Masora, et Commentariis trium Rabbinorum. Heb. et Lat. curâ Jo. Leusden. Utrecht, 1657. 4to.

9. Johannis Merceri Commentarii in Vates quinque priores, quibus adjuncti sunt R. Sal. Jarchi, Aben Ezra, et Dav. Kimchii Commentarii,

ab ipso Latinitate donati. Editio altera, curâ G. C. Bürklini. Gissæ, 1695.

10. J. B. Carpzovii Collegium Rabbinico-Biblicum in libellum Ruth. Heb. et Lat. Lipsiæ, 1703. 4to.

This work contains the Hebrew text of the book of Ruth, the Targum, the great and little Masora, and four Rabbinical Commentaries, together with Latin versions, and copious notes by the editor, J. B. Carpzov. Calmet states, that this book will be found of great service to those who are learning Hebrew, and will also serve as an introduction to the reading of the rabbinical writers.

(2.) *Illustrations of the Holy Scriptures, derived from Jewish Sources.*

1. Christ. Theophili Kuinöel Observationes ad Novum Testamentum ex Libris Apocryphis Veteris Testamenti. Lipsiæ, 1794. 8vo.

2. Joh. Benedicti Carpzovii Exercitationes in S. Pauli Epistolam ad Hebræos ex Philone Alexandrino. Præfixa sunt Philoniana Prolegomena, in quibus de non adeo contemnenda Philonis eruditione Hebraica, de convenientia stili Philonis cum illo D. Pauli in Epistola ad Hebræos, et de aliis nonnullis varii argumenti exponitur. Helmstadii, 1750. 8vo.

3. J. B. Carpzovii Stricturæ Theologicæ in Epistolam Pauli ad Romanos. Adspersi subinde sunt flores Philoniani. Helmstadii, 1758. 8vo.

This is the second and best edition of Carpzov's Observations on St. Paul's Epistle to the Romans; they originally appeared in detached portions, at Helmstadt, in quarto, between the years 1752 and 1756.

4. Christophori Frederici Loesneri Observationes ad Novum Testamentum e Philone Alexandrino. 8vo. Lipsiæ, 1777.

This work was preceded by a quarto tract of Loesner's, intitled *Lectionum Philonianarum Specimen*, published at Leipsic, in 1758. The force and meaning of words are particularly illustrated, together with points of antiquity and the readings of Philo's text. The light thrown upon the New Testament, by the writings of Philo, is admirably elucidated by Loesner; to complete whose work there should be added *Adami Frid.* Kuhnii *Spicilegium Loesneri Observationum ad N. T. e. Philone Alexandrino.* Sorau, 1783, 4to.; 2d ed. Pfortæ, 1785, 8vo. The second is the best edition.

5. Jo. Baptistæ Ottii Spicilegium, sive Excerpta è Flavio Josepho ad Novi Testamenti Illustrationem. Curâ Sigeberti Havercampi. Lug. Bat. 1741. 8vo.

6. Jo. Tobiæ Krebsii Observationes in Novum Testamentum e Flavio Josepho. Lipsiæ, 1755. 8vo.

Both these works are necessary to the Biblical Student, as Krebs has illustrated a great number of passages in the New Testament, from Josephus, which are not noticed in Ott's Spicilegium. In pp. 527–612 of the latter publication, there is a curious collection of *Sixty-eight* articles, omitted by Josephus, of which he could not have been ignorant; and to this is annexed an interesting dissertation of C. Bos, on the genuineness of the celebrated passage concerning Jesus Christ.

7. Mellificium Hebraicum, sive Observationes ex Hebræorum Antiquiorum monumentis desumptæ, unde plurima cum Veteris, tum Novi Testamenti, loca explicantur vel illustrantur. Autore Christophoro Cartwrighto. In the eighth volume of the Critici Sacri, pp. 1271–1426.

To our learned countryman Cartwright belongs the honour of being the first who applied the more antient writings of the Jews to the illustration of the Bible. He was followed in the same path of literature by Drusius, whose *Prælerita sive Annotationes in Totum Jesu Christi Testamentum* (4to. Franequeræ, 1612) contain many valuable illustrations of the New Testament. Some additions were subsequently made to his work by Balthasar Scheidius, whose *Prælerita Prælerilorum* are included in the publication of Meuschen, noticed in No. 10. in the next page.

8. The Works of the Rev. John LIGHTFOOT, D.D. Master of Catharine Hall, Cambridge. Edited by the Rev. J. R. Pitman, A.M. London 1822–1825, 13 vols. 8vo.

The writings of Dr. Lightfoot are an invaluable treasure to the Biblical Student. By his deep researches into the Rabbinical writings, he has done more to illustrate the phraseology of the Holy Scriptures, and to explain the various customs, &c. therein alluded to, particularly in the New Testament, than any other author before or since. Two editions of this learned Divine's works were published previously to that now under consideration, viz. 1. The English edition of Dr. G. Bright, in two folio volumes, London, 1684, and, 2. A Latin Edition, published at Rotterdam in 2 vols. folio, 1686, intitled Joannis Lightfooti Opera Omnia, and again at Franeker in three folio volumes, which were superintended by the celebrated critic, Leusden. These foreign editions are taken from the English one, the English parts being translated into Latin: the third volume in Leusden's edition is composed chiefly of several pieces, which Lightfoot had left unfinished, but which were too valuable to be altogether omitted. They were communicated by Mr. Strype, who in 1700 published "*Some genuine Remains of the late pious and learned John Lightfoot, D.D.*" in 8vo. In preparing his edition, Mr. Pitman has adopted for his basis the London edition of 1684, and Strype's supplemental volume, incorporating the additional matter in Leusden's edition: and, by indefatigable researches, he has succeeded in recovering some pieces of Lightfoot's which were never before published. New Indexes and other facilities of reference are given in the concluding volume of this edition. It is but justice to add that they are neatly and correctly printed, and from their reasonable price, demand a place in every biblical library. In order to complete Dr. Lightfoot's *Horæ Hebraicæ et Talmudicæ, or Hebrew and Talmudical Exercitations on the New Testament*, which proceed no further than the first Epistle to the Corinthians, Christian SCHOETGENIUS published

9. Horæ Hebraicæ et Talmudicæ in Universum Novum Testamentum, quibus Horæ Jo. Lightfooti in libris historicis supplentur, epistolæ et apocalypsis eodem modo illustrantur. Dresdæ, 1733. in 2 volumes, 4to.

In this elaborate work, Schoetgenius passes over the same books on which Dr. Lightfoot has treated, as a supplement, without touching the topics already produced in the English work; and then continues the latter to the end of the New Testament. Copies, in good condition, generally sell from two to three guineas.

10. Novum Testamentum ex Talmude et Antiquitatibus Hebræorum illustratum, a Johanne Gerhardo MEUSCHENIO. Lipsiæ, 1736, 4to.

In this work are inserted various treatises by Danzius, Rhenferd, Scheidius, and others who have applied themselves to the illustration of the New Testament from the Jewish writings.

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iii. *Christian Commentators, Interpreters, and Paraphrasts on the Scriptures.*

(1.) *Commentaries by the Fathers, and other Divines of the Christian Church, previously to the Reformation.*

The following are the principal commentators on the sacred writings, who are to be found among the PRIMITIVE FATHERS OF THE CHRISTIAN CHURCH: but, in consulting their writings, the best editions only should be referred to, especially those by Protestants; as the editions superintended by divines of the Romish Church are not only frequently corrupted, but spurious writings are also often ascribed to the fathers, in order to support the anti-scriptural dogmas of that church.[1]

[i.] GREEK FATHERS.

1. ORIGENIS in Scripturas Sacras Commentaria, quæcunque Græce reperiri potuerunt. Edidit, partim Latinè vertit, et universa notis et ob-

[1] See numerous proofs of this remark in James's Treatise of the Corruption of Scripture Councils and Fathers by the prelates, &c. of the church of Rome, for maintenance of popery, pp. 1–271. London, 1688. 8vo.

servationibus illustravit Petrus Daniel Huetius. Rothomagi, 1668. 2 tomis folio.

ORIGEN flourished in the latter part of the second and through the first half of the third century: he was a native of Alexandria, where he chiefly resided, and was distinguished not more by his learning than by his piety and eloquence. He wrote *Commentaries* on the Old and New Testaments, the greater part of which is now lost: the best separate edition of what has been preserved is this of Huet. He also wrote Scholia or short notes explanatory of difficult passages of Scripture, in which he chiefly attended to the literal sense. Of these Scholia some extracts only are preserved in the collection made by Gregory Nazianzen and Basil the Great, entitled *Philocalia*, and published at Paris, in 1618, 4to. His Homilies, in which he addressed himself to the capacities of the people, as well as his numerous other works, both practical and controversial, our limits permit us not to detail; and his critical labours on the sacred writings are noticed in another part of this work.[1] In the Commentaries above mentioned, Origen gave full scope to his learning and imagination, in what appeared to *him* to be the historical, literal, mystical, and moral sense of the Bible.[2] Origen's grand fault is that of allegorising the Scriptures too much; and this method of interpretation he adopted from the Alexandrian philosophers, in the hope of establishing an union between Heathen philosophy and Christian doctrine. His fundamental canon of criticism was, that, wherever the literal sense of Scripture was not obvious, or not clearly consistent with *his* peculiar tenets, the words were to be understood in a spiritual and mystical sense; a rule by which he could easily incorporate any fancies, whether original or borrowed, with the Christian creed. Mosheim has justly characterised this father as one of the most eminent of the writers of the third century, who distinguished themselves by their learned and pious productions; and as "a man of vast and uncommon abilities, the greatest luminary of the Christian world that this age exhibited to view. Had the justness of his judgment been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must have fallen short of his merit. Yet, such as he was, his virtues and his labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed among men."[3] — The expository writings of Origen are to be found in the collective editions of his works; the most complete is the edition published by M. de la Rue, in 4 vols. folio: Paris, 1733–59; reprinted by M. Oberthür at Wurceburg, in 15 vols. 8vo. 1780, and following years.

2. S. Joannis CHRYSOSTOMI Sermones tres in Genesim; — Quatuor Homiliæ in Psalmos; — Expositio perpetua in Novum Jesu Christi Testamentum; folio. In the various editions of his collective works.

JOHN CHRYSOSTOM, who flourished in the fourth century, was a pupil of Diodorus of Tarsus, who had himself been a disciple of Origen's. He wrote homilies on the greater part of the Old Testament, and on the whole of the New Testament, with the exception of the Catholic epistles. His homilies on the New Testament are every way preferable to those on the Old. Ernesti is of opinion, that none of the productions of the fathers are equal to those of Chrysostom on St. Paul's Epistles; and that all subsequent Greek commentators on them have exclusively followed him. On the historical books, his commentary on St. Matthew is incomparably the best and most copious, and is particularly worthy of being perused. Chrysostom's manner of expounding is this: he first takes a verse of Scripture, which he explains: and then investigates and elucidates the meaning of particular words, pointing out the scope of the sacred author, whose style and genius he examines, and rendering all Hebraisms by equivalent intelligible Greek expressions. He throughout adheres to the literal sense, which he maintained to be the true one. The homilies are found in the beautiful Editio Princeps of his works published by Sir Henry Savile, in 8 vols. folio, Eton, 1612; and Montfaucon's edition, which is the best, published at Paris in 13 vols. folio, 1718–1738. An admirable French translation of a selection from Chrysostom's Homilies, and other works, was printed by Auger, at Paris, 1785, in

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[1] See Part I. Chap. II. Sect. II. of this Volume.

[2] Jahn's Enchiridion Hermeneuticæ Generalis, pp. 163, 164. A further account of Origen's expository labours may be seen in Ernesti's Institutio Interpretis Novi Testamenti, pp. 286, 287., and in Morus's Acroases super Hermeneutica Novi Fœderis, tom. ii. pp. 230–236.; in Rosenmüller's Historia Interpretationis Librorum Sacrorum, tom. iii. pp. 17–156., and Simon's Hist. Crit. du Vieux Test. liv. iii. ch. ix. pp. 439–442.

[3] Mosheim's Eccl. Hist. vol. i. p. 270. edit. 1806. On the merits of Origen as an interpreter of Holy Writ, see Conybeare's Bampton Lectures for 1824, pp. 131–143.

4 vols. 8vo. In 1807, Matthæi published 52 of his homilies at Moscow, in 8vo. with various readings, a commentary and index.[1]

3. Theodoreti, Episcopi Cyrensis, Explanationes in Pauli Epistolas omnes. Inter Opera, Parisiis, 1608, 2 tomis folio. Parisiis, 1642, 4 tomis folio. Halæ, 1769–74. 5 tomis 8vo.

Theodoret, Bishop of Cyrus or Cyropolis in Syria, wrote in the fifth century: though he chiefly follows Chrysostom in his commentary on St. Paul's Epistles, he has added many new and striking observations of his own, and has successfully vindicated many passages against the Arians, and other sectaries of his time. The critical merits of Theodoret as an expositor of Scripture were investigated by M. Richter in a treatise intitled De Theodoreto Epistolarum Paulinarum Interprete, Commentatio Historico-Exegetica. Lipsiæ, 1822. 8vo.

[ii.] Latin Fathers.

1. Hieronymi Quæstiones Hebraicæ in Genesim; — Ejusdem Commentarii in Ecclesiasten; duæ in Canticum Canticorum Homiliæ, ex Græco Origenis; — Commentarii in Iesaiam; — Homiliæ novem in Visiones Isaiæ, ex Græco Origenis; — Commentarius in Jeremiam; — Commentarii in Ezechielem Libri XIV.; — Commentarius in Danielem. Homiliæ Origenis XXVIII., Explanationes in Jeremiam et Ezechielem continentes; — Commentarii in XII Prophetas Minores; — Commentarii in Matthæum Libri IV.; — Commentarii in Pauli Epistolas ad Galatas, Ephesios, Titum, et Philemonem, folio. In the different editions of his works.

Jerome, of all the Latin fathers, has rendered the most important services to the Christian world, by his elaborate Commentary on the Scriptures, and his prefaces to the different books. His commentary on the Prophets is reckoned the best part of his works; his valuable Latin version of the Scriptures has been noticed in a former part of this Volume. The principal editions of this eminently learned father's works are those of Paris, 1693–1706, in five vols. folio, and of Verona, 1734–1742, in eleven vols. folio.

2. Hilarii Commentarius in Psalmos et in Evangelium Matthæi, folio, in the various editions of his works.

Hilary, Bishop of Poitiers, in the fourth century, wrote Commentaries on the Psalms, and on the Gospel of St. Matthew, which consist more of what he borrowed from Origen than of the results of his own studies; and on this account Morus is of opinion, that little assistance can be derived from consulting them. This author must not be confounded with Hilary, surnamed the Deacon, from the office which he filled in the church of Rome in the middle of the fourth century: and who wrote a Commentary on St. Paul's Epistles, which is printed in the second volume of the Benedictine edition of Ambrose's works (Paris, 1686–1690, 2 vols. folio), to whom they are erroneously ascribed.

3. D. Aurelii Augustini Commentarii tam in Vetus quam in Novum Testamentum, ex omnibus ejusdem lucubrationibus collecti. Studio et labore Joannis Gastii. Venetiis, 1543, 2 vols. 4to.

Augustine, the celebrated Bishop of Hippo in Africa, in the fourth century, wrote several Treatises on the Scriptures, and particularly Commentaries on the Psalms, neither of which are now held in much estimation, notwithstanding the high rank he holds in ecclesiastical history. His piety, indefatigable application, sublime genius, unwearied pursuit of truth, and the acuteness of his wit, are universally allowed. "It is however certain," says Mosheim, "that the accuracy and solidity of his judgment were by no means proportionable to the eminent talents now mentioned; and that upon many occasions, he was more guided by the violent impulse of a warm imagination, than by the cool dictates of reason and prudence. Hence that ambiguity which appears in his writings, and which has sometimes rendered the most attentive readers uncertain with respect to his

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[1] Several editions of Chrysostom's Homilies are enumerated by Harles, in his Brevior Notitia Literaturæ Græcæ, pp. 739–741.; to which work, as well as to those of Ernesti and Morus, above referred to, we are chiefly indebted for the following notices of the Greek fathers.

real sentiments; and hence also the just complaints which many have made of the contradictions that are so frequent in his works, and of the levity and precipitation with which he set himself to write upon a variety of subjects, before he had examined them with a sufficient degree of attention and diligence." [1] Jahn has remarked that the genius of Augustine resembled that of Origen rather than that of Jerome, to both of whom he was greatly inferior in learning, being totally ignorant of Hebrew, and but moderately versed in Greek.[2] His Treatises on the Scriptures form the third, and his Commentaries on the Psalms the fourth volume of the Benedictine edition of his works. He accommodates the Scriptures more frequently to his own ideas than he accommodates these to the former, and is perpetually *hunting out* mysteries, especially in numbers.[3] Such was the authority in which the writings of Augustine were held, that his expositions continued to be followed by all Latin interpreters from his time until the Reformation; who have selected expositions not only from his professedly biblical labours, but also from his other practical and controversial writings. Among the principal compilations of this kind is the *Gloss*, or short interpretation of Strabo, which is mentioned in page 196.

[iii.] Later Divines of the Greek and Latin Churches.

Of the Doctors, or Divines of the Greek and Latin Churches, who flourished between the sixth and fourteenth centuries, the following are reputed to be the most judicious commentators.

Greek Writers.

1. Theophylacti Archiepiscopi Bulgariæ Enarrationes, sive Commentarii in IV. Evangelia, Græce, Romæ, 1542, folio; Græce et Latine, Parisiis, 1631. folio. — Ejusdem Explicationes in Acta Apostolorum, Græce et Latine, Coloniæ, 1567. folio. — Ejusdem Commentarii in D. Pauli Epistolas, Græce et Latine, Londini, 1636. folio. — Ejusdem Commentarii in Epistolas et in aliquot Prophetas Minores, Latine, Parisiis, 1542. folio.

Theophylact, metropolitan of Bulgaria, flourished in the 11th century: his Scholia on the principal books of Scripture are chiefly abridged from Chrysostom. Those on the Gospels, Acts, and St Paul's Epistles, are particularly valuable. The best edition of his works is that published at Venice, 1754–1763, in 4 vols. folio.

2. Œcumenii Commentaria in Acta Apostolorum, in omnes Pauli Epistolas, et in Epistolas Catholicas omnes. Accesserunt Arethæ, Cappadociæ Episcopi, Explanationes in Apocalypsin. Græce et Latine, cura Fred. Morelli. Parisiis, 1631. 2 tomis folio.

Œcumenius, Bishop of Tricca in Thessaly, towards the close of the tenth century, wrote Commentaries on the Acts of the Apostles, and the whole of the Epistles. His work is a judicious compilation from Origen, Chrysostom, Eusebius, and others. It is worthy of observation, that the controverted clause in St. John's First Epistle (1 John v. 7.) was not known to this writer. The best edition is that of Paris, 1631, in 2 vols. folio.

3. Very similar to the works of Theophylact and Œcumenius above noticed, are the Catenæ, or Commentaries on the Scriptures, consisting of separate passages or interpretations of the fathers, reduced to the order of chapters and verses of the books; they are denominated Catenæ, because as a chain is composed of several links connected together, so these compilations consist of numerous different passages, or the sentences and expositions of different writers, so connected together as to form one continued work.

The earliest compiler of a Catena was Procopius of Gaza, whose entire work on the Scriptures has never been printed; though particular portions have been published, as his

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[1] Mosheim's Ecclesiastical History, vol. i. p. 363.
[2] Jahn, Enchiridion Hermeneuticæ Generalis, p. 167.
[3] Rambachii Instit. Herm. p. 679.

Catena on the Octateuch, or eight first books, in Latin, Tiguri (Zurich), 1555, folio; on the two books of Kings and Chronicles, Gr. Lat. 4to. Lug. Bat. 1620; a specimen of his Catena on the Heptateuch, or seven first books, and on the Song of Solomon, edited by Ernesti, Leipsic, 1785, 4to.; on Isaiah, edited by Courtier, folio, Paris, 1580. Procopius was followed by Olympiodorus, who is supposed to have flourished in the seventh century; his Catena on the book of Job was published at Venice in 1587, 4to. A Catena on Job, Psalms, Matthew, and John, was printed by Plantin at Antwerp, in Greek and Latin, in seven vols. folio, 1630, and following years. One of the most valuable works of this kind is the Catena of Nicephorus on the Octateuch, the two books of Samuel, and the two books of Kings; it is a compilation from fifty-one writers, and was published in Greek, in two vols. folio, at Leipsic, 1792. Possin and Corderius published a Catena in Greek and Latin, on the four Evangelists, in 1628, 1630, 1646, and 1647, at Antwerp and Thoulouse, in four large folio volumes; and a Greek Catena of Victor, a presbyter of Antioch, and other fathers, on the Gospel of St. Mark, was edited by Matthæi, at Moscow, 1775, in 2 vols. 8vo.[1]

4. Euthymii Zigabeni Monachi Commentarii in Psalmos, Græce et Latine; apud Theophylacti Operum, Tom. IV. Venetiis, 1763. folio.

Euthymii Zigabeni Commentarius in quatuor Evangelia, Græce et Latine. Textum Græcum nunquam antea editum ad fidem duorum Codicum Membranaceorum Bibliothecarum S. S. Synodi Mosquensis auctoris ætate scriptorum, diligenter recensuit, et repetita Versione Latinâ Joannis Hentenii suisque adjectis animadversionibus edidit Christianus Frider. Matthæi. Lipsiæ, 1792. 3 tomis 8vo.

Euthymius Zigabenus, a monk of Constantinople, in the early part of the twelfth century, wrote commentaries on different parts of the Bible, the whole of which have not been printed His principal work is a commentary on the four Gospels, published by Matthæi at Leipsic, in 1792, in 3 vols. 8vo. The hitherto inedited Greek text is diligently revised from two MSS. in the library of the Holy Synod at Moscow, written in the time of the author. Vol. I. contains the prefaces and Gospel of St. Matthew; Vol. II. the Gospels of St Mark and St. Luke; Vol. III. the Gospel of St. John, with Hentenius's Latin Version of the whole of Euthymius's Commentary, his Critical Remarks, and those of the learned editor. Euthymius's Commentary on the Psalms was published with the works of Theophylact.

Latin Writers.

1. Biblia Sacra cum Glossa Ordinaria a Walafrido Strabo; et Postilla Nicolai Lyrani, necnon additionibus Pauli Burgensis Episcopi, et Matthiæ Doringi replicis. Duaii, 1617. 6 tomis folio.

Walafridus Strabo or Strabus, who flourished in the ninth century, composed a work on the whole Bible, which was called *Glossa Ordinaria* or *marginalis;* because the entire margin, at the top and bottom, as well as on each side of the page, was filled with annotations. His work is, in fact, a catena or collection of comments from all the Latin fathers who preceded him, and particularly from Augustine and Rabanus Maurus, whose pupil Strabo was, and who wrote a voluminous *catena* on the Gospel of St. Matthew, and St. Paul's Epistles, besides an entire comment on the Bible, which is still in manuscript. Strabo endeavours to show the literal, historical, and moral sense of the Scriptures, but not always with success. For many years the labours of Strabo continued to be received as the sole authorised interpretation of the Bible. The best edition of his work is that of Antwerp, 1634. folio.[2]

Nicholas de Lyra or Lyranus, so called from the place of his nativity, Lire, a small town in Normandy, is reputed to have been a Jew by descent, but having embraced Christianity, he entered into the religious society of Friars Minors at Verneuil. He flourished towards

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[1] Morus (tom. ii. p. 253.) has enumerated several catenæ on particular parts of the New Testament. The best account of these compilations is to be found in Ittigius's *Tractatus de Catenis Patrum*, Leipsic, 1707, 8vo.; and in Noesselt's *Observationes de Catenis Patrum Græcorum in Novum Testamentum*. Halæ, 1762, 4to. See also Walchii Bibliotheca Theologica, vol. iv. pp. 388–391.

[2] Much curious information relative to the *Biblia Glossata*, or Glosses on the Scriptures, is contained in Masch's edition of Le Long's Bibliotheca Sacra, part ii. vol iii. cap. ii. sect. iii. p. 353. et seq.

the beginning of the fourteenth century; and deservedly holds a distinguished rank among commentators, his explanations of the Scriptures being far superior to the manner and spirit of the age in which he flourished. His compendious expositions of the Bible were called *postills*, from his manner of placing them, viz. first exhibiting the sacred text, and *post illa* (after the words of the text) offering his own explication. They were repeatedly printed in the latter part of the fifteenth century and in the early part of the sixteenth century; and (as in the edition above noticed) were sometimes printed in conjunction with the gloss of Strabo. In his postills, Lyra shews a greater acquaintance with the literal sense of Scripture than any preceding commentator, and has availed himself of his intimate knowledge of Hebrew to select the best comments of the most learned Rabbins, particularly Jarchi. Being, however, less intimately acquainted with Greek than with Hebrew, he is less happy in his expositions of the New Testament than in those of the Old. His notes are allowed to be very judicious, and he principally attends to the literal sense, with which, however, he occasionally interminglies the subtilties of the schoolmen. "It is no inconsiderable praise that, by the general soundness and justness of his expositions, he attracted the admiration, and contributed probably in some measure to the instruction of Luther and of his great coadjutors in the work of reformation." The best edition of Lyra's commentary is that of Antwerp, 1634, in 6 vols. folio: it is also found in the *Biblia Maxima*, edited by Father de la Haye, in 19 vols. folio. Lyra was also the author of *Moralia*, or Moral Commentaries upon the Scriptures. [1]

2. Thomæ AQUINATIS, Doctoris Angelici, Commentaria in quosdam libros Veteris et Novi Testamenti; scilicet, in Job; Prima Quinquagena Davidis; Canticum Canticorum; Esaiam: Jeremiam, et Lamentationes; in Evangelia secundum Matthæum et Joannem; Catena Aurea in quatuor Evangelia, ex dictis Patrum connexa; Commentaria in omnes D. Pauli Apostoli Epistolas; folio, inter operum Tomos XIII–XVI. Venetiis, 1593–4, besides numerous editions of detached portions in various sizes.

THOMAS AQUINAS, a celebrated scholastic doctor of the thirteenth century, compiled a Catena on the four Gospels, from upwards of eighty Greek and Latin fathers, whose words he chiefly gives, rather than their meaning, and quotes the Greek fathers from *Latin versions* of their works. His comment long held a distinguished place in the Western church.

There were however a few, though but few, interpreters of better note, who flourished during the period now under consideration, and who followed a better mode of interpretation. We shall briefly enumerate them.

3. BEDÆ Expositio in Libros Historicos Veteris Testamenti, in librum Tobiæ, Jobum, Parabolas Salomonis, et Cantica Canticorum; Expositio in Novum Testamentum, Retractationes et Quæstiones in Acta Apostolorum, folio. In his works.

The venerable BEDE, who lived in the eighth century, composed a Catena on nearly the whole of the New Testament, from the writings of the fathers, in which he interspersed but few remarks of his own. Deeply versed in Greek literature, he has the peculiar praise of drawing from original sources.

4. ALCUIN, the countryman and contemporary of Bede, compiled a commentary on some parts of the Scriptures, in which he made selections from Jerome, Chrysostom, Augustine, Bede, and other writers; not always with the best judgment. His biblical labours are contained in the first volume of Froben's edition of his works.

(2.) *Scholia on the entire Bible, or the greater part thereof.*

1. Joannis MARIANÆ Scholia in Vetus et Novum Testamentum. Paris, 1620. folio.

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[1] Masch's edition of Le Long's Bibliotheca Sacra, part ii. vol. iii. p. 357–362. Conybeare's Bampton Lectures for 1824, pp. 210–215. Lyra's commentaries were attacked by Paul, bishop of Burgos (Paulus Burgensis), a converted Jew, and were defended by Matthias Doring. Ibid. pp. 363, 364. Walchii Bibliotheca Theologica, vol. iv. pp. 396, 397.

2. HUGONIS GROTII Annotationes ad Vetus et Novum Testamentum.

The Scholia on the Old Testament were first published at Paris, in 1644: and those on the New Testament at the same place, in three volumes, in 1641, 1646, and 1650. They are also to be found in the fourth volume of his *Opera Theologica* (Basil, 1732, folio), as well as in the *Critica Sacri*, and in Calovius's *Biblia Illustrata*. They were republished in 4to., with numerous corrections by Vogel, vol. i. Halæ, 1775; vol. ii. and vol. iii. were published in 1776 by Doederlein, who, in 1779, published an *Auctarium*, also in 4to., which was separately sold under the title of *Scholia in Libros Poeticos Veteris Testamenti*. An edition of them was published by Mr. Moody, in two vols. 4to., London, 1727; and his Scholia on the New Testament were reprinted at Erlang in 1755, and following years, in 4to. We have been thus minute in stating the editions of Grotius's Scholia, on account of their intrinsic value. Father Calmet has criticised many parts of them with great severity, particularly his preface to and explanation of the Canticles. "Grotius," says Dr. Doddridge, "has done more to illustrate the Scriptures, by what is generally called profane learning, than perhaps almost all the other commentators put together; nevertheless, he too often gives up prophecies which, in their original sense, relate to the Messiah. His notes on some texts are large and learned dissertations, which might have profitably been published by themselves." "His learning," says an eminent biblical critic of the present day, "was very extensive; his erudition profound; and his moderation on subjects of controversy highly praiseworthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man has more successfully applied them to the illustration of the sacred writings. He is, perhaps justly, suspected of Socinian sentiments; and is, in general, so intent upon the *literal* meaning of the Scriptures, as to lose sight of the spiritual." (Dr. A. Clarke.[1]) On the New Testament, Grotius is particularly valuable for understanding the history and Hebraisms. The character of Grotius as a commentator is both fairly and ably estimated by Mr. Conybeare in his Bampton Lectures for 1824. pp. 259–263.

3. DIODATI (John) Annotations on the Bible, translated from the Italian. London, 1664. folio.

Diodati was an eminent Italian divine and reformer in the early part of the 17th century; his annotations are properly *Scholia*, rather practical than critical, but containing many useful hints; a considerable portion of them was introduced into the "Assembly's Annotations," noticed in pp. 204, 205.

4. Jo. CHRIST. FRID. SCHULZII et GEO. LAUR. BAUERI Scholia in Vetus Testamentum. Norimbergæ, 1783–1797. 10 vols. 8vo.

The three first volumes only of these learned Scholia were *ostensibly* written by Professor Schulz[2], who states in his preface, that, in imitation of Rosenmüller's Scholia on the New Testament, he undertook similar short notes on the Old Testament. For this purpose, he has made extracts from the best philological and critical Scholia, chiefly from German works which are not readily accessible or intelligible by foreigners; this is no small advantage; and, independently of it, Schulze has added numerous critical notes of his own, beside the contributions of his learned friends. (Maty's Review, vol. v. pp. 406–412.) On the death of Schulze, Professor Bauer continued the work, and published the remaining seven volumes on the same plan.

5. ERNEST. FRID. CAR. ROSENMÜLLERI Scholia in Vetus Testamentum. Lipsiæ, 1795–1826. 18 vols. 8vo.

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[1] The references above, as well as in the following pages, to Drs. Doddridge and Adam Clarke, are, to the "Lectures on Preaching" of the *former*, inserted in the fifth volume of his detached Works, printed at Leeds, 1804, p. 471. et seq., and to the "*General Preface*" of the *latter*, prefixed to vol. i. of his Commentary on the Bible, which is noticed in a subsequent page.

[2] Jahn affirms that they were not written by Schulze himself, but by *Schöder* under his name; and he further adds, that, in general, on difficult passages, an antient and a modern interpretation is given, and the decision between them is left to the reader's judgment. (Jahn, Enchiridion Hermeneuticæ Generalis, p. 173.) Whether Schöder or Schulze wrote the first three volumes, is not material now to know: useful as the work unquestionably is, the reader should be informed that the author has adopted the *fashionable* hypothesis of many German divines, that Moses was a clever *mythologue*, who compiled his history from certain mythi or traditional narratives! This hypothesis is also adopted by Rosenmüller, and by Dathe; and it was embraced by the late Dr. Geddes in his version of the Bible. See it examined, and (we trust satisfactorily) refuted, *infra*, Vol. IV. Part I. Chap. I. Sect. II.

6. J. G. ROSENMÜLLERI Scholia in Novum Testamentum. Edit. Nova, Norimbergæ, 1801–1808. 5 vols. 8vo.

These Scholia have long had a very extensive circulation in Germany, but are now beginning to be known in this country, though their high price renders them accessible to comparatively few students. The Scholia on the Old Testament are written by Rosenmüller the *son*; and those on the New Testament by Rosenmüller the *father*. The *latter* is upon the whole a much safer and sounder critic than his son, whose Scholia in many passages are made conformable to the lax and (miscalled) rational system of interpretation which for many years has been but too prevalent among the German Biblical Critics. In the improved editions above noticed of their very valuable Scholia, the two Rosenmüllers have diligently availed themselves of every possible aid which their own researches, or those of their friends, could procure for them. The author of the present work is indebted to these eminent critics for many valuable observations on the Analysis, &c. of the Sacred writings. In 1823, appeared at Leipsic a second edition of the younger Rosenmüller's Scholia on the Psalms; in 1824, a new edition of the Scholia on the Pentateuch. In the Christian Examiner, or Church of Ireland Magazine for May 1827 (p. 388), this new edition of Rosenmüller's Scholia on the Pentateuch is announced; and it is stated, that "the learned author has not only expunged those dangerous and infidel criticisms which were designed to shake the very foundations of revealed religion, but has substituted in their place others of a very different tendency." In 1824 appeared a new edition of the Scholia on Job, on Ezekiel in 1825, on Jeremiah in 1826, and in 1827 on Obadiah, Amos, and Jonah.

7. REEVES.—The Holy Bible, containing the Old Testament and the New, translated out of the original tongues, and with the former translations diligently compared and revised. London, printed for John REEVES, Esq., one of the Patentees of the office of King's Printer. 9 vols. royal 4to. 9 vols. royal 8vo. 9 or 10 vols. crown 8vo.

Although the beautiful editions of the Bible here noticed do not profess to be commentaries, yet as they are accompanied by short explanatory and philological Scholia, it would be injustice towards Mr. Reeves's splendid and public-spirited efforts to render the Scriptures attractive to the higher classes, were we to pass them in silence. On this account Mr. Reeves's editions may justly claim a place in the present list of Scholia on the Bible. His notes are selected with great judgment from the labours of Bishop Patrick, Lowth, Whitby, and others; and his mode of printing the text is admirable. The historical parts, which are in prose, are printed in continuous paragraphs; and the poetical parts are divided into verses. Each book is divided into sections, conformable to the natural divisions of the several subjects; and, to facilitate reference, the chapters and verses are distinctly pointed out in the margin. There is a learned preface to all the editions. In our analysis of the different books of Scripture, particularly of the Old Testament, we have frequently adopted Mr. Reeves's sectional divisions, which are for the most part very judiciously made. It may be proper to add that the printing of Mr. Reeves's editions was executed by Messrs. Bulmer & Co., and by Mr. Bensley, and may safely challenge competition with the most beautiful specimens of British typography. There are some copies extant in four volumes, 8vo., without the Scholia.

(3.) *The Principal Commentators on the Scriptures generally since the Reformation.*

[i.] FOREIGN COMMENTATORS ON THE WHOLE BIBLE.

1. The illustrious reformer, MARTIN LUTHER, wrote Commentaries on most of the books of Scripture. A collection of them was published at Wittenberg, in four volumes folio, 1549. All the writings of this great man are deservedly held in the highest estimation in Germany, especially his Commentaries on Genesis, and on St. Paul's Epistles to the Romans and Galatians. His Commentary on the Galatians is best known in this country by a translation, which was first printed in 1580 in 4to. and subsequently in folio, octavo, and in two vols. 12mo. In 1821, was published, in 8vo. a translation of Luther's *Commentary on the Psalms, called Psalms of Degrees; in which among many other valuable Discourses on Individual, Household, and Civil Affairs, the Scriptural Doctrine respect-*

ing the divinely instituted and honourable Estate of Matrimony is explained and defended against the Popish Perversion of enforced Celibacy, Monastic Vows, Orders, &c. &c. To which is prefixed, An Historical Account of the Monastic Life, particularly of the Monasteries of England.

2. The biblical writings of JOHN CALVIN, another illustrious reformer, consist of Commentaries, Homilies, and Lectures on almost the whole of the Scriptures: they are to be found in the folio edition of his works, printed at Amsterdam, in 1671, in nine volumes. His Harmony of the four last Books of the Pentateuch has been much and deservedly admired for its ingenuity. The history contained in them forms a distinct part. The rest is comprised under the following divisions: — 1. Those passages which assert the excellence of the LAW, by way of *preface*; — 2. The *Ten Commandments*, under each of which are comprehended all those parts of the law which relate to the same subject, and this forms the great body of the harmony; — 3. The *sum of the Law*, containing those passages which enjoin love to God, and love to our neighbour; — 4. The *Use of the Law*; and lastly, its *Sanctions* of promises and threats. The Commentaries and other expository writings of this great man have always been deservedly celebrated and admired: though it has been the fashion with some modern divines to depreciate them, on account of those peculiar dogmas which Calvin deduced from the Sacred Writings. "Calvin's Commentaries," says the learned Matthew Poole, in the preface to the 'Synopsis Criticorum Sacrorum,' noticed below, "abound in solid discussions of theological subjects, and in practical improvements of them. Subsequent writers have borrowed most of their materials from Calvin; and his interpretations adorn the books even of those who repay their obligation by reproaching their master." The great critic Scaliger said that no commentator had better hit the sense of the prophets than Calvin; and another eminent critic of our own time (Rosenmüller) has remarked, that although Calvin was not deeply versed in Hebrew, yet as he possessed an acute and subtle genius, his interpretations of Isaiah in particular, contain many things which are exceedingly useful for understanding the prophet's meaning. Nothing, indeed, can more satisfactorily evince the high estimation to which the commentaries of Calvin are still entitled from the biblical student, than the following eulogium of one of the most learned prelates that ever adorned the Anglican Church — Bishop HORSLEY. "I hold," says he, "the memory of Calvin in high veneration; his works have a place in my library; and in the study of the Holy Scriptures, he is one of the Commentators whom I most frequently consult." To this testimony may be added that of another accomplished scholar lately deceased, the Rev. J. J. CONYBEARE. The commentaries of Calvin, he says, "though in the exercise of our Christian liberty we may freely question and dissent from many points, both of doctrine and discipline, maintained by their illustrious author, are yet never to be perused without admiration or instruction."[1] The writer of these pages has not often had occasion to refer to the writings of Calvin in the prosecution of this work; yet he has never consulted them but with advantage and with pleasure.

3. VICTORINUS STRIGELIUS was nearly contemporary with Luther and Calvin, and wrote arguments and notes to the whole of the Bible, which were published at different times between the years 1565 and 1586, and in various sizes.[2] They are much admired for their exactness, particu-

[1] Conybeare's Bampton Lectures for 1824, p. 237.

[2] Masch has given the titles and dates of their respective publications; vol. iii. pp. 424–427.

larly his Υπομνηματα on the New Testament, which are noticed in a subsequent page.

4. LUDOVICI DE DIEU Critica Sacra, sive Animadversiones in Loca quædam difficiliora Veteris et Novi Testamenti. Amstelodami, 1693, folio.

A work of acknowledged character: "Perhaps no man ever possessed a more consummate knowledge of the Oriental languages than de Dieu, nor employed his knowledge to more useful purposes." (Bibliog. Dict. vol. iii. p. 123.)

5. SEBASTIANI SCHMIDII Commentarii in Genesin, Josuam, Ruth, Reges, Samuelem, Jobum, Psalmos, Ecclesiasten, Iesaiam, Jeremiam, Hoseam, Evangelium Johannis, et Epistolas Pauli ad Romanos, Galatas, et Hebræos. Argentorati, 1687, et annis sequentibus. 4to.

Sebastian Schmidt was at least the most laborious and voluminous commentator of his age (the seventeenth century). Mosheim's Eccl. Hist. vol. v. p. 296.

6. CRITICI SACRI: sive Annotata doctissimorum Virorum in Vetus ac Novum Testamentum; quibus accedunt Tractatus varii, Theologico-Philologici, 9 tomis in 12 voluminibus, Amstelodami, 1698, folio.

This great work, first published at London in 1660, in 9 vols. folio, under the direction of Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman, is considerably augmented in the above second and best edition. The notes of Grotius, Vatablus, and Drusius, Munster, Castalio, Clarius, Junius, and Tremellius, are to be found in this collection, besides a multitude of commentators on particular books, and numerous valuable disquisitions on particular subjects, which are enumerated by Dr. A. Clarke in the general preface to his Commentary, vol. i. p. xiii. To complete this great work, there were published at Amsterdam, in 1701, Thesaurus Theologico-Philologicus, in 2 vols. folio, and in 1732, in two folio volumes also, Thesaurus Novus Theologico-Philologicus, — two valuable collections of critical and philological dissertations by the most eminent biblical critics of that day. These are necessary to complete the Critici Sacri; of which great work an admirable abridgment has been published under the title of,

7. MATTHÆI POLI Synopsis Criticorum aliorumque SS. Interpretum. London, 1669–1674, 5 vols. folio. Utrecht, 5 vols. folio, 1684; also Frankfort, 1712, 5 vols. folio, and 1694, 5 vols. large 4to.

On this most elaborate work the learned author spent *ten* years; it consolidates with great skill and conciseness all the Critici Sacri of the London edition into one continued comment, besides many valuable additions from other authors of note, Hammond, &c. and his own corrections and decisions in several places. It has many advantages over the Critici Sacri, not only in point of size, but also in its admirable arrangement and concentration of evidence, and in the author's remarks; and it furnishes a most complete material index to the Critici Sacri. (Dr. Hales's Analysis of Chronology, vol. ii. preface, p. xviii.) Of the various editions above noticed, that edited at Utrecht by Professor Leusden, is by far the best and most correct. The folio Frankfort edition is not worth purchasing, on account of its incorrectness. The 4to. edition, which is somewhat better, is nevertheless very inaccurate: it is badly printed, and sells at a very low price.

8. Biblia Sacra Vulgatæ Editionis, Sixti V. et Clementis VIII. Pont. Max. auctoritate recognita, unà cum selectis Annotationibus ex optimis quibusque Interpretibus excerptis, Prolegomenis, novis Tabulis Chronologicis, Historicis, et Geographicis illustrata, Indiceque Epistolarum et Evangeliorum aucta. Auctore J. B. DU HAMEL. Parisiis, 1706. 2 tomis folio.

The Prolegomena treat briefly on the canon and inspiration of the Holy Scriptures, and in their transmission to our times, incorrupt; on the authority and various editions of the Hebrew text and antient Versions; and on the exposition of the Bible, including its style, figurative language, and spiritual sense. A short Chronological and Geographical Appendix is subjoined, in which the weights, measures, and money of the Hebrews are discussed.

9. LA SAINTE BIBLE, expliquée par DAVID MARTIN. Amsterdam, 1707. 2 vols. folio.

M. Martin revised the Geneva version of the French Bible, and corrected it so materially,

that it is frequently considered as a new translation. The short notes, which he has annexed, contain much good sense, learning, and piety.

10. JOANNIS CLERICI Translatio Librorum Veteris Testamenti, cum ejusdem Paraphrasi perpetuâ, Commentario Philologico, Dissertationibus Criticis, Tabulisque Chronologicis et Geographicis, folio, 4 vols. Amstelodami, 1708, 1710, 1713. — Ejusdem, Translatio ex Anglica Linguâ Henrici Hammondi Paraphrasis et Adnotationum in Novum Testamentum, Animadversionibus suis illustrata. Francofurti, 1714. 2 vols. folio.

Le Clerc's Translation and Commentary are highly commended by Bishop Watson: of Dr. Hammond's Paraphrase and Notes on the New Testament, some account is given below. Many of le Clerc's observations throw great light on the Scriptures; in others he has indulged his own fancy, and, what is most to be regretted, has completely frittered away the meaning of the Prophecies concerning our Saviour. He considers miracles as effects of nature. His commentaries on the Prophets and on the Hagiographa are greatly inferior to those on the Pentateuch. John Justus von Einem published a volume of *Animadversiones ad Joannis Clerici Commentarios*, at Magdeburg, 1735. 8vo.

11. OSTERVALD (Jean-Frederic) La Sainte Bible, avec les Argumens et Reflexions, Neufchatel, 1772. folio. .

M. Ostervald was an eminent divine of the French Protestant church. The French text of the Bible is that of the Geneva Version, revised and corrected by himself; whence it is often considered as a new version. Ostervald's arguments and reflections are very valuable, and have been liberally consulted by later commentators. A detached translation of them, in three vols. 8vo., was published by Mr. Chamberlayne in the early part of the eighteenth century, at the request and under the patronage of the Society for promoting Christian Knowledge: the later editions of this translation are in two volumes 8vo.

12. JOANNIS COCCEII Commentarii in Sacras Scripturas, in ejus Operibus. Amstelodami, 10 vols. folio.

The commentaries of Cocceius are also extant in quarto and folio, under different dates as they were published. It is the fault of this learned man, that he has in the Old Testament *spiritualised* every thing to the utmost; his commentaries, however, particularly on the *New* Testament, abound with valuable illustrations, and will amply repay the trouble of perusal. He is "a commentator from whom a judicious expositor may derive much assistance. Often fanciful, and even fanatical, he is learned, pious, and far more discerning in the true scope of prophecy than many who succeeded him." (Dr. Apthorpe's Disc. on Prophecy, vol. i. p. 106.)

13. CALMET. — Commentaire Littéral sur tous les Livres de l'Ancien et du Nouveau Testament, par Augustin CALMET. Paris, 1719–1726, 8 tomes in 9 vols. folio.

It contains the Latin text of the Vulgate, and a French version in collateral columns, with the notes at the bottom of each page. It has a vast apparatus of prefaces and dissertations, in which immense learning, good sense, sound judgment, and deep piety are invariably displayed. This is without exception the best comment on the Sacred Writings ever published, either by Catholics or Protestants." (Dr. A. Clarke.) Walchius (Bibl. Theol. vol. iv. p. 433.) has pronounced an equally strong but well-deserved eulogium on this valuable work, to which we have been largely indebted in the course of these volumes.

14. La Sainte Bible, en Latin et en François, avec des Notes, des Préfaces, et des Dissertations tirées de Dom Calmet, de l'Abbé de Vence, et d'autres Auteurs, Paris, 1820 et années suivantes, 25 tomes 8vo. Avec Atlas.

This is a reprint of the Bible published in Latin and French by L. E. RONDET, first in 1748 in fourteen volumes quarto, and, a second time, between the years 1767 and 1774. The French translation, with the exception of a few corrections, is that of father Carrières. Besides the Latin Vulgate and French version, this work contains prefaces to the several books, notes, and dissertations, chiefly taken from Calmet, but abridged in some places, and in others altered or enlarged: most of the alterations are pointed out. There are also notes, and several dissertations from the abbé de Vence, and the fathers Houbigant and Carrières, with many additions by Rondet; though these last are not very distinctly specified. The critical and historical dissertations, which are one hundred and seventy in number,

treat on various passages of Scripture and biblical subjects. There are seven large indexes relative to Scripture-chronology and geography, to the Hebrew, Chaldee, Syriac, and Greek names, and in general to the contents of the text, prefaces, dissertations, notes, &c. The Atlas contains thirty-eight maps and engravings. There is an edition of this Bible printed at Nismes in seventeen volumes 8vo. (Peignot, Manuel du Bibliophile, tom. ii. p. 184.—Month. Rev. O. S. vol. lii. p. 344.) This Bible and Commentary are much esteemed in France, but little known in this country, where we have so many superior and more *portable* helps to the study of the Scriptures extant in our own language.

15. CHAIS.—La Sainte Bible, avec un Commentaire Littéral, et des Notes choisies, tirées de divers Auteurs Anglois, &c., par Charles CHAIS. Hague, 1743–1790. 7 vols. 4to.

Besides a French translation, which in general is judicious, this learned and elaborate work contains a valuable comment on the Old Testament as far as the end of the historical books. The seventh volume was posthumous, and was edited by the late Rev. Dr. Maclaine. "It is much to be regretted that the learned and pious author did not complete the whole. What he has published, however, at long intervals, is excellent. His notes are chiefly taken, as he professes, from the best English Commentators, to whom he gives a decided preference above the foreign, Houbigant, Calmet, &c.; all of whom he appears to have carefully studied. It may therefore be justly considered as a considerable and valuable improvement upon his predecessors, of every description, as far as it goes." (Dr. Hales.)

16. HOUBIGANT.—Caroli Francisci HOUBIGANTII Notæ Criticæ in Universos Veteris Testamenti Libros, cum Hebraice, tum Græce scriptos. Cum integris ejusdem Prolegomenis. Francofurti ad Mœnum, 1777. 2 tomis 4to.

A neat reprint of the Prolegomena and notes annexed by Houbigant to his Critical Edition and Version of the Old Testament, which has already been noticed in p. 6. of this Appendix.

17. Jo. AUG. DATHII Libri Veteris Testamenti, ex Recensione Textûs Hebræi et Versionum Antiquarum, Latine versi, notis philologicis et criticis illustrati. Halæ, 1773–1789. 6 vols. 8vo.

This work is in high repute on the continent: see a notice of Dathe's Latin version in p. 56. of this Appendix. The difficult and obscure passages are illustrated by notes placed at the bottom of the page. After M. Dathe's decease, Rosenmüller edited a collection of his *Opuscula ad Crisin et Interpretationem Veteris Testamenti spectantia*, 8vo. Lipsiæ, 1795. These should be added to the above work, as they contain critical disquisitions on some antient versions, &c.

18. Interpretatio Sacræ Scripturæ per omnes Veteris et Novi Testamenti Libros, ab Joanne Nep. ALBER, Clerico Regulari e Scholis Piis, S. Theologiæ Doctore, Linguarum Orientalium et Sacræ Scripturæ in Archiepiscopali Lyceo Professore. Pesthini [Pesth, in Hungary] 1801–1804. 16 large vols. 8vo.

Though published more than twenty years since, this exposition was unknown in England until the year 1827, when a few copies were imported. Professor Alber dedicated it to the clergy of the Romish church in Hungary, for whose use he undertook its compilation. There are three maps, and to each volume there is a list of numerous errata, besides a copious supplementary list in the last volume, all of which ought to be corrected before the work can be consulted. To the first volume are prefixed about fifty pages of preliminary observations on the various aids for the interpretation of Scripture, which are not characterized either by novelty or depth of information. The following is the method pursued by the author. At the beginning of each book are placed a short preface, treating on its author, and a synopsis of its contents. The text of the Latin Vulgate is then inserted: and where any passage occurs which appears to be either difficult or obscure, he endeavours to elucidate it,—more in the way of exposition than of concise critical annotations. Dr. Alber professes to have consulted the various exegetical labours, both of Protestants and Romanists; and that he has endeavoured to state the various points of difference between them without asperity and with Christian candour. In this endeavour, truth requires it to be stated, that the author has succeeded. Wherever an occasion presents itself, he fails not to impugn and to refute the notions of the antisupernaturalist divines of Germany, as well as of the enemies of divine revelation. The profoundest reverence to

the opinions of the fathers of the Christian Church, and to the doctrinal decisions and decrees of the Romish church, pervades this exposition.

19. Libri Sacri Antiqui Fœderis ex Sermone Hebræo in Latinum translati; notatione brevi præcipuæ Lectionum et Interpretationum diversitatis addita. Auctoribus D. Henrico Augusto SCHOTT et Julio Friederico WINZER. Volumen primum. Altonæ et Lipsiæ, 1816. 8vo.

This volume comprises the Pentateuch only. With a few exceptions, the version is said to be close; and the annotations, which are very brief, are strictly confined to the indication of the principal various lections, and of the different interpretations proposed by eminent biblical critics. The three first books were translated by Dr. Schott, and the two last by M. Winzer. This work has not been continued.

[ii.] BRITISH COMMENTATORS ON THE WHOLE BIBLE.

1. THE REFORMER'S BIBLE.—The Holy Bible, containing the Old and New Testaments, according to the Authorized Version; with short Notes by several learned and pious Reformers, as printed by Royal Authority at the time of the Reformation, with additional Notes and Dissertations. London, 1810. 4to.

The notes on the Old Testament in this edition are reprinted from those appended to the English version of the Bible, published at Geneva by Coverdale, Sampson, and other reformers, who fled to that city during the reign of Queen Mary: whence their translation is generally known by the appellation of the Geneva Bible. An account of it is given in p. 66 of this Appendix. The annotations on the New Testament are translated from the Latin of Theodore Beza. Although in this edition the orthography is modernised, and the style has in some few instances been improved, the editor (the Rev. Thomas WEBSTER, M.A.) states that the utmost caution has been observed, that no alteration should be made in the *sentiments* of the reformers, whose "notes and illustrations" the late eminent Bishop Horsley (no mean judge of biblical literature) has pronounced to be "*very edifying*, except that in many points they savour too much of Calvinism." The notes on the Apocalypse are selected by the editor from various commentators: he has also occasionally supplied arguments to the different books of the Old and New Testaments: his dissertations on which, though concise, are sufficiently comprehensive for those readers who have not leisure to consult more expensive commentaries. A few useful maps and tables accompany the work, which is further ornamented with some neatly-executed vignette engravings.

2. HALL (Bishop).—Contemplations on the Old and New Testaments. London, 1808. 2 vols. 8vo.

These have been reprinted at various times and in different forms; the edition now noticed was published by the Rev. Josiah Pratt, B.D. and is very correctly printed. Bishop Hall's Contemplations "are incomparably valuable for language, criticism, and devotion." (Dr. Doddridge.) The Bishop also wrote a "Paraphrastic Exposition of hard Texts," which forms the 3d and 4th vols. of Mr. Pratt's edition of his whole works. These expository notes Dr. D. pronounces to be "very valuable, especially for showing the spirit and force of many expressions that occur." They do not, however, contain much learned criticism. Most of them, if not all, are inserted in the valuable Commentary of Bp. Mant and Dr. D'Oyly, noticed below.

3. MAYER.—A Commentary upon the Bible: wherein the Divers Translations and Expositions, Literall and Mysticall, of the most famous Commentators, both antient and modern, are propounded and examined, by John MAYER, London, 1653. 5 vols. folio.

4. Annotations upon all the Books of the Old and New Testament: this third, above the first and second editions, so enlarged, as they make an entire Commentary on the Sacred Scripture; the like never before published in English. Wherein the text is explained, doubts resolved, Scriptures paralleled, and various readings observed; by the labour of certain learned divines thereunto appointed, and therein employed, as is expressed in the preface. London, 1657. 2 vols. folio.

This valuable work, (for valuable and learned it is, considering the time when it was composed) is usually called the "ASSEMBLY'S Annotations;" from the circumstance of its having been composed by members of the Assembly of Divines who sat at Westminster during the great rebellion. The reader will find an account of its authors in Dr. Calamy's Life of Mr. Baxter, p. 86. et seq.

5. POOLE.—Annotations upon the Holy Bible, wherein the sacred text is inserted, and various readings annexed; together with the parallel Scriptures. The more difficult terms are explained; seeming contradictions reconciled; doubts resolved, and the whole text opened. By the Rev. Matthew POOLE. London, 1683. 2 vols. folio. Edinburgh, 1803. 4 vols. 4to.

The Annotations are mingled with the text, and are allowed to be very judicious; the author (who was an eminent non-conformist divine) wrote them only as far as the 58th chapter of Isaiah; the remainder of the notes was compiled after the same manner, by several eminent dissenting ministers. It is no mean praise of this valuable work, that it is in the list of books recommended to clergymen by Bishop Tomline.

6. CLARKE.— The Old and New Testament, with Annotations and parallel Scriptures. By Samuel CLARKE, A.M. London, 1690. folio.

The selection of parallel texts is admirable; and the notes, though very brief, are written with great judgment. The work was commended in very high terms by Drs. Owen and Bates, as well as by Mr. Baxter and Mr. Howe. "It has been an excellent fund for some modern commentators, who have republished a great part of it with very little alteration." (Chalmers's Biog. Dict. vol. ix. p. 403.) This work, notwithstanding the learned author was a non-conformist, is inserted in the list of books recommended by Bishop Cleaver to the attention of the younger clergy. It is unfortunately very scarce and dear. The purchaser must be careful that he be not misled by another Bible published also in *one* vol. folio, in 1811, in the name of S. Clarke, in numbers; and which is a very *indifferent* compilation by some anonymous editor from various commentators, all of whom lived long after the time of Mr. Clarke.

7. The Rev. Dr. Edward WELLS published a Help for the Right Understanding of the Scripture, in various parts, between the years 1709 and 1728. As this useful work is not often to be met with *complete*, the following bibliographical notice of it is copied from the Rev. Dr. Cotton's List of Editions of the Bible and of parts thereof. (Appendix, pp. 163–165.)

Wells's Paraphrase of the Old Testament.

Part I. The Title, "An Help for the more easy and clear understanding of "the Holy Scriptures: being the book of Genesis explained after the following "method: viz. The common English Translation rendered more agreeable to the "original. A paraphrase. Annotations." Oxford, printed at the Theatre, 1724. "A preface to the reader," 5 pages. "The general preface," xv pages. "A dis- "course of the year, &c. in use among the Jews," p. 1–91. "A Chronological "Account," &c. 23 pages, not numbered. Additional notes, 6 pages, not numbered. The text, p. 1–277. A synopsis to the Pentateuch, 2 pages.

Part II. Title, "An Help," &c. as before: containing Exodus, Leviticus, Numbers, and Deuteronomy, printed 1725. "A preface to the reader," p. i–xi. Errata, 1 leaf, not numbered. Exodus, p. 1–149. Leviticus, p. 1–86. Numbers and Deuteronomy, p. 1–236.

Part III. Title, "An Help," &c. containing Joshua, Judges, and Ruth: printed 1725. A preface to the reader, 11 pages. Joshua, p. 1–84. Synopsis, 1 leaf, not numbered. Judges and Ruth, p. 1–102.

Part IV. "An Help," &c. containing two books of Samuel, and two of Kings: printed 1726. Preface, p. i–vi. Samuel to 1 Kings, chapter i. p. 1–182. Errata, 1 leaf, not numbered. 1 Kings, chapter ii. &c. p. 1–148.

Part V. "An Help," &c. containing Chronicles, Ezra, Nehemiah, and Esther: printed 1727. Preface to the reader, p. i–v. Chronicles, p. 1–136. Ezra, Nehemiah, and Esther, p. 1–80. a continuation of Jewish history, p. 81–109. Chronological tables, 2 pages.

Part VI. "An Help," &c. containing Psalms, Proverbs, Ecclesiastes, and Canticles: printed 1727. Preface to the reader, 2 pages. Job to Psalm lx. p. 1–160.

Psalm lxi–cl. p. 1–115. Preface to Proverbs, &c. 4 pages, unnumbered. Proverbs, &c. p. 1–116.

Part VII. "An Help," &c. containing Isaiah, Jeremiah, and Lamentations: printed 1728. A general discourse, p. i–xvi. Isaiah, p. 1–162. Jeremiah and Lamentations, p. 1–168.

Part VIII. "An Help," &c. containing Ezechiel: printed 1728. The text of Ezechiel, p. 1–178.

Part IX. "An Help," &c. containing Daniel: printed 1716. Dedication, 4 pages, not numbered. General preface, with a table, p. 1–10. Discourse, with four tables, p. 11–44. Daniel, p. 1–134. Synopsis, 1 leaf. Various readings, p. 137–170. N. B. This edition of Daniel was published with the New Testament: a second was printed 1728.

Part X. "An Help," &c. containing the twelve Minor Prophets: printed 1723. General preface, p. i–v. Preface to Hosea, p. i–vi. Hosea to Obadiah, p. 1–121. Jonah to Zephaniah, p. 1–88. Haggai to the end, p. 1–77. N. B. A second edition was published in 1729, containing a preface, 2 pages. Text, p. 1–244.

Paraphrase of the New Testament.

Part I. "An Help," &c. containing the Gospels and Acts. Oxford, at the Theatre, 1718. General preface, p. i–iv. Two discourses, p. v–xx. Chronological tables, p. xxi–xxxv. The contents of St. Matthew and St. Mark, 5 pages, not numbered. Then follows a second title, "An Help," &c. containing the Gospels of St. Matthew and St. Mark, dated 1717. The text, p. 3–411.

Part II. "An Help," &c. containing St. Luke and the Acts: dated 1719. Advertisement, &c. 6 pages. St. Luke, p. 1–225. Acts, p. 1–209.

Part III. "An Help," &c. containing St. John's Gospel: dated 1719. Advertisement, &c. 4 pages. Text, p. 1–195.

Part IV. A treatise on the harmony of the four Gospels, with a table. Preface, 2 pages. The treatise, p. 1–83.

Part V. "The second part of an Help," &c. containing the Epistle to the Romans: dated 1711. Preface, 2 pages. Proœmial discourse, p. 1–24. Text, p. 1–125. A second edition was published in 1715, with a title professing the part to contain all St. Paul's Epistles. General preface, synopsis, and lists of books written by Dr. E. Wells, 6 pages, not numbered. Advertisement, &c. 2 pages. Proœmial discourse, p. 1–20. Text, p. 21–145.

Part VI. "An Help," &c. containing the Epistles to the Corinthians: printed 1714. Errata, 1 leaf. Text, p. 1–171.

Part VII. "An Help," &c. containing the Epistles to the Ephesians, Philippians, Colossians, Timothy, Titus, and Philemon: printed 1715. The text, p. 1–173.

Part VIII. "A specimen of an Help," &c. being the Epistles to the Thessalonians and Galatians: printed 1709. Dedication, 2 pages. Preface, 5 pages. Text, p. 1–76. N. B. In 1716 was published a second edition; the contents and pages the same.

Part IX. "An Help," &c. containing the Epistle to the Hebrews: printed 1713. Preface, 2 pages. Text, p. 1–95.

Part X. "An Help," &c. being the Catholic Epistles: printed 1715. Advertisement, &c. 2 pages. Text, p. 1–149.

Part XI. "An Help," &c. being the Revelation of St. John: printed 1717. Dedication, 2 pages. Preface, 3 pages. Table and Explanation. Text, p. 1–184.

8. PATRICK, LOWTH, WHITBY, and ARNALD'S Commentary on the Bible. London, 1727–1760. 7 vols. folio. London, 1809. 8 vols. 4to. 1821. 7 vols. 4to.

Bishop PATRICK wrote the commentary on the historical and poetical books of the Old Testament, in 2 vols.; Mr. W. LOWTH (father of Bishop Lowth) that on the Prophets, in one vol.; Dr. WHITBY that on the New Testament, in 2 vols.; and Mr. ARNALD the commentary on the Apocryphal books. The four volumes of Patrick, Lowth, and Arnald, are justly valued, as containing one of the best commentaries on the Old Testament and Apocrypha which we have in the English language. As Dr. Whitby's work on the New Testament is very frequently found separate from the above commentators, the reader will find some account of it, *infra*, in the list of commentators on the New Testament.

9. HENRY. — An Exposition of the Old and New Testament, by the

Rev. Matthew HENRY, folio, 5 vols. 4to. 6 vols. various Editions; also in 6 vols. 4to. London, 1827.

More than a century has elapsed since this Exposition was first published. It is chiefly practical; yet, without any parade of learning, it frequently contains good explanations of difficult passages. The numerous editions through which it has passed sufficiently attest the great estimation in which it has been held. It is perhaps the only commentary, "so large, that deserves to be entirely and attentively read through. The remarkable passages should be marked: there is much to be learned in this work in a speculative, and still more in a practical way." (Dr. Doddridge.) The London quarto edition of 1811 was superintended by the Rev. Messrs. Burder and Hughes, and is very correct. The text of this impression has been followed in the edition of 1827, which is enriched with an Introductory Essay by the Rev. Edward Bickersteth; and to reasonableness of price it adds the advantage of being beautifully printed.

10. GILL. — An Exposition of the Old and New Testaments, in which the sense of the sacred text is given; doctrinal and practical truths are set in a plain and easy light; difficult passages explained; seeming contradictions reconciled; and whatever is material in the various readings, and the several Oriental versions, is observed. The whole illustrated by notes from the most antient Jewish writings. By John GILL, D.D. London, 1748–1763. 9 vols. folio. London, 1809. 9 vols. 4to.

In rabbinical literature Dr. Gill had no equal, and he has hence been enabled to illustrate many important passages of Scripture. But he has often spiritualised his text to absurdity. "The massy volumes of Dr. Gill might almost form a class of their own, as they comprehend every method of interpretation; and sometimes, by giving to the same passage too great a variety of meanings, they leave the weak reader to doubt whether that book can have any certain meaning, which an ingenious expositor can interpret, or rather *torture*, in so many different ways." An occasional reference to this learned work is all perhaps that can be recommended.

11. PURVER. — A New and Literal Translation of all the Books of the Old and New Testaments, with Notes critical and explanatory. By Antony PURVER. London, 1764. 2 vols. folio.

The author of this translation was one of the Society of Friends or Quakers; who, under very considerable disadvantages, acquired a competent knowledge of the Hebrew and other Oriental languages, and also of the Greek. His work was published at the expense of Dr. J. Fothergill. Although it contains many improved renderings and useful notes, it "has never been highly valued, and is much less literal and much less simple than the habits of the man, and those of the religious community to which he belonged, might authorise one to expect." (Dr. A. Clarke.) See a further account in the Monthly Review, (O.S.) vol. xxxii. pp. 194–205.

12. WESLEY. — Notes on the Old and New Testaments, by the Rev. J. WESLEY, M.A. Bristol, 1764. 4 vols. 4to.

In consequence of the author being obliged to retrench his notes, in order to comprise the work within the prescribed limits of four volumes, "the notes on the Old Testament are allowed on all hands to be meagre and unsatisfactory. The notes on the New Testament, which have gone through several editions, are of a widely different description; though short, they are always judicious, accurate, spiritual, terse, and impressive, and possess the happy and rare quality of leading the reader immediately to God and his own heart." (Dr. A. Clarke.) The Rev. Dr. Hales pronounces these notes to be "commendable for their conciseness, and acutely pointed to the hearts and consciences of his readers;" and he mentions the notes on the Apocalypse, which are chiefly abridged from the critical and expository writings of Bengel, as being the most valuable part of Mr. Wesley's work. (Analysis of Chronology, vol. ii. pp. 1287, 1288.) The text is inserted in continuous paragraphs, the verses being thrown into the margin, and it contains several happy corrections of the received version, which are frequently cited by Mr. Granville Sharp and Dr. Hales.

13. The Holy Bible, containing the Old and New Testaments, according to the present authorised English Version, with Notes, critical, explanatory, and practical; all the marginal readings of the most approved printed copies of the Scriptures, with such others as appear to be countenanced by the Hebrew and Greek originals; a copious collection of

references to parallel texts; summaries of the contents of each book and chapter, and the date of every transaction and event recorded in the Sacred Oracles, agreeably to the calculation of the most correct chronologers. By the Rev. Joseph BENSON. London, 1811–1818. 5 vols. 4to.

An elaborate and very useful commentary on the Sacred Scriptures, which (independently of its practical tendency) possesses the merit of compressing into a comparatively small compass the substance of what the piety and learning of former ages have advanced, in order to facilitate the study of the Bible. Its late learned author was particularly distinguished for his critical and exact acquaintance with the Greek Testament.

14. BUTLEY.—The Holy Bible illustrated and explained: or, a complete Treasure for every Christian. Containing, the Sacred Text of the Old and New Testaments at large. With an Exposition and Paraphrase of all the difficult passages, by way of Notes at the bottom of each page. Together with the Books of Apocrypha, printed and commented on in the same manner. By the Rev. John BUTLEY, B.A. London, 1761. 2 vols. 4to. 2d edition.

15. CRUDEN.—The Complete Family Bible: or a Spiritual Exposition of the Old and New Testament; wherein each chapter is summed up in its context, and the sacred text inserted at large, with Notes, spiritual, practical, and explanatory. By the Rev. Mr. CRUDEN. London, 1770. 2 vols. folio.

The compiler of this indifferently-executed commentary is not to be confounded with Mr. Alexander Cruden, author of the well-known Concordance to the Holy Scriptures. It appears to have been originally published in numbers, which circumstance may account for the paucity of copies now to be met with.

16. DODD.—A Commentary on the Books of the Old and New Testaments, in which are inserted the Notes and Collections of John Locke, Esq., Daniel Waterland, D.D., and the Right Hon. Edward Earl of Clarendon, and other learned persons, with practical improvements. By W. DODD, LL.D. London, 1770. 3 vols. folio.

In the compilation of this work, Dr. Dodd availed himself liberally of the labours of Calmet, Chais, and Houbigant, besides the most eminent commentators of our own country, and the manuscript collections mentioned above. The purchaser should see that vol. i. contains a Dissertation on the Pentateuch, and vol. iii. another on the Inspiration of the New Testament; which are not unfrequently wanting, especially the first, probably from the work being originally published in numbers. Dr. Dodd's Commentary was reprinted a few years since by the late Dr. Coke, with several retrenchments and some unimportant additions, in six handsome volumes quarto.

17. GOADBY.—An Illustration of the Holy Scriptures by Notes and Explications on the Old and New Testaments, 3 vols. folio.

The publication of this work commenced in the year 1759, and it has been frequently reprinted. It was edited by Mr. GOADBY of Sherborne; "it contains many judicious notes:" but, "while it *seems* to be orthodox, is written entirely on the *Arian* hypothesis." (Dr. A. Clarke.) The false and erroneous interpretations contained in this work were forcibly and ably exposed by the Rev. Walter Sellon, in his "Remarks upon certain passages in a work entitled an Illustration of the Holy Scriptures." London, 1765. 12mo.

18. HAWEIS.—The Evangelical Expositor; or a Commentary on the Holy Bible, wherein the Sacred Text is inserted at large, the sense explained, and different passages elucidated, with practical observations, &c. By T. HAWEIS, LL.B. M.D. London, 1765. 2 vols. folio.

19. WILSON (Bishop).—The Holy Bible; containing the Books of the Old and New Testaments, carefully printed from the first edition (compared with others) of the present translation; with notes by Thomas WILSON, D.D. Bishop of Sodor and Man, and various renderings, collected from other translations, by the Rev. Clement Crutwell, editor, London, 1785. 3 vols. 4to.

This edition contains a translation of the apocryphal third book of Maccabees, which has not appeared in any English Bibles since Becke's edition of 1551. The text and marginal references are printed with equal beauty and correctness. "The editor has greatly increased the value of this edition by inserting in the margin different renderings of the same passage, from all the translations he could procure. He also prefixed a particular account of the several English translations of the Bible, and of their authors. The bishop's notes are only to be considered as brief hints either for the explanation or the practical improvement of particular passages. As illustrations of the text, their value is inconsiderable; especially as the author frequently decides and pronounces without proof, and falls into mistakes through inadvertency." (Monthly Review, O. S. vol. lxxiv. p. 297.)

20. YONGE.—A Practical and Explanatory Commentary on the Holy Bible, taking the whole in one point of view, from the Creation to the End of the World. By I. YONGE. London, 1787. 4to.

"The point of view in which the Scriptures are here considered, is their reference to the redemption of the world by Jesus Christ; which great event is traced through the historical and prophetical writings of the Old Testament, and the narrative and epistolary records of the New, to show that the whole has one leading object and design. This work is rather intended as a practical help to the meditations of the pious Christian, than as a critical elucidation of the sacred writings." (Monthly Review, O. S. vol. lxxviii. p. 173.)

21. SCOTT.—The Holy Bible, containing the Old and New Testaments; with original notes, practical observations, and copious marginal references. By Thomas SCOTT, Rector of Aston Sandford. London, 1822, 6 vols. 4to. Fifth and best edition, with the author's last corrections.

The first edition of this work (the constant and increasing sale of which proves the high estimation in which it is deservedly held), begun in 1788, and published in numbers, consisted of five thousand copies; the second, in 1805, of two thousand; the third, in 1810, of two thousand; the fourth, in 1812, of three thousand; and the fifth and latest edition, completed and published in 1822, is *stereotyped*,—the largest work ever submitted to that process. Besides these, eight other editions, consisting all together of twenty-five thousand two hundred and fifty copies, were printed in the United States of America from 1808 to 1819; where the local and temporary prejudices, from which the writer could not escape in his own country, having less force, its value seems to have been at once acknowledged.— On the last edition of this Commentary its late learned author was engaged at the time of his death, and bestowed the utmost pains upon its revision, so as to render it as accurate as possible. More particularly, 1. As sundry small variations have, during the lapse of two centuries, crept into our common Bibles, considerable pains have been taken, by the collation of different editions, to exhibit an accurate copy of the sacred text according to the authorised version. — 2. Not only have the marginal references throughout been revised with the utmost care, but it will be found that the Author has inserted, in the notes, and practical observations, frequent references to other parts of his Commentary. To this improvement he attached considerable importance: and its value will, no doubt, be felt by those readers who may bestow sufficient pains upon the subject to enter into his design. The student may be advantageously referred to the book of Proverbs for a specimen of this addition to the work.—3. But the most important improvement which it has received, consists in the copious critical remarks which have been introduced. Many of these occur in the Old Testament, in all which the original words in Hebrew characters, pointed, have been substituted for the English letters, by which they had been before expressed, wherever any thing of the kind occurred. In the New Testament these remarks are numerous. Here also new authorities are adduced in support of the criticisms which had been previously made, particularly from Schleusner, to whose valuable Lexicon of the Greek Testament the author was indebted for much assistance. The critical remarks, it is also to be observed, are now uniformly carried to the end of the note, instead of being interspersed in the body of it. — 4. Mr. Scott had finished the actual revision of this great work nearly to the end of the Second Epistle to Timothy. The last passage to which he put his hand, was that striking declaration of St. Paul (2 Tim. iii. 1, 2.) so applicable to the present times. Although several alterations (and some of them of considerable importance) have been made in the fifth edition, subsequent to the verse just named; yet these have not been introduced without authority, but are taken, according to the author's directions, from a copy of the fourth edition, which he read over soon after its publication, making such corrections as occurred. The critical remarks also, contained in the former edition, have been, to the close, arranged, as nearly as possible, according to the plan adopted in the preceding parts of the work.

"The capital excellency of this valuable and immense undertaking, perhaps, consists in the following, more closely than any other, the fair and adequate meaning of every

part of Scripture, without regard to the niceties of human systems: it is, in every sense of the expression, a scriptural comment. It has likewise a further and a strong recommendation in its originality. Every part of it is thought out by the author for himself, not borrowed from others. The later editions indeed are enriched with brief and valuable quotations from several writers of credit — but the substance of the work is entirely his own. It is not a compilation, it is an original production, in which you have the deliberate judgment of a masculine and independent mind on all the parts of Holy Scripture. Every student will understand the value of such a work. Further, it is the comment of our age, presenting many of the last lights which history casts on the interpretation of prophecy, giving several of the remarks which sound criticism has accumulated from the different branches of sacred literature, obviating the chief objections which modern annotators have advanced against some of the distinguishing doctrines of the Gospel, and adapting the instructions of Scripture to the peculiar circumstances of the times in which we live. I may observe also that the faults of method and style which considerably detract from the merit of some of his other writings, are less apparent here, where he had only to follow the order of thought in the sacred book itself; whilst all his powers and attainments have their full scope. It was the very undertaking which required, less than any other, the qualifications which he did not possess, and demanded, more than any other, those in which he excelled. It required matured knowledge of Scripture, skill as a textuary, sterling honesty, a firm grasp of truth, unfeigned submission of mind to every part of the inspired records, a holy temper of heart, unparalleled diligence, and perseverance: and these were the very characteristics of the man. When to these particulars it is added that he lived to superintend four editions, each enriched with much new and important matter, and had been engaged above three years in a new one, in which for the fifth time he had nearly completed a most laborious revision of the whole work, we must at least allow the extent and importance of the author's exertions. Accordingly, the success of the work has been rapidly and steadily increasing from the first, not only in our own country, but wherever the English language is known. It will soon be in the hands of most careful students of the holy volume, whether in the first instance, they agree with the author's chief sentiments or not. Nor is the time distant, when, the passing controversies of the day having been forgotten, this prodigious work will generally be confessed in the Protestant churches, to be one of the most sound and instructive commentaries produced in our own or any other age." — (Rev. Daniel Wilson's Sermons occasioned by the death of the Rev. Thomas Scott, pp. 33–35. 98. 3d edition.) To the preceding just character of this elaborate commentary, the writer of these pages (who does not view all topics precisely in the same point of view with its late learned author) deems it an act of bare justice to state that he has never consulted it in vain on difficult passages of the Scriptures. While occupied in considering the various objections of modern infidels, he for his own satisfaction *thought out* every answer (if he may be allowed the expression) for himself; referring only to commentaries in questions of more than ordinary difficulty. And in every instance,—especially on the Pentateuch —*he found, in Mr. Scott's commentary, brief but solid refutations of alleged contradictions, which he could find in no other similar work extant in the English language.*

22. MACRAE.—A revised Translation and Interpretation of the Sacred Scriptures, after the Eastern manner, from concurrent authorities of critics, interpreters, and commentators, copies, and versions; shewing that the inspired writings contain the seeds of the valuable sciences, being the source whence the antient philosophers derived them, also the most antient histories and greatest antiquities, and are the most entertaining as well as instructing to both the curious and serious. [By David MACRAE.] Glasgow, 1799. 8vo. Second Edition, 1815. 4to.; also in 3 vols. 8vo.

We have transcribed the long title of this work, in which the author has certainly succeeded in introducing very many approved renderings; but in which he has also marred exceedingly that venerable simplicity and dignity which are so eminently conspicuous in the authorised version. His explanations of different passages are included in short paraphrases, comprehended between parentheses. No sober student or critic, however, can approve of the manner in which the author has attempted to elucidate "Solomon's Allegoric Song," (as he terms it) "on the mutual love of Christ and his church, written *twenty years* after his Egyptian nuptials." As this work is very little known, we transcribe the first seven verses of the twelfth chapter of Ecclesiastes, containing Solomon's admirable portraiture of old age, by way of specimen: —

"1. Remember thy Creator in the days of youth, before the days of affliction come, and the years *of old age* approach, when thou shalt say, I have no pleasure in them. 2. Before the sun, and the light, and the moon, and the stars, become dark *to thee,*

and the clouds return after rain, *or one trouble come upon another.* 3. When (the arms) the keepers of the (corporeal) house shall shake, and the strong ones (the limbs) be feeble, and (the teeth) the grinders shall cease, as being few (and unfit for use); and they that look out at the windows (the optic nerves of the eyes) become dim; 4. And the doors be shut in the streets (the lips fall in, the teeth being gone), and the sounding of the grinding (in eating) be low; and they shall rise up at the sound of the bird (sleep being diminished, and easily broken); and all the daughters of music (the accents of the voice, and acuteness of the ear) fail. 5. They shall also be afraid of (ascending) the place which is high (being weak and breathless); and fears (of stumbling) shall be in the way; and (gray hairs like) the almond tree's leaves shall flourish; and the grasshopper shall be a burden (small matters being troublesome, as being crooked and fretful); and the desire of enjoyment shall fail; for man goeth to his long home, and the mourners go about the streets. 6. Before the silver cord (the marrow of the back bone, with its root and branches) be contracted; or the golden vial (the brain's membranes) be cracked, or the pitcher be broken at the fountain (the cavities and conveyers of the blood from the heart), or the wheel be broken at the cistern (the returners of it from the lungs, liver, head, hands, and feet); the double, yea, quadruple, circulation, (galal and ruts) being repeated, be interrupted and cease. 7. Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."

23. BULKLEY.—Notes on the Bible, by the late Rev. Charles BULKLEY, published from the author's manuscript by Joshua TOULMIN, D.D. London, 1802. 3 vols. 8vo.

"These notes are not so much of a philological as of an explanatory nature. They are filled with what the author considers parallel passages in the Greek and Roman classics, in which the same moral precepts and sentiments occur. Sometimes the coincidence appears to be striking; at other times, the correspondence is far from marked. There is a great mass of quotation, which would seem to answer no valuable purpose, unless to produce the belief, that a book nearly as good as the Bible might be compiled from the writings of the poets and philosophers of Greece and Rome." (Orme's Bibliotheca Biblica, p. 64.)

24. PRIESTLEY (Dr.)—Notes on all the Books of Scripture, for the use of the Pulpit and of Private Families, by Joseph PRIESTLEY, LL.D. F.R.S. 8vo. 4 vols. Northumberland, (N. Am.) 1803.

These notes are well worthy of being consulted by the advanced biblical student; for, though the author "keeps his own creed [Unitarianism] continually in view, especially when considering those texts which other religious people adduce in favour of theirs, yet his work contains many invaluable notes and observations, particularly on the philosophy, natural history, geography, and chronology of the Scriptures: and to these subjects few men in Europe were better qualified to do justice." (Dr. A. Clarke, Commentary on the Bible, vol. i. p. xi.)

25. TRIMMER (Mrs.)—A Help to the unlearned in the Study of the Holy Scriptures; being an attempt to explain the Bible in a familiar way adapted to common apprehensions, and according to the opinions of approved Commentators. By Mrs. TRIMMER. London, 1805. 8vo.

The late amiable and benevolent authoress of this work was well known by her unwearied assiduity in promoting the welfare of the rising generation. Novelty of information she did not pretend to offer; but without approving of *every* sentiment asserted in her work, it is but just to say, that it is a most useful help to the unlearned, and that the object announced in her preface has been fully accomplished; viz.—To render "the study of the Bible easy and profitable to those who have but little leisure, or who may not be able to understand expositions of Scripture, in which more learning is displayed. The endeavour of the compiler has been, to explain what is difficult, as far as is necessary for Christians in general to understand it; and to direct the attention of the Bible student to such passages and texts as require particular consideration, in order to produce a rational faith, and a right practice, founded immediately upon the word of God."

26. BURDER.—The Scripture Expositor; a new Commentary, Critical and Practical, on the Holy Bible. By the Rev. Samuel BURDER, A.M. London, 1809. 2 vols. in 4 parts, 4to.

One prominent object of this work, which is both critical and practical, is, to illustrate the Scriptures by the assistance of Eastern customs. The author is advantageously known by his *Oriental Customs* and *Oriental Literature*, which publications are noticed in the subsequent part of this Appendix.

27. FAWCETT.—The Devotional Family Bible; containing the Old and New Testaments, with copious notes and illustrations, partly original, and partly selected from the most approved Commentators, both antient and modern. With a devotional exercise or aspiration at the close of every chapter, by way of improvement. By John FAWCETT, D.D. London, 1811. 2 vols. royal 4to.

This work is wholly designed for family use, to which it is excellently adapted; but the marginal renderings and parallel texts have been entirely omitted. The absence of these is inexcusable in any edition of the Bible above the size of a duodecimo volume.

28. HEWLETT.—The Holy Bible, containing the Old and New Testament, with the Apocrypha, with critical, philological, and explanatory Notes. By the Rev. John HEWLETT, B.D. London, 1812. 3 vols. 4to.

The typographical execution of this *variorum* edition of the Scriptures is singularly correct and beautiful; the parallel texts and marginal renderings are put at the foot of the text, and above the notes, which are selected with uncommon industry. To the first volume are prefixed very copious prolegomena, containing every requisite information relative to the authenticity and inspiration of the Scriptures; the formation of the sacred Canon, MSS. and editions of the Bible, sects, &c. with a variety of useful tables; and to the third volume is prefixed a compendious history of the Jews, from their restoration to Judæa, to the destruction of Jerusalem by the Romans; the whole forming a connection between the history of the Old and New Testament; and the work is terminated by three useful indexes. On many occasions we have consulted this commentary with equal pleasure and advantage; there are, however, some discrepancies in the notes, which we have observed with regret. Many of these are stated and animadverted upon in an ably conducted critical journal. (See British Critic, New Series, vol. ii. pp. 339. *et seq.*) Several of Mr. Hewlett's notes are elaborate critical disquisitions on important topics. Copies of this work may be purchased with maps, and numerous well-executed engravings, after pictures by the most celebrated painters. In 1816, an edition of the notes, &c. was published *without* the text, entitled "Commentaries and Disquisitions on the Holy Scriptures," in 5 vols. 8vo.

29. D'OYLY and MANT.—The Holy Bible according to the Authorised Version, with Notes explanatory and practical; taken principally from the most eminent writers of the United Church of England and Ireland; together with appropriate introductions, tables, indexes, maps, and plans, prepared and arranged by the Rev. G. D'OYLY, B.D. (now D.D.), and the Rev. Richard MANT, D.D. (now Bishop of Down and Connor). Oxford and London, 1817. 3 vols. 4to. New York, 1818–20. 2 vols. 4to.

This work, which is published under the sanction of the venerable Society for promoting Christian Knowledge, professes to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These *results*, however, are selected with great judgment, so that the reader who may consult them on difficult passages will rarely be disappointed; and the sale of more than thirty thousand copies proves the estimation in which this laborious work is held. Of the labour attending this publication some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for it, amounting to several hundred volumes. On the fundamental articles of Christian verity, — the Deity and atonement of Jesus Christ, and the personality and offices of the Holy Spirit, — this work may be pronounced to be a library of divinity. The maps and engravings, though only outlines, are executed with much spirit. An index of matters is subjoined. The small paper copies are unquestionably the cheapest of all the commentaries extant. There is a useful concordance in 4to. edited by the Rev. T. W. Bellamy, M.A. which is usually bound up with this commentary: and in the year 1818, the Rev. Dr. Wilson published another index, which is much more complete than that annexed to the work; and the student, who can meet with it, will do well to purchase it. The reprint at New York, which is very neatly executed in two large quarto volumes, was edited by the Rt. Rev. John Henry Hobart, D.D. Bishop of the Protestant Episcopal Church in the State of New York; who has greatly enhanced the value of this work by numerous additional notes, selected from the writings of upwards of thirty of the most eminent divines (not noticed by Drs. Mant and D'Oyly), whose names are a sufficient pledge for the orthodoxy of the annotations taken from their writings. Among the authors thus consulted are Bishops Brown, Law, Leng, Mant, Middleton, and Van Mildert, of the Anglican

Church; Bp. Gleig, of the Scottish Episcopal Church; and Bps. Seabury and White, of the Protestant Episcopal Church in the United States of America; Archdeacons Pott and Daubeny, Rev. Drs. Nott, Rennell, Wm. Sherlock, Spry, Wordsworth, A. Clarke, Scott, Allestree and Bisse, &c. &c. Many other notes are likewise selected from several of the authors cited by Bp. Mant and Dr. D'Oyly. Bp. Hobart's additional notes are twofold; 1. Critical and Explanatory; and, 2. Practical. The latter are most numerous, and are calculated greatly to increase the value of this Commentary as a FAMILY BIBLE.

30. CLARKE (Dr. A.) — The Holy Bible, containing the Old and New Testaments: the text carefully printed from the most correct copies of the present authorised translation, including the marginal readings and parallel texts; with a Commentary, and Critical Notes, designed as a help to a better understanding of the Sacred Writings. By Adam CLARKE, LL.D. F.A.S. London, 1810–1826. 8 vols. 4to.

The commentary on the New Testament fills three volumes of this elaborate work: the remainder is devoted to the elucidation of the Old Testament. In this commentary, Dr. Clarke states, that the whole of the text has been collated with the Hebrew and Greek originals, and all the antient versions; "the most difficult words are analysed and explained; *the most important readings in the collections of Kennicott and De Rossi on the Old Testament, and in those of Mill, Wetstein, and Griesbach, on the New, are noticed;* the date of every transaction, as far as it has been ascertained by the best chronologers, is marked; the peculiar customs of the Jews, and neighbouring nations, so frequently alluded to by the prophets, evangelists, and apostles, are explained from the best Asiatic authorities; the great doctrines of the Law and Gospel of God are defined, illustrated, and defended; and the whole is applied to the important purposes of practical Christianity." The work concludes with a copious index, and a selection of important various Readings of the New Testament, from *ten* antient MSS. The literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages.

31. THOMSON. — The Old Covenant, commonly called the Old Testament, translated from the Septuagint. — The New Covenant, commonly called the New Testament, translated from the Greek. By Charles THOMSON, late Secretary to the Congress of the United States. Philadelphia, 1808. 4 vols. 8vo.

This translation is, upon the whole, faithfully executed, though that of the Old Testament, being a *version of a version*, can hardly afford much assistance to the biblical student. The translation of the New Testament is much improved in the punctuation, and also in the arrangement of the objections and replies that occasion such frequent transitions in St. Paul's Epistles. The notes which accompany this work are very brief, but satisfactory as far as they go.

32. BELLAMY. — The Holy Bible, newly translated from the original Hebrew, with Notes critical and explanatory. By John BELLAMY. London, 1818–21. 4to.

Three parts only of this *new* translation have been published. The arrogant claims of the author and his extravagancies of interpretation have been exposed in the Quarterly Review, vols. xix. pp. 250–280. and xxiii. pp. 290–325.; in the Eclectic Review, vol. x. N.S. pp. 1–20. 130–150. 280–299.; in the Antijacobin Review, vol. liv. pp. 97–103. 193–207. 305–316.; in Mr. Whittaker's Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, and Supplement to it, 8vo., Cambridge, 1819, 1820; in Professor Lee's Letter to Mr. Bellamy, Cambridge, 1821; and last, though not least in value, in Mr. Hyman Hurwitz's "Vindiciæ Hebraicæ, London, 1821." 8vo.

33. BOOTHROYD. — A new Family Bible, and improved Version, from corrected Texts of the Originals, with Notes critical and explanatory; and short Practical Reflections on each chapter. By the Rev. B. BOOTHROYD, D.D. Pontefract and London, 1818. 1821. 1823. 3 vols. 4to.

The Rev. Dr. Boothroyd has long been advantageously known as the editor of the critical edition of the Hebrew Bible with philological notes, of which we have given an

account in page 9 of this Appendix. His improved English Version of the Bible will be found a valuable help to the critical understanding of the Sacred Scriptures. Where any reading, in the original, is supported by the authority of antient MSS. and Versions, Dr. B. has availed himself of it, and has inserted it in the text; always apprising his readers of such changes, which (as we have had occasion to remark in our chapter on various readings) are not unfrequently real improvements. The Historical Books are printed in continuous paragraphs, the Poetical Books being printed in single lines. The two first volumes contain the Old Testament; the third, the New Testament. The numbers of the different verses are judiciously thrown into the margin; and the notes, which are placed at the foot of each page, possess the rare merit of condensing much important critical and explanatory matter in comparatively a small compass. To the whole, Dr. B. has prefixed a well-executed abridgment of Michaelis's Commentaries on the Law of Moses.

34. WILLIAMS. — The Cottage Bible and Family Expositor; containing the Authorised Translation of the Old and New Testaments, with Practical Reflections and short Explanatory Notes, calculated to elucidate difficult and obscure Passages. By Thomas WILLIAMS. London, 1825-27. 3 vols. 8vo.

This unassuming but cheap and useful commentary on the Holy Scriptures, though professedly designed for persons and families in the humbler walks of life, is not unworthy the attention of students of a higher class, who may not be able to purchase more bulky or more expensive commentaries; and on this account it is here noticed. The work is dedicated by permission to the learned and venerable Bishop of Salisbury. The first volume contains the whole of the Historical Books, and also the Book of Job: the second volume comprises the rest of the Old Testament. The New Testament forms the third volume. The following is the plan of publication. The authorised Version is neatly and clearly printed. Long chapters are broken into paragraphs of a suitable length, regulated by the subject-matter of them; and the Genealogies, Enumerations of the Tribes, and certain Ceremonial Laws of the Jews, which are not suitable for reading in families or schools, are printed in a *smaller* type, and are so distinguished that they may be omitted in reading, without difficulty or confusion. A few words, which are not in strict accordance with modern European ideas of propriety, are exchanged for others; and to each chapter is given a concise practical exposition, compiled from various sources, together with brief critical notes (in which are interwoven the principal marginal renderings and references) on difficult and obscure passages, especially such as have been alleged to be contradictory. The editor has carefully indicated the sources whence he has drawn his annotations;—a practice which, it were to be wished, had been followed by the anonymous compilers of some commentaries now circulating in numbers, as also in volumes, who have contrived to comprehend the most valuable remarks of others without any acknowledgment of the authors to whose labours they are indebted. Mr. Williams has also paid a laudable attention to those passages against which objections have been taken by modern sceptics; for which portion of his work he is well qualified by his former very useful publications in reply to the cavils and objections of Paine and other infidels of the last century. A concise Introduction is prefixed, vindicating the divine authority of the Holy Scriptures, and the learning and fidelity of the translators of our authorised English Version, and also pointing out the sources of Scripture difficulties, together with the means of their removal. The fine paper copies are handsome library books.

35. Devotional Comments: being a Series of Scriptural Expositions, with a Prayer annexed to each subject. By Mrs. STEVENS. Vols. I.—XI. [comprising Genesis to Chronicles]. Knaresborough, 1823-28. 8vo.

36. The Comprehensive Bible; containing the Old and New Testaments, according to the authorised Version, with the various readings and marginal notes usually printed therewith: a general introduction, containing disquisitions on the genuineness, authenticity, and inspiration of the Holy Scriptures, — various divisions and marks of distinction in the sacred writings, — ancient versions, — coins, weights, and measures, — various sects among the Jews: introductions and concluding remarks to each book: the parallel passages contained in the Rev. J. Scott's Commentary, Canne's Bible, Rev. J. Brown's self-interpreting Bible, Dr. A. Clarke's Commentary, and the English Version of the Polyglott Bible, [noticed in p. 31 of this Appendix] systematically

arranged: philological and explanatory notes. With chronological and other indexes. London, 1827. crown 4to., demy 4to., and royal 4to.

(4.) *Principal Commentators on the Old Testament, and on detached Books thereof.*

[i.] *Commentators on the Old Testament.*

1. RICHARDSON (Bishop). — Choice Observations and Explanations upon the Old Testament, containing in them many remarkable matters, either not taken notice of, or mistaken by most: which are additionals to the large annotations made by some of the Assembly of Divines: to which are added some further and larger Observations upon the whole book of Genesis. By John RICHARDSON, Bishop of Ardagh. London, 1655. folio.

Bishop Richardson has been characterised by his contemporaries as a man of profound learning, well versed in the Scriptures, and of exact knowledge in sacred chronology. His Harmony of the Four Gospels, in which he led the way to a more exact arrangement of the narratives of the four evangelists, is printed in Archbishop Usher's Annals. Bishop Richardson's Annotations were published after his death: as they sell at a low price, they are not unworthy of the student's attention.

2. PYLE. — A Paraphrase with short and Useful Notes on the Books of the Old Testament. By the Rev. Thomas PYLE, M.A. London, 1717–1725. 4 vols. 8vo.

These volumes extend to all the historical books of the Old Testament. Dr. Doddridge calls it "an elegant and judicious contraction" of Bishop Patrick's work, noticed in p. 206, *supra*; and adds, that it is "vastly to be preferred to his Paraphrase on the Epistles," which is mentioned in p. 249, *infra*.

3. MARCHANT. — An Exposition of the Books of the Old Testament, extracted from the Writings of the best Authors, antient and modern. By John MARCHANT. London, 1745. folio.

4. ORTON. — A short and plain Exposition of the Old Testament, with devotional and practical Reflections, for the use of families, subjoined to each chapter, somewhat in the manner of Dr. Doddridge's Family Expositor. By the late Rev. Job ORTON. 6 vols. 8vo. 1788–1791; second edition. London, 1822.

The work was published after the author's death by Mr. Gentleman of Kidderminster; it contains notes chiefly collected from modern expositors, of which "it cannot be said that they are eminently critical; but they often convey valuable instruction, and the reflections are admirably adapted to promote the purposes of serious religion." (Biographia Britannica, 2d edit. vol. v. p. 311. See also Month. Rev. O.S. vol. lxxix. p. 329.) To form a complete comment on the Scriptures, Mr. Orton's paraphrase may be joined with the late Mr. Palmer's abridgment of Dr. Doddridge, noticed in page 246, *infra*.

5. GEDDES. — The Holy Bible, or the Books *accounted sacred*, otherwise called the Books of the Old and New Covenants, faithfully translated from the corrected Texts of the Originals, with various readings, explanatory notes, and critical remarks. By Alexander GEDDES, LL.D. 4to. London, vol. i. 1792, vol. ii. 1797. Critical Remarks on the Hebrew Scriptures, 4to. London, 1800, vol. i. on the Pentateuch.

The two volumes of Dr. Geddes's version include the historical books from Genesis to Chronicles, and the book of Ruth. Of the doctor's heterodox commentaries and version, the reader may see an ample examination and refutation in the 4th, 14th, 19th, and 20th

volumes of the British Critic, old series. The learned doctor's work is here noticed, lest the author should be charged with designedly omitting it.

[ii.] *Commentators on Detached Books of the Old Testament.*

ON THE PENTATEUCH.

1. Horæ Mosaicæ; or a Dissertation on the Credibility and Theology of the Pentateuch. By George Stanley FABER, B.D. Second Edition. London, 1818. 2 vols. 8vo.

This elaborate Treatise contains the substance of the eight Bampton Lectures delivered by Mr. Faber before the University of Oxford, and published in 1801. "Those who have not the means or leisure to consult the very valuable works of Mr. Bryant, Mr. Maurice, and Sir W. Jones in this line, will find in these volumes many of the most striking facts brought together, and so arranged as jointly to corroborate and confirm the events recorded in the Pentateuch. The references to other authors are numerous, nor are these confined solely to the antients. Additional notes and illustrations are to be found at the end of each volume." (Brit. Crit. vol. xix. O.S. pp. 382. 388.) The second edition, published in 1818, is very materially enlarged and greatly improved by its learned author.

2. The Character of Moses established for Veracity as an Historian, recording Events from the Creation to the Deluge. By the Rev. Joseph TOWNSEND, M.A. Vol. I. London, 1813: vol. II. Bath, 1815, 4to.

For an analysis of this work, see the Quarterly Review, vol. xiv. pp. 96–112. and the Eclectic Review, O.S. vol. x. pp. 32–49.

3. Annotations upon the Five Books of Moses, the Book of Psalms, and the Song of Songs or Canticles. By Henry AINSWORTH. London, 1639. folio.

This work "is a good book, full of very valuable Jewish learning; and his translation is in many places to be preferred to our own, especially on the Psalms." (Dr. Doddridge.) It was translated into Dutch in 1690, and is highly esteemed on the continent.

4. A Commentary on the Five Books of Moses, with a Dissertation concerning the Author or Writer of the said Books, and a general argument to each of them. By Richard KIDDER, Bishop of Bath and Wells. London, 1694. 2 vols. 8vo.

5. Johannis MARCKII in præcipuas quasdam partes Pentateuchi Commentarius: seu ultimorum Jacobi, reliquorum Bilhami, et novissimorum Mosis, quæ leguntur Genes. xlvii. 9. Numer. xxii–xxiv. et Deut. xxix–xxxiii. Analysis Exegetica. Lugd. Bat. 1713. 4to.

6. A Critical and Practical Exposition of the Pentateuch: with Notes, theological, moral, critical, philosophical, and historical. To which are subjoined two Dissertations: — 1. On the Mosaic history of the creation, and 2. On the destruction of the seven nations of Canaan. London, 1748. folio.

This Exposition is compiled with considerable industry from the labours of the best interpreters, antient and modern. It was originally published in numbers, and was designed to have been a complete commentary on the entire Bible: but not meeting with sufficient encouragement, the author (a Mr. JAMESON) proceeded no further than the Pentateuch. It is not of common occurrence.

7. A New and Literal Translation, from the original Hebrew, of the Pentateuch of Moses, and of the Historical Books of the Old Testament to the end of the second book of Kings; with Notes critical and explanatory. By the late Rev. Julius BATE. London, 1773. 4to.

"It is most certainly a new translation, and so very literal, as to be really unintelligible to a plain English reader." (Monthly Rev. O.S. vol. i. p. 106.)

8. The Pentateuch, or the Five Books of Moses illustrated; being an Explication of the Phraseology incorporated with the text, for the use of Families and Schools. By the Rev. S. CLAPHAM. London, 1818. 12mo.

"As a substitute for expensive commentaries on the Bible, and as the means of providing in many interesting respects for the instruction and edification of those persons who may not have leisure to procure more copious volumes, the present work will be acceptable. The plan of it is judicious, and the execution is on the whole respectable, and must have cost the editor no inconsiderable expense of labour." (Eclectic Review, N. S. vol. xiii. p. 74.)

9. An Analytical Exposition of the whole first Book of Moses, called Genesis, and of xxiii. Chapters of his second Book called Exodus. Wherein the various readings are observed; the original text explained; doubts resolved; Scriptures paralleled; the Scripture Chronology from the Creation of the World to the giving of the Law at Mount Sinai cleared; and the whole illustrated by doctrines collected from the text. Delivered in a Morning Exercise on the Lord's Day. By George HUGHES, B. D. late minister of the Gospel in Plymouth. (Plymouth) 1672. folio.

A very elaborate and curious work; it is not of common occurrence.

10. The Hebrew Text of the Parallel Prophecies of Jacob and Moses, relating to the Twelve Tribes, with a translation and notes, and the various lections of near forty MSS. &c. &c. By D. DURELL, D. D. Principal of Hertford College. Oxford, 1764. 4to.

GENESIS.

11. Joannis MERCERI Commentarius in Genesin. Genevæ, 1598. folio.

12. Hexapla in Genesin: that is, a Sixfold Commentary upon Genesis, wherein six severall Translations are compared, where they differ, with the Originall Hebrew, and Pagnine and Montanus' Interlinearie Interpretation. Together with a six-fold use of every chapter, shewing 1. The Method or Argument; 2 The Divers Readings; 3. The Explanation of Difficult Questions, and Doubtfull Places; 4. The Places of Doctrine; 5. Places of Confutation; 6. Morall Observations. By Andrew WILLET. London, 1608. folio.

13. A Few and New Observations upon the Book of Genesis; also a Handful of Gleanings out of the Book of Exodus. By John LIGHTFOOT, D.D. Works, vol. i. p. 698. Lond. 1684. folio.

14. A Specimen of an Universal View of all the Eminent Writers on the Holy Scriptures: being a Collection of the Dissertations, Explications, and Opinions of learned Men, in all ages, concerning the difficult Passages and obscure Texts of the Bible; and of whatever is to be met with in profane authors which may contribute to the better understanding of them. By the Rev. Jonathan SMEDLEY, Dean of Clogher. 1728. folio.

This Specimen contains only the first chapter of Genesis; the work which it announces never having been published. The author proposed, 1. To exhibit at length the words of the inspired authors; 2. To quote the chief commentators in Pool's Synopsis, on every subject, as they are ranged by him; 3. To set down the judgment of antient historians, philosophers, poets, &c.; and to reserve the last place for moderns, especially English and French Divines. A copy of this specimen is in the library of the British Museum.

15. A New English Translation, from the original Hebrew, of the Three First Chapters of Genesis, with marginal illustrations, and notes, critical and explanatory. By Abraham DAWSON, M.A. London, 1763. 4to.

16. A Fourth and Fifth Chapter of Genesis, translated from the original Hebrew. By Abraham DAWSON, M. A. London, 1772. 4to.

17. The Sixth and Eleven following Chapters of Genesis, translated from the original Hebrew, &c. &c. By Abraham DAWSON, M. A. London, 1786. 4to.

For an account of these publications, see the Monthly Review, Old Series, vol. xxix. pp. 293–299.; vol. xlvii. pp. 1–7.; and vol. lxxvii. pp. 140–147.

18. Annotations upon Genesis, with Observations doctrinal and practical. By the Rev. Thomas HARWOOD. London, 1789. 8vo.

This is a compilation from various authors, "which, if not a brilliant, may in some degree be considered as a useful performance." (Monthly Rev. New Series, vol. iv. p. 106.)

19. Sacred Literature, or Remarks on the Book of Genesis, collected and arranged to promote the knowledge and evince the excellency of the Scriptures. By James FRANKS, A. M. London, 1802. 8vo.

This work is nearly similar in design and execution to the preceding; it consists principally of extracts from other books. The author "has contented himself with forming the arrangement, which is clear and good, and inserting short passages to serve for connexion and elucidation. The volume begins with general remarks on the Scriptures, and then proceeds through the book of Genesis in the order of the chapters; containing in the whole three hundred and fifteen remarks upon that book, illustrative of the matter contained in it, and collected from the best authors of all descriptions." (Brit. Crit. O. S. vol. xxi. pp. 680, 681.)

20. Hermanni VENEMA Dissertationes Selectæ ad Sacram Scripturam Veteris et Novi Testamenti: quarum Tom. I. Pars I. continet Dissertationes quinque ad Librum Geneseos: Pars II. continet Commentarium ad Gen. xlix. 1–27. Leovardiæ, 1747–50. 4to.

21. Critical and Explanatory Notes on Genesis, Exodus, Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets; together with some Dissertations on several difficult passages of Scripture, &c. &c. By the Rev. Henry DIMOCK. Gloucester, 1804. 4to.

22. A Dissertation on the Fall of Man; in which the Literal Sense of the Mosaic Account of that Event is asserted and vindicated. By the Rev. George HOLDEN, M.A. London, 1823. 8vo.

The Scripture History of the Fall of Man has met with many strenuous adversaries, who have endeavoured to explain it away in various ways; while it is utterly rejected by many of those who have rejected the doctrine of the atonement. In the fourth volume of this work (Chap. I. Sect. II.) the literal sense of the first three Chapters of Genesis is briefly vindicated; but it has been reserved for Mr. Holden to consider the subject *most fully and distinctly*. All the efforts of perverted criticism to reduce the Mosaic History of the Fall of Man to allegory, fable, or mythos, are here examined in detail; and the objections of its adversaries to the literal sense of that history are *minutely* and *satisfactorily refuted*.

23. Two Dissertations:—1. On the Tree of Life in Paradise, with some Observations on the Fall of Man. 2. On the Oblations of Cain and Abel. By Benjamin KENNICOTT, M.A. Oxford, 1747. 8vo.

24. An Essay towards a Vindication of the vulgar Exposition of the Mosaic History of the Fall of Man. By John WITTY, London, 1705. 8vo.

25. The Historical Sense of the Mosaic Account of the Fall, proved and vindicated. By William WORTHINGTON, London, 1751. 8vo.

26. The Defence of the Veracity of Moses, in his Records of the Creation and General Deluge; illustrated by Observations in the Caverns of the Peak of Derby. By Philobiblos [Thomas RODD.] London, 1820. 8vo.

27. STÄHELIN (J. J.) Animadversiones quædam in Jacobi Vaticinium, Genes. cap. XLIX. Basileæ, 1827. 4to.

27.* Brief Observations upon some of the first Chapters of the Book of Genesis. London, 1827. 8vo.

Though not a commentary on the book of Genesis, "The Mosaic History of the Creation of the World, illustrated by Discoveries and Experiments derived from the present State of Science, by Thomas Wood," (8vo. London, 1818) deserves a notice in this place as a very elaborate illustration of the first chapter of Genesis. Science is here rendered the handmaid of Revelation. To the work is prefixed a view of the cosmogony of the antients, which exhibits very considerable research. The religious improvements are both natural and scriptural: the doctrine of the Trinity is here scripturally defended, and its authorities are clearly adduced. A philosophical exposition of the first chapter of Genesis is attempted in "The Antient Principles of the True and Sacred Philosophy, as lately explained by John Hutchinson, Esq. Originally published in Latin by A. S. Catcott. Translated, with Notes, and a Preliminary Dissertation on the Character and Writings of Moses. By Alexander Maxwell." London, 1822. 8vo.

EXODUS.

28. Hexapla in Exodum: that is, a six-fold Commentary upon the Book of Exodus, according to the Method propounded in Hexapla upon Genesis. By Andrew Willet. London, 1608. folio.

29. Exodus; a corrected Translation, with notes, critical and explanatory. By William Hopkins, B.A. London, 1784. 4to.

The translator has, in general, executed his task with fidelity; and "where it could be done with propriety (or where the readings of the Samaritan copy would permit it) 'he has adopted,' he says, 'the English vulgar translation, in order to prevent any prejudices that might be infused into the minds of the common people by uncharitable bigots.' In the notes we meet with little that can gratify the taste of curious and critical readers; and his severe reflections on the articles and liturgy of the church of England might well have been spared in a work of this nature." (Monthly Rev. O. S. vol. lxxii. p. 412.)

JOSHUA AND THE OTHER HISTORICAL BOOKS.

30. Josuæ Imperatoris Historia, illustrata atque explicata ab Andrea Masio. Antwerp, 1574, folio; and also in the Critici Sacri.

A work of very considerable value, on account of its containing the readings of the Syriac Hexaplar version, the manuscript of which Masius possessed. This manuscript is said to have been written in the year 606, and is the only one that preserves the readings of Joshua, as given by Origen.

31. Historia Ruth, ex Ebræo Latinè conversa et Commentario explicata. Ejusdem Historiæ Translatio Græca ad Exemplar Complutense, et Notæ in eandem. Opera ac Studio Joannis Drusii. Amsterdami, 1632. 4to.

32. John. Henr. Michaelis, Chr. Ben. Michaelis, et Joh. Jac. Rambachii, Notæ uberiores in Hagiographa. Halæ, 1735–1751. 3 vols. 4to.

Of this work, the Elder Michaelis wrote the annotations on the first book of Chronicles, the Psalms, book of Job, and Song of Solomon; C. B. Michaelis was the author of those on Proverbs, the Lamentations of Jeremiah, and the Prophet Daniel; and the notes on the second book of Chronicles, Ruth, Esther, Nehemiah, and Ecclesiastes, were written by Rambach.

33. J. G. Dahler, de librorum Paralipomenorum auctoritate atque fide historica. 8vo. Lipsiæ, 1819.

34. Grey (Richard) The Last Words of David, divided according to the Metre, with Notes critical and explanatory. London, 1749. 4to.

35. A. G. F. Schirmer, Observationes Exegetico-Criticæ in Librum Esdræ. Vratislaviæ, 1820. 4to.

ON THE POETICAL BOOKS GENERALLY.

36. The Annotations of MICHAELIS above noticed.

37. A Paraphrase on the Books of Job, Psalms, Proverbs, and Ecclesiastes, with notes, critical, historical, and practical. By Lawrence HOLDEN, 1764. 4 vols. 8vo.

"To what class of readers this performance will be useful or agreeable, we really know not; but this we verily believe, that persons of taste, learning, or judgment, will find very little in it to engage their attention." (Monthly Review, O. S. vol. xxxi. p. 78.) The public opinion seems to have been in unison with that of the Monthly Reviewers; the book has never been popular, and it is to be purchased at a very low price; on which account, this notice is inserted as a caution to the student who may be inexperienced in the real value of books.

38. Critical Remarks on the Books of Job, Proverbs, Psalms, Ecclesiastes, and Canticles. By D. DURELL, D.D. London, 1772. 4to.

See an analysis of this work in the Monthly Review, O. S. vol. xlvii. pp. 119–129.

39. Joh. Chr. DOEDERLEIN Scholia in Libros Veteris Testamenti Poeticos. Halæ, 1779. 4to.

JOB.

40. A Translation of the Book of Job, with annotations, arguments, and dialogues on each chapter, is given in the second tome or part of the celebrated Hugh BROUGHTON's works, pp. 246–294.

41. An Exposition, with Practical Observations on the Book of Job. By Joseph CARYL. London, 1676. 2 vols. folio.

This work was originally published in six volumes 4to. at different times. I have never had an opportunity of examining it; but Walchius says, that it is one of the best commentaries extant on the Book of Job; and that the author has investigated and explained its meaning with great diligence, and that his practical observations are excellent. (Biblioth. Theol. vol. iv. p. 487.) A late learned divine of our own country has also characterised this as "a most elaborate, learned, judicious, and pious work, containing a rich fund of critical and practical divinity." (Dr. Williams.) Its *bulk*, however, prevents it from being generally useful.

42. Francisci VAVASSORIS Jobus, brevi Commentario et Metaphrasi Poeticâ illustratus. Paris, 1679. 8vo.

The best edition of a learned and useful work.

43. Dissertationes in Librum Jobi. Autore Samuele WESLEY. Londini, 1736. folio.

This volume contains fifty three elaborate Dissertations, which embrace almost every critical question or difficulty that is to be found in the book of Job. The learned author collated all the copies which he could procure, both of the original Hebrew, and also of the Greek and other versions.

44. Liber Jobi, cum nova versione et commentario perpetuo. Edidit Albertus SCHULTENS. Lug. Bat. 1737. 2 vols. 4to.

Of this learned and elaborate work, an abridgment was printed at Halle, in 1773, by Prof. Vogel, entitled Alberti Schultensii Commentarius in Jobum, in compendium redactus, cum observationibus criticis et exegeticis. 2 vols. 8vo.

45. Observationes Miscellaneæ in Librum Jobi. [Auctore D. R. BOULLIER.] Amstelodami, 1758. 8vo.

This work is an attack on the labours of Professor Schultens, whose system of explaining Hebrew words and idioms, chiefly by the aid of the Arabic, is here severely criticised.

46. Elihu, or an Inquiry into the principal Scope and Design of the Book of Job. By Walter HODGES, D.D. London, 1750. 4to.

This work is written on the Hutchinsonian system, and is designed to shew that Elihu was no other personage than the Son of God himself! See Monthly Rev. (O. S.) vol. ii. pp. 219–225. 347–352.

47. A Commentary on the Book of Job, in which are inserted the Hebrew text and English translation, &c. by Leonard CHAPPELOW, B.D. Arabic Professor in the University of Cambridge. 1752. 2 vols. 4to.

See an account of this work in the Monthly Review, (O. S.) vol. vii. pp. 197–205.

48. An Essay towards a New English Version of the Book of Job, from the original Hebrew, with a Commentary and some account of his Life. By Edward HEATH, Esq. London, 1756. 4to.

"It is but justice to this new Essay upon Job, to observe, that the translation is in many places very different from that in common use; and that, in the notes, there are many observations entirely new — all of them ingenious, and many of them true." (Month. Rev. O. S vol. xiv. p. 156.)

49. A Critical Dissertation on the Book of Job. By Charles PETERS, A.M. London, 1757. 4to.

The first edition of this work appeared in 1751. (See Month. Rev. O. S. vol. iv. pp. 401–409.) In it, the author particularly considers Bishop Warburton's account of the Book of Job, vindicates its antiquity, and shews that the antient Jews *did* believe in a future state.

50. The Book of Job in English verse, translated from the original Hebrew; with remarks, historical, critical, and explanatory. By T. SCOTT. London, 1773. 8vo.

The first edition of this close and exact translation was published in 1773, in 4to.: and the commentary is particularly valuable, from the author's "great knowledge of the oriental languages, his diligent study of the original, and his complete acquaintance with the best critics." (Month. Rev. O. S. vol. lxvi. p 376.)

51. An Improved Version attempted of the Book of Job, with a preliminary Dissertation and Notes, critical, historical, and explanatory. By Charles GARDEN, D.D. London, 1796. 8vo.

A book of great pretensions, but indifferent execution. See an analysis of it in the British Critic, O. S. vol. ix. pp. 168–175.

52. Jo. Jac. REISKE Conjecturæ in Jobum et Proverbia, cum ejusdem oratione de studio Arabicæ Linguæ. Lipsiæ, 1779. 8vo.

53. Jobi antiquissimi Carminis Hebraici Natura atque Virtutes. Scripsit Carolus David ILGEN. Lipsiæ, 1789. 8vo.

54. Animadversiones in Librum Job; scripsit Jac. Christ. Rud. ECKERMANN. Lubecæ, 1779. 8vo.

55. Joannis Henrici PAREAU Commentatio de Immortalitatis ac Vitæ Futuræ Notitiis ab antiquissimo Jobi scriptore in suos usus adhibitis. Accedit Sermo Jobi de Sapientia mortuis magis cognita quam vivis; sive Jobeidis caput XXVIII. philologicè et critice illustratum. Daventriæ, 1807. 8vo.

56. The Book of Job, metrically arranged according to the Masora, and newly translated into English; with Notes critical and explanatory, accompanied, on the opposite page, by the authorised English version. By the Right Rev. Joseph STOCK, Bishop of Killala. Bath, 1805. 4to.

"We have now finished our remarks on this translation of the Book of Job, and find in it much to praise, and some things to blame. In a vast variety of passages, there is a sense brought out, striking, yet perspicuous, considerably out of the track of the common versions; yet, in most instances, closer to the letter of the Hebrew. — Of all the versions of the different books of Scripture which have fallen under our notice in different languages, this is the most remarkable for the novelty of the rendering; yet in general exact, having very little supplement, and keeping close in the track of the original." (Brit. Crit. O. S. vol. xxix. p. 507.)

57. The Book of Job, translated from the Hebrew, by the late Miss Elizabeth SMITH; with a preface and annotations, by the Rev. T. Randolph, D.D. London, 1810. 8vo.

This was a posthumous publication of an amiable and accomplished young lady. — "Considering the age of Miss Smith, and the circumstances under which she studied the Hebrew language, her translation of the Book of Job may certainly be deemed a very surprising work; and had it not been characterised in the extravagant terms of commendation with which Dr. Randolph has introduced it to the public, it might have borne generally a more favourable report than it will gain from that scrutiny which his eulogium seems to challenge. — It was evidently left in an unfinished state; and the editor felt himself bound in honour not to make the smallest correction. We have it, therefore, just as Miss Smith wrote it; and we receive it as a monument of her industry and genius, though we cannot regard it as having effected much towards the elucidation of the Book of Job." (Month. Rev. N. S. vol. lxv. p. 152. See also a similar critique in the Eclectic Review, vol. vi. part ii. p. 780.)

58. The Book of Job, literally translated from the original Hebrew, and restored to its natural arrangement, with Notes critical and illustrative, and an introductory dissertation on its scene, scope, language, author, and object. By John Mason GOOD, M.D. F.R.S. &c. London, 1812. 8vo.

"On the whole, we regard this work as a valuable accession to our stock of sacred literature; and we can recommend it with confidence to the biblical student, as containing a great mass of useful information and valuable criticism." (Christian Observer, vol. xii. p. 306.)

59. Henr. MIDDELDORFF Curæ Hexaplares in Jobum, e Codice Syriaco-Hexaplari Ambrosiano Mediolanensi. 4to. Vratislaviæ, 1817.

60. Le Livre de Job, nouvellement traduit d'après le texte original non ponctué et les anciennes versions, notamment l'Arabe et la Syriaque; par J. Louis BRIDEL, Professeur de Langues Orientales, et de l'interprétation des Livres Saints, dans l'Académie de Lausanne. Paris, 1818. 8vo.

61. The Book of Job, translated from the Hebrew by George HUNT. Bath, 1825. 8vo.

62. A New Translation and Exposition of the very antient Book of Job; with Notes, explanatory and philological. By the Rev. John FRY, B.A. London, 1827. 8vo.

63. An Amended Version of the Book of Job, with an Introduction, and Notes chiefly explanatory. By George R. NOYES. Cambridge [North America] 1827. 8vo.

PSALMS.

64. Marci MARINI, Brixiani, Annotationes Literales in Psalmos, Novâ Versione ab ipsomet illustratos. Editæ operâ et studio Joannis Aloysii Mingarelli. Bononiæ, 1748–50. 2 vols. 4to.

A learned and useful work, the author of which died in 1594. To his profound knowledge of Hebrew literature, the younger Buxtorf, Le Long, Turretini, and other eminent philologists of the seventeenth century, have borne ample testimony. These Annotations are strictly literal; and to them is prefixed the original Hebrew Text of the Psalms, together with the Vulgate Latin Version, and a new translation of them by Marco Marini.

65. A Brief Explication of the Psalms. By David DICKSON, Professor of Divinity in the College of Edinburgh. London, 1653–54. 3 vols. 8vo.

66. Paraphrases and Annotations upon the Book of Psalms. By Henry HAMMOND, D.D. London, 1659. folio.

Dr. Hammond's notes are exceedingly valuable, and contain many learned observations that had escaped preceding commentators on the Book of Psalms. They are also to be found in the fourth volume of his collected works, published at London in 1684, in folio.

67. David's Harp Strung and Tuned; or an Easie Analysis of the whole Book of Psalms, cast into such a method, that the Summe of every Psalm may be quickly collected and remembered. With a devout Meditation or Prayer at the end of every Psalm, framed for the most part out of the words of the Psalm, and fitted for several Occasions. By William [NICHOLSON], Bishop of Gloucester. London, 1662. folio.

In this work every verse of the Psalms is divided and subdivided with great minuteness; it is wholly practical and explanatory. In his explications, the Rt. Rev. Author steers between the two extremes of literal and spiritual interpretation. The prayers at the end of each Psalm are expressed nearly in the very words of the inspired authors. Though the quaint and scholastic mode which obtains in this work is somewhat repulsive, it may nevertheless be consulted with advantage by those who cannot command other and more critical commentaries; especially as the book may be occasionally met with at a low price. Dr. A. Clarke has inserted Bp. Nicholson's Analyses in his commentary on the Psalms, omitting his prayers.

68. Martini GEIERI Commentarius in Psalmos Davidis, fontium Ebræorum mentem, et vim vocum phrasiumque sacrarum sensumque adeo genuinum, adductis copiose locis parallelis, collatis etiam (ubi opus) versionibus interpretumque sententiis, et enodatis difficultatibus, cum curâ eruens. Lipsiæ, 1681; 1697; Amstelodami, 1685; Dresdæ, 1709. folio.

Geier was an eminently learned divine of the Lutheran church, and Professor of Hebrew at Leipsic, where the substance of his commentary on the Psalms was delivered in lectures to the students. It is very little known in this country; but on the continent it is very highly esteemed for its erudition and piety. (Walchius, vol. iv. p. 495.)

69. The Book of Psalms, with the argument of each psalm, and a preface giving some general rules for the interpretation of this sacred book. By a Divine of the Church of England. [Peter ALLIX, D.D.] London, 1701. 8vo.

70. An Essay towards a New English Version of the Book of Psalms, from the original Hebrew. By Z. MUDGE, London, 1744. 4to.

The learned author of this work, which is now of rare occurrence, professes to give a plain literal version, without offering to deviate into any affected ornaments. The transitions of persons and scenes, which are frequent in the Psalms, are carefully indicated; and the numerous, though brief notes are designed, partly to point out the critical meaning of each psalm, and partly to account to the reader for the changes made in the version. How highly Mr. Mudge was esteemed by Dr. Johnson, may be seen in the character of him drawn by the latter, in Boswell's Life of Dr. Johnson, vol. iv. pp. 82–84.

71. A new English Translation of the Psalms, from the original Hebrew, reduced to Metre by the late Bishop Hare; with Notes critical and explanatory; illustrations of many passages drawn from the classics; and a preliminary Dissertation, in which the truth and certainty of that learned prelate's happy discovery is stated and proved at large. By Thomas EDWARDS, A.M. London, 1755. 8vo.

The design of this learned work was "to make Bishop Hare's discovery of the Hebrew metre better known; to show its truth and certainty; and to prove that, by a judicious application of it, great light may be thrown upon the poetical parts of the Holy Scriptures." (Monthly Review, O. S. vol. xii. pp. 485–487.) Mr. Edwards was of opinion that Dr. Hare's hypothesis was rejected by many persons, partly from an overhasty determination, and partly from too scrupulous a veneration for the Hebrew text. Of Dr. Hare's system a short account is given.

72. The Psalter, in its original form; or the Book of Psalms reduced to lines, in an easy and familiar style, and a kind of blank verse of unequal measures, answering for the most part to the original lines, with arguments pointing out the general design of each Psalm, and notes, accounting for some passages in the translation; opening and explaining also, in some places, the prophetical views, &c. [By the Rev. George FENWICK, B.D.] London, 1759. 8vo.

The object of this publication is, to show that the Psalms were written in the spirit of prophecy, with a special and direct reference to Christ and his church, in the different ages and periods of the Christian dispensation.

73. Phil. Davidis Burkii Gnomon Psalmorum. Stutgardiæ, 1760. 2 vols. 4to.

This work "is written in a pure strain of piety, but rather too much in a technical form." (Dr. Clarke.)

74. A New Translation of the Psalms from the Hebrew Original, with Notes critical and explanatory; to which is added a Dissertation on the last prophetic words of Noah. By Wm. Green, M.A. 1762. 8vo.

This work contains "some judicious alterations in the version, and valuable criticisms in the notes; which throw considerable light on many obscure passages in the Psalms, and will cause those excellent compositions, which have been the admiration and delight of pious minds through so many ages, to be read with still more pleasure and advantage." But "the language of the translation, though correct, hath neither that force nor harmony which we find in the common version in our Bibles." (Monthly Review, O. S. vol. xxviii. p. 267.)

In 1781 Mr. Green published a thin quarto volume of "Poetical Parts of the Old Testament, newly translated from the Hebrew, with notes critical and explanatory."—An account is given of it in the same critical journal, vol. lxviii. pp. 1–8.

75. Hermanni Venema Commentarius ad Psalmos: quo singulorum Argumentum, Tempus et Hypothesis explicandi studiose inquiritur, eorumque Partes continuâ Paraphrasi et selectis Observationibus illustrantur. Leovardiæ, 1762–67. 6 tomis 4to.

"Through its great scarcity, the work is little known in Great Britain. What was said by David of Goliah's sword, may be justly said of Venema's Commentary on the Book of Psalms — There is none like it." (Dr. Clarke.) It is held in the highest esteem abroad, particularly in Holland.

76. Francisci Vatabli Annotationes in Psalmos, subjunctis Hugonis Grotii Notis, quibus Observationes suas adspersit G. J. L. Vogel. Halæ, 1767. 8vo.

77. Annotations on the Psalms. By James Merrick, M.A. Reading, 1768. 4to.

This volume is adapted to Mr. Merrick's Poetical Version of the Psalms, published in 1765, in 4to. and justly considered as the best English poetical translation extant. In the compilation of these notes he was assisted by Bishop Lowth (then Bishop of Oxford) and Archbishop Secker. "A large part of them relate to the readings of the antient versions, and propose the conjectural emendations of various writers. Many of them abound with passages, principally from the Greek authors, which justify the modes of expression used by the Psalmist; and for this part of his design Mr. Merrick was admirably qualified, by his extensive and uncommon acquaintance with Grecian literature. Some of the notes, which are the most curious and entertaining, are those which treat upon the plants, trees, and animals, mentioned in the Psalms." (Monthly Review, O. S. vol. xl. p. 374.)

78. Mosis Amyraldi Paraphrasis in Psalmos Davidis, una cum Annotationibus et Argumentis. Editio altera, emendatior et auctior, nova Præfatione Jac. Cremeri. Traj. ad Rhenum, 1762. 4to.

79. A Commentary on the Book of Psalms; in which the literal or historical sense, as they relate to King David and the People of Israel, is illustrated; and their application to the Messiah, to the church, and to individuals as members thereof, is pointed out. By George Horne, D.D. [late Bishop of Norwich], 4to. 2 vols. Oxford, 1771; 8vo. 2 vols.; 12mo. 3 vols.; and 18mo. 2 vols. They also form vols. ii. and iii. of the collective edition of his works in 6 vols. 8vo.

The variety and number of the editions of this learned and pious work sufficiently attest the very high estimation in which it is most deservedly held: the critics of the day, however, when it first appeared, were of opinion that Bishop Horne applied too many of the Psalms to the Messiah. A judicious "Selection" from this work was published by

Mr. Lindley Murray, in 12mo. 1812, comprising the most striking, pathetic, and instructive parts of the commentary.

80. Davidis aliorumque Poetarum Hebræorum Carminum Libri quinque, e Codd. MSS. et Antiquis Versionibus recensuit et Commentariis illustravit Jo. Aug. STARK. 8vo. vol. i. pars 1 et 2. Regiomonti, 1776.

These two parts contain only an introduction to the Psalms; the work was never continued.

81. A new Literal Version of the Book of Psalms, with a Preface and Notes. By the Rev. Stephen STREET, M. A. London, 1790. 2 vols. 8vo.

The author's object in this work is to give a close literal translation of the Psalms. In several instances, the Monthly Reviewers state that this version "is an improvement of those which have preceded it; that in some the alterations are doubtful, and that in many others they are unnecessary, if not mistaken; yet that *all* are worthy of attention, and may open the way to further amendments. We consider this work as a useful addition to this branch of learning. The author may, perhaps, be too ready in advancing conjectures; but he always gives notice when he does it, and he never dogmatically affirms." (Monthly Review, N. S. vol. viii. p. 50.)

82. Notes on the Books of Psalms and Proverbs. By the Rev. H. DIMOCK. Gloucester, 1791. 4to.

83. J. F. STANGE Anticritica in Locos Psalmorum varios. Lipsiæ et Halæ, 1791–1795. 2 vols. 8vo.

84. A New and Liberal Version of the Psalms into Modern Language, according to the Liturgy Translation, with copious Notes and Illustrations, partly original and partly selected from the best Commentators, calculated to render the Book of Psalms intelligible to every capacity. By the Rev. W. WAKE. Bath, 1793. 2 vols. 8vo.

The alterations in this version are by no means such as to render it intelligible to every capacity. "This fault pervades the book, which in other respects is well executed. The arguments in general are well drawn up, and the notes appear to be judicious. The translation of the Psalms contained in the liturgy is by many considered to be the best, though the most antient. At all events, as it is used so much, it ought to be duly explained. This book will, we doubt not, be well received among persons of some education." (British Critic, O. S. vol. iv. p. 311.)

85. An Attempt to render the Daily Reading of the Psalms more intelligible to the Unlearned, with a Paraphrase selected from the best Commentators, and illustrated with occasional Notes. By F. T. TRAVELL, A. M. Oxford, 1794. 8vo.

The design of the work is "to make the daily reading of the Psalms more easy and pleasant to those serious and unlearned Christians, who make it a point of conscience to attend the public worship of God, and are desirous of joining in *his praises with understanding.*" (Preface, p. xi.) "Mr. Travell appears to have studied carefully, and explained judiciously, the scope of the several psalms, and the sense of their distinct parts. A plain Christian, who takes up this book with the best of all purposes, that of being made better by it, can hardly fail of success." (British Critic, O. S. vol. vi. pp. 625. 627, 628.)

86. Psalmi, ex recensione Textus Hebraei et Versionum Antiquarum Latine versi, notisque criticis et philologicis illustrati [à N. M. BERLIN]. Upsaliæ, 1805, 8vo.

This is one of the most useful Latin versions of the Psalms that has appeared in modern times; it is faithfully executed, without being servilely literal. The notes, though brief, are sufficiently explicit, and are designed to explain obscure passages; to elucidate, by a short paraphrase, peculiar expressions that could not be rendered in the text by a single word; to point out the principal various readings worthy of note; to state briefly those arguments for the renderings of particular words, concerning which interpreters are by no means agreed, with references to philological works in which those arguments are more copiously discussed; and to suggest probable meanings to words of doubtful interpretation, which are submitted to the reader's judgment.

87. A New Translation of the Book of Psalms from the Original

Hebrew, with various Readings and Notes. By the late Alexander GEDDES, LL.D. London, 1807. 8vo.

This is a posthumous publication of Dr. Geddes, edited by Dr. Disney and Charles Butler, Esq. The doctor's version extends only to the eleventh verse of Psalm cxviii.; the rest is added from an interleaved copy of Bishop Wilson's Bible, corrected by Dr. G., who professes to have confined himself to the direct and literal meaning of the inspired authors, leaving secondary applications to professed commentators. "Though many things have displeased us in the perusal of this work, we are not prepared to say that the learned editors should have altogether withheld this new version from the public. Dr. Geddes was undoubtedly a considerable scholar, and his lucubrations may be turned by other scholars to good account, though they cannot be implicitly adopted." (British Critic, O. S. vol. xxxiii. p. 358.)

88. Psaumes nouvellement traduits sur l'Hébreu, et mis en leur ordre naturel, avec des Explications et Notes Critiques. [Par le Président AGIER.] Paris, 1809, 2 tomes 8vo.

89. An entire New Version of the Book of Psalms; in which an attempt is made to accommodate them to the worship of the Christian Church, with original Prefaces, and Notes, critical and explanatory. By the Rev. Wm. GOODE, M. A. London 1811. 2 vols. 8vo.

A learned and valuable help to the critical as well as devotional understanding of the Psalms, which are here translated into English verse, and in various metres.

90. The Book of Psalms, translated from the Hebrew, with Notes explanatory and critical. By Samuel HORSLEY, LL.D. late Lord Bishop of St. Asaph. London, 1815. 2 vols. 8vo.

To this valuable and erudite publication of the eminent Bishop Horsley, we have been indebted for many important hints in the course of the present work. For a copious and well-written critique on his work, see the British Review, vol. xi. pp. 1–25.

91. Lyra Davidis; or, a New Translation and Exposition of the Psalms; grounded on the Principles adopted in the posthumous Work of the late Bishop Horsley; viz. that these Sacred Oracles have for the most part an immediate reference to Christ, and to the Events of his first and second Advent. By the Rev. John FRY, B. A. London, 1819, 8vo.

92. Practical Reflections on the Psalms. To which is added a Prayer adapted to each Psalm. By Mrs. SHERIFFE. London, 1821. 2 vols. 12mo.

93. The Book of Psalms in an English Metrical Version founded on the Basis of the English Bible Translation, and compared with the original Hebrew; with Notes critical and illustrative. By Richard MANT, D.D. Bishop of Down and Connor. London, 1824. 8vo.

94. A Key to the Book of Psalms, by the Rev. Thomas BOYS, M.A. London, 1825, 8vo.

An ingenious application of Bp. Jebb's System of Poetical Parallelisms to the Interpretation of the Book of Psalms. "If we have not felt ourselves at liberty to award to Mr. Boys's labours the full measure of value which he claims for them, still we cannot but consider them as well employed; and we may safely recommend the present work to the attention of every Biblical Student, as deserving of a careful examination, and as entitling the author to his thanks for the curious and interesting discussions which it comprises." (Eclectic Review, N. S. vol. xxvi. p. 25.)

95. A Literal Translation of the Psalms of David, solely upon the Authority of the Rev. J. PARKHURST, M. A. London, 1825. 8vo.

96. A Practical Illustration of the Book of Psalms. By the Author of the Family Commentary on the New Testament. York, 1826. 2 vols. 12mo.

97. Psalms according to the authorized Version; with Prefatory Titles, and Tabular Index of Scriptural References, from the Port Royal Au-

thors, marking the Circumstances and Chronologic Order of their Composition. To which is added an Essay upon the Psalms, and their Spiritual Application. By Mary Anne SCHIMMELPENNINCK. London, 1825. 12mo.

98. Psalmi Quindecem Hammaäloth, philologicè et criticè illustrati: a Theodoro Adriano CLARISSE, Theol. Doct. Lugduni Batavorum, 1819. 8vo.

An ingenious and useful commentary on Psalms CXX.–CXXXV. which are usually called Psalms of Degrees.

99. C. G. FRIEDRICHII Symbolæ Philologico-criticæ, et Lectionis Varietatem continentes, ad interpretationem Psalmi Centesimi. Lipsiæ, 1814. 4to.

100. Commentatio in Psalmum Centesimum Decimum. Auctore Johanne Theodoro BERGMAN. Lug. Bat. 1819. 4to.

THE WRITINGS OF SOLOMON COLLECTIVELY.

101. Salomonis Regis et Sapientis, quæ supersunt ejusque esse perhibentur, Omnia ex Ebræo Latine vertit, Notasque, ubi opus esse visum est, adjecit Josephus Fridericus SCHELLING. Stuttgardiæ, 1806. 8vo.

PROVERBS.

102. CARTWRIGHTI (Thomæ) Commentarii succincti et dilucidi in Proverbia Salomonis. Amstelodami, 1638. 4to.

103. Proverbia Regum et sapientissimi Salomonis, cum curâ enucleata à Martino GEIERO. Lipsiæ, 1669. 1725. 4to.

This work is executed on the same plan, and with the same ability, as Geier's Commentary on the Psalms, already noticed in p. 223.

104. Proverbia Salomonis: Versionem integram, ad Hebræum fontem expressit, atque Commentarium adjecit, Albertus SCHULTENS, Lugd. Bat. 1748. large 8vo. (sometimes called 4to.)

An abridgment of this elaborate work was printed at Halle in 8vo. 1769, by Professor Vogel, who added some critical remarks. The preface was written by Semler, and an *auctarium* was furnished by Teller.

105. Observations on several Passages in the Book of Proverbs: with Two Sermons. By Thomas HUNT, D.D. Regius Professor of Hebrew, &c. Oxford, 1775. 4to.

These observations are twenty-six in number. "They display in a very advantageous light the critical acumen of the author, and his extensive acquaintance with the eastern languages." (Monthly Review, O. S. vol. liii. p. 302., where the result of Dr. Hunt's elaborate criticisms is given, first in the words of the authorised translation, and then in the version proposed by him.) As the book is neither very scarce nor very dear, it will be worth the student's while to procure it.

106. Joannis Jacobi REISKE Conjecturæ in Jobum et Proverbia Salomonis. Lipsiæ, 1779. 8vo.

107. The Proverbs of Solomon, translated from the Hebrew, with Notes. By the Rev. Bern. HODGSON, LL.D. Principal of Hertford College. Oxford, 1788. 4to.

"The notes are not numerous, and, we must say, not very important. They are intended chiefly to explain, or to justify, the version, where it departs from the usual mode of translating. On the whole, though we do not think that Dr. H. has been singularly happy as a translator, yet we cannot frequently charge him with wanton deviations from the common version: he has not often changed, merely for the sake of changing." (Monthly Review, N. S. vol. v. p. 294.)

108. Observationes in Proverbiorum Salomonis Versionem Alexandrinam, scripsit Jo. Gottliebb JAEGER. Meldorpi et Lipsiæ, 1788. 8vo.

109. Commentarii Novi Critici in Versiones Veteres Proverbiorum Salomonis, a J. F. SCHLEUSNERO. Goettingæ, 1794. 8vo.

110. An Attempt towards an improved Translation of the Proverbs of Solomon, from the original Hebrew; with Notes, critical and explanatory, and a Preliminary Dissertation. By the Rev. George HOLDEN, M. A. London, 1819. 8vo.

As this is the latest, so it is the most valuable help to the critical understanding of the Book of Proverbs, extant in our language. The translation is, in substance, the same as that in general use, with such alterations only as appear to be warranted by a critical interpretation of the original Hebrew, and to be demanded by evident necessity. In those passages where the author has deemed it right to desert the authorised translation, he has laudably endeavoured to assimilate his version to its style and manner of expression. The notes accompanying Mr. Holden's version, and which are, in no case, unnecessarily prolix, are partly critical and partly explanatory. The former are designed to ascertain the full meaning of the sacred text, by a philological inquiry into the signification of words and phrases. In the latter, the author has explained the allusions to ancient facts and customs; has introduced such observations as may serve to illustrate the original; and has occasionally presented, in a short paraphrase, an exposition of the meaning intended by the inspired author of the Book of Proverbs. The notes on the *eighth* chapter will be read with peculiar interest by the Christian student. Mr. Holden expounds the attributes there given to Heavenly Wisdom, of the second Person in the Holy Trinity: and he has supported this exposition by proofs and arguments not easily to be refuted, which he has drawn from Scripture, and from the fathers of the church during the first three centuries, as well as from the antient Jewish writers.

111. A Commentary on the Proverbs of Solomon. By R. J. CASE. London, 1822. 12mo.

ECCLESIASTES.

112. Martini GEIERI Commentarius in Salomonis Ecclesiasten. Lipsiæ, 1711, best edition, 8vo.

113. A Philosophical and Critical Essay on Ecclesiastes, wherein the author's design is stated; his doctrine vindicated; his method explained in an analytical Paraphrase annexed to a new version of the Text from the Hebrew; and the differences between that new translation and the received version accounted for, in philological Observations. By A. V. DESVŒUX. London, 1762. 4to.

In this work "the author has shewn very considerable abilities as a critic, and appears in the character of a candid and judicious writer. He has taken infinite pains to render his work as perfect as possible; and those who are acquainted with the Hebrew language will find in his philological observations many new, and some pertinent remarks." (Monthly Review, O. S. vol. xxvii. p. 485.) Mr. Desvœux's elaborate essay was translated into German, and published at Halle, in 1764. 4to.

114. Ecclesiastes translated, with a Paraphrase and Notes. By Stephen GREENAWAY, A. B. Leicester, 1781. 8vo.

This singularly-executed volume consists of three parts, the two former of which (originally sold for one penny and three-pence) are rarely to be met with. Besides Ecclesiastes, it contains translations of 2 Samuel xxiii. ver. 1. to 7. Isaiah vii. 20, 21, 22. and ix. 1. to 5.; also Psal. xxvii. in prose and verse. (Dr. Cotton's List of Editions of the Bible, p. 46.)

115. Ecclesiastes: a New Translation from the original Hebrew, by Bernard HODGSON, LL. D. Principal of Hertford College, Oxford. London, 1791. 4to.

The same remarks which have been offered on this author's version of the Book of Proverbs, are nearly applicable to his translation of Ecclesiastes. See Monthly Review, N.S. vol. ix. p. 59.

116. An Exposition of the Book of Ecclesiastes. By Edward Reynolds, D. D. Bishop of Norwich. Revised and corrected by the Rev. Daniel Washbourne. London, 1811. 8vo.

This work originally formed part of the collection of notes on the Bible, usually called the Assembly's Annotations, noticed in p. 204. *supra*. The editor of this impression states that the whole of the commentary has been carefully transcribed; and that the author's ideas are strictly and fully retained; he has however "deemed it necessary to alter the construction of most of the sentences, frequently to exchange obsolete words for those now in use; and in a few instances to omit redundant paragraphs." Bishop Reynolds's work concludes with important practical reflections.

117. An Attempt to illustrate the Book of Ecclesiastes. By the Rev. George Holden, M.A. London, 1822. 8vo.

Of the various publications, which have been issued from the press, relative to this, in many respects, difficult book, this "Attempt" (as its author modestly terms it) is the best that has fallen under the notice of the writer of the present work. It is a kind of Paraphrase (similar to that in Dr. Doddridge's Family Expositor); in which the expressions of the Hebrew author are interwoven with a commentary. Mr. Holden has taken the authorised version as his basis, from which he has departed only where a departure appeared to him absolutely necessary, and supported upon the soundest principles of criticism. The reasons of these deviations are stated in distinct notes. The work is further accompanied by useful notes, establishing the scope and design of the Book of Ecclesiastes, and embodying such observations as seem proper to enforce and elucidate the whole. We are indebted to Mr. Holden's labours for the excellent view of the Scope and Synopsis of the Book of Ecclesiastes, given in the fourth volume of this work.

SONG OF SOLOMON.

118. Caroli Maria de Veil Explicatio Litteralis Cantici Canticorum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monimentis eruta. London, 1679. 8vo.

A rare and valuable work: the author confines himself to the explication of the literal sense.

119. Joannis Marckii in Canticum Schelomonis Commentarius, sive Analysis Exegetica. Amsterdam, 1703. 4to.

120. Cantici Salomonis Paraphrasis Gemina, Notis Criticis et Philologicis illustrata. Auctore Joanne Ker. Edinburgh, 1727. 12mo.

This illustration of Solomon's Song is not of common occurrence. Mr. Orme says that it "is a very beautiful little work. It is dedicated, in a poetical epistle, to the marquis of Bowmont, son of the duke of Roxburgh, the head of the family of Ker. There is then a long preface, giving some account of the opinions entertained of the Song, of the attempts which had been made to translate and explain it, and of the origin of Mr. Ker's translation. Then follow the two versions: the first, a kind of irregular verse; the second, in sapphic numbers. The notes, which are partly philological and partly explanatory, are inserted at the foot of the page of both versions. The poem is dramatically divided and arranged." (Orme's Biblioth. Biblica, pp. 271, 272.)

121. An Exposition of the Book of Solomon's Song, commonly called Canticles; wherein the divine authority of it is established; several versions compared with the original Text; the different senses both of Jewish and Christian interpreters considered; and the whole opened and explained. By John Gill, D.D. 1728, 1751, folio, 4to.; and again in 1767. In 2 vols. 8vo. 1805.

This work is frequently mistaken for an extract from Dr. Gill's commentary on the Bible, noticed in p. 207. *supra*, whereas it preceded the latter by more than twenty years. It is highly allegorical in its interpretation.

122. A Dissertation concerning the Song of Solomon; with the original Text divided according to the metre, and a Poetical Version. [By Mr. Gifford.] London, 1751. 8vo.

123. The Song of Solomon, newly translated from the original Hebrew;

with a Commentary and Annotations. [By the late Thomas PERCY, D.D. Bishop of Dromore.] London, 1764. 12mo.

The elegance of this version, and of its accompanying criticisms, has caused it to be held in the highest esteem; and all subsequent commentators have diligently availed themselves of it. It is now exceedingly scarce, and extravagantly dear.

124. Outlines of a new Commentary on Solomon's Song, drawn by the Help of Instructions from the East: containing, 1. Remarks on its general nature; 2. Observations on detached places of it; 3. Queries concerning the rest of the Poem. By the Author of Observations on divers Passages of Scripture. London, 1768; second edition, 1775. 8vo.

For this valuable work, Bible students are indebted to the Rev. Thomas HARMER, whose Observations on divers Passages of Scripture we have already noticed; in it very many difficult passages of Solomon's Song are happily elucidated, and hints are offered, of which subsequent commentators have not failed to avail themselves. It bears a high price.

125. A Poetical Translation of the Song of Solomon from the Original Hebrew; with a Preliminary Discourse, and Notes, historical, critical, and explanatory. By Anne FRANCIS. London, 1781. 4to.

The translatress has chiefly followed the plan and illustrations of Mr. Harmer. Her version is elegantly executed.

126. Solomon's Song, translated from the Hebrew. By the Rev. Bernard HODGSON, LL. D. Oxford, 1785. 4to.

In this work the *literal meaning* only of Solomon's Song is illustrated, there being not the slightest allusion to its *mystical meaning*. An account of it, with extracts, may be seen in the Monthly Review, (O. S.) vol. lxxvi. pp. 26–29.

127. The Song of Songs, which is Solomon's. A new Translation, with a Commentary and Notes. By Thomas WILLIAMS. London, 1801. 8vo.

This version is as literal as our language will admit, and is rendered in conformity with the authorised translation, whenever it was practicable. The notes are for the most part judiciously selected from the labours of all preceding commentators, and give a *sober* but practical and evangelical exposition of the allegory. Two dissertations are prefixed, 1. On the origin of language, particularly figurative and allegorical language, and on Hebrew poetry and music; and, 2. On the nature, design, and authority of Solomon's Song. In pp. 100–109. is given an interesting account of nearly 40 expositors and commentators on this book. See a further account of this work in the Monthly Review, (N. S.) vol. xlvii. pp. 302–310. A new edition of this valuable work, corrected and enlarged, was announced while this sheet was passing through the press.

128. Song of Songs, or Sacred Idyls. Translated from the original Hebrew, with Notes critical and explanatory. By John Mason GOOD. London, 1803. 8vo.

"The present work offers two versions of the original; the one in prose, marked with the divisions of the Bible version; the other in couplet verses, of no inferior construction. Each idyl is illustrated with notes, in which very various learning is displayed, with much taste in the selection of beautiful parallelisms from a great variety of authors. — So much elegant learning and successful illustration we have seldom seen within so small a compass as the present volume." (British Critic, O. S. vol. xxvi. pp. 454, 455.) See also Monthly Review, N. S. vol. xlvii. pp. 302–312.

129. Canticles, or Song of Solomon: a new Translation, with Notes, and an attempt to interpret the Sacred Allegories contained in that book. To which is added an Essay on the name and character of the Redeemer. By the Rev. John FRY, A.B. London, 1811. 8vo. 2d edit. 1825. 8vo.

In this publication the author's plan is, first to give an accurate translation of the Song of Solomon, and to shew the nature and design of the book. He has availed himself of the labours of previous translators, especially Bishop Percy and Dr. J. M. Good; after the latter of whom he considers the Song of Solomon as a collection of idyls or little poems, which are designed for an instruction and edification in the mysteries of our holy religion. Though the translator has taken much pains in consulting other writers, his work bears ample testimony that he has not servilely followed them, but has evidently thought for himself.

130. Canticum Canticorum illustratum ex Hierographia Orientalium, a J. H. KISTEMAKER. Münster, 1818. 8vo.

131. A Brief Outline of an Examination of the Song of Solomon; in which many beautiful Prophecies contained in that inspired book of Holy Scripture, are considered and explained, with Remarks critical and expository. By William DAVIDSON. London, 1817. 8vo.

The author of this work considers the Canticles as an inspired song wholly referring to the spiritual Solomon, or Christ and his true spiritual church, and particularly to their espousals; and as giving a general prophetic outline of her history from the preaching of John the Baptist, the baptism of our Lord, to the conversion of the Jews, and that of the wild Arabians, and their union with the Christian church. And while her particular, often invisible, progressive state here on earth is mentioned, and her duties are pointed out, her outward state, trials, and persecutions do not pass unnoticed. Mr. Davidson has diligently availed himself of the previous labours of most of the commentators on this poem; and at the end of his volume he has divided it into hemistichs according to Dr. Kennicott's mode of printing the poetical parts of the Old Testament.

132. Canticum Canticorum. Præfatione, Versione Latina, et Commentario exegetico-critico, instruxit M. F. UHLEMANN. Lipsiæ, 1821. 8vo.

ON THE PROPHETS, GENERALLY.

133. A Summary View and Explanation of the Writings of the Prophets. By John SMITH, D.D. Edinburgh and London, 1787. 12mo.

This work is a judicious abstract of all that is valuable in the writings of Bishop Lowth, Archbishop Newcome, Bishop Newton, and Drs. Kennicott and Blayney: it was originally compiled to accompany a Gaelic version of the Prophets, and was subsequently translated into English by the author himself. The writer of this account was informed many years since by one of the original London publishers[1] (and he records it with peculiar satisfaction), that the late Archbishop (Moore) of Canterbury held this little work in great estimation, and was in the habit of purchasing copies for gratuitous distribution among students and others who could not afford to buy many books.

134. Les Prophètes, nouvellement traduits sur l'Hébreu, avec des Explications et Notes Critiques. [Par le Président AGIER]. viz.

Isaïe. Paris, 1820. 2 tomes 8vo.

Jérémie, avec une Appendice. Paris, 1821. 2 parties 8vo.

The appendix to this Version of the Predictions of Jeremiah contains the Lamentations, and the Apocryphal book of Baruch.

Ezéchiel. Paris, 1821. 2 tomes 8vo.

Daniel. Paris, 1822. 2 tomes 8vo.

Petits Prophètes. Paris, 1822. 2 tomes 8vo.

135. A Commentary on the Prophecies and the New Testament; with an Epitome of Ancient History, Sacred and Profane, by way of Prelude. Printed with the Text. By John Webb COLE. London, 1826. 2 vols. 8vo.

ISAIAH.

136. A Commentary on the Prophet Isaiah, wherein the Literal Sense of his Prophecies is briefly explained. By Samuel WHITE. London, 1709. 4to.

137. Campegii VITRINGÆ Commentarius in Librum Prophetiarum Jesaiæ. Leovardiæ, 1714, and 1720. 2 vols. folio.

In this most elaborate commentary on the "Evangelical Prophet," to which all subsequent expositors have been deeply indebted, the literal sense is carefully investigated; the different interpretations of the prophetic visions are examined; and the interpretation which Vitringa has deduced from them is confirmed and illustrated by historical docu-

[1] The late Mr. Kay, of the firm of Elliot and Kay.

ments. Copious prolegomena are prefixed, treating of the prophet's personal history, the argument of his prophecy, his style, time of writing, and canonical authority. The value of the work is further augmented by the geographical and historical notices interspersed throughout, concerning the Babylonians, Philistines, Moabites, Syrians of Damascus, Egyptians, Tyrians, and other Gentile nations; by which not only Isaiah, but also very many other passages of Scripture, are admirably elucidated.

138. Isaiah: a New Translation with a preliminary Dissertation, and Notes critical, philological, and explanatory. By Robert Lowth, D.D. Bishop of London. 4to. London, 1778. 2 vols. 8vo.

Of this sublime and admirably-executed version, a German translation was published by M. Koppe, at Gottingen, 1779–1781, in 4 vols. 8vo. The preliminary dissertation is invaluable for the light it throws on the genius and structure of prophetic poesy. The merits of this work are ably appreciated in the British Critic, O.S. vol. xxix. pp. 144–146., and the integrity of the Hebrew text was asserted against some of the bishop's corrections in a tract that is now of rare occurrence, by Koecher in his *Vindiciæ Sacri Textus Hebræi Esaiæ adversus Lowthii Criticam*, 8vo. Bern, 1786, reprinted at Tubingen in 1790. The rarity of Koecher's book, however, is no great loss to the student; for the late eminent learned orientalist, the professor Henry Albert Schultens (of Leyden) speaking of his book, says:—"It violates the bounds of moderation and decency by the assertion that the text of Isaiah would not gain any thing by Dr. Lowth's conjectures. I am of a very different opinion. When in Oxford and London, *I was intimately acquainted with* Bishop Lowth, and had an opportunity of knowing his excellent disposition; *and am therefore* much vexed that Koecherus, from his fiery zeal against innovations, should have been induced to treat him with severity, as if the Bishop had been a rash and petulant critic." Letter of Professor Schultens to the late Dr. Finlay of Glasgow, cited in the Monthly Review, N.S. vol. xv. p. 504. Bishop Lowth's version was attacked by the late Mr. Dodson, in his *supplementary* notes to his "*New Translation of Isaiah*," (8vo. London, 1790) with considerable asperity. The bishop was ably vindicated by the Rev. Dr. Sturges, in "Short Remarks on a New Translation of Isaiah" (8vo. London, 1790): to these Mr. Dodson replied in 1791, in a "*Letter to the Rev. Dr. Sturges*," in which he justifies the freedom with which he had censured Bishop Lowth's mistakes and defects. Mr. D.'s version and notes were framed in support of Unitarian tenets, and were published by the (Unitarian) "Society for promoting the Knowledge of the Scriptures."

139. Esaias ex Recensione Textus Hebræi, ad fidem quorundam Codd. MSS. et Verss. Latine, vertit, Notasque varii argumenti subjecit, J. C. Doederlein. Norimbergæ, 1789, 3d edition, 8vo.

The first edition was published at Altdorf, in 8vo., 1780; the critical notes are excellent.

140. The Book of the Prophet Isaiah, in Hebrew and English. The Hebrew Text metrically arranged; the Translation altered from that of Bishop Lowth. By the Right Rev. Joseph Stock, D.D. Bishop of Killala. 1804. 4to.

"The right reverend translator had conceived a wish to see the original language of Isaiah reduced to a metrical arrangement, and to have this accompanied with the version of Bishop Lowth, reserving to himself the liberty of adding such corrections as later critics, or his own investigations, might supply. These corrections multiplied to such a degree as to assume almost the form of a new version. There is also a variety of notes critical and explanatory, supplied partly by the translator and partly by others. Many of these are very valuable for their uncommon depth and acuteness, and tend to elucidate, in a high degree, the subject matter of these prophecies." (British Critic, vol. xxviii. O.S. p. 466.) "Bishop Stock's version is by no means to be considered as an attempt to rival or to supersede that of Dr. Lowth. Both versions exhibit a close, nervous, and manly style. That of Dr. Lowth may by every class of readers be perused with profit. Superadded to this, Dr. Stock invites the Hebrew scholar to investigate and to compare, by the Hebrew and the English meeting the eye in the same page; and may tempt even the careless to know something of that language, in which the oracles of God were originally conveyed." (British Critic, O.S. vol. xxix. p. 146. See also the Monthly Review, N.S. vol. xlix. pp. 253–265.)

141. Caroli Ludovici Hoheiselii Observationes Philologico-Exegeticæ: quibus nonnulla δυσνοητα Esaiæ loca, ex indole linguæ sanctæ, ex accentuatione Ebræorum, et antiquitatibus, illustrantur et exponuntur,

aliorumque versiones et interpretationes modeste examinantur. Gedani' 1729. 8vo.

142. Critical Disquisitions on the Eighteenth Chapter of Isaiah, in a Letter to Edward King, Esq. F.R.S. A.S. By Samuel [HORSLEY], Lord Bishop of Rochester, F.R.S. A.S. London, 1801. 4to.

143. N. G. SCHROEDERI Commentarius Philologico-Criticus de Vestitu Mulierum Hebræarum, ad Jesai. III. v. 16–24., quo vocabulorum abstrusiorum tenebras, ad facem dialectorum, discutere conatus est. Lug. Bat. 1745, 4to.

144. Everhardi SCHEIDII Dissertatio Philologico-Exegetica ad Canticum Hiskiæ, Jes. xxxvii. 9–20. Lug. Bat. 1769. 8vo.

JEREMIAH, AND LAMENTATIONS.

145. A Translation of the Lamentations of Jeremiah, accompanied by short notes, is given in the second tome or part of the works of Mr. Hugh BROUGHTON, pp. 317–323. folio.

146. Hermanni VENEMA Commentarius ad Librum Prophetiarum Jeremiæ. Quo Conciones rite distinguuntur; Scopus, Nexus, et Series Sermonis accurate investigatur; perpetua Paraphrasi exponitur; et selectis Observatis Voces ac Phrases illustrantur, ac Inplementi demonstratione, ubi opus fuerit, confirmantur. Leovardiæ, 1765, 2 parts 4to.

147. Jeremiah, and Lamentations: a new translation, with Notes critical, philological, and explanatory. By Benjamin BLAYNEY, D.D. Oxford, 1784. 4to. Edinburgh, 1810. 8vo.

This work is executed on the same plan as Bishop Lowth's version of Isaiah; "and, though not with equal success, yet with much credit to the author, both as a translator and a critic. His subject is not of equal eminence with that which was undertaken by the Bishop. It has less variety in the matter, and contains a less fund for curious inquiry and critical illustration. The translation is very exact, and preserves the tone and majesty of sacred writing. The notes are very copious. Many of them are very useful, and some discover much critical knowledge in the Hebrew language, and a good acquaintance with antient history. The various readings are noticed with the most scrupulous exactness: conjectural emendation is sometimes hazarded, but not rashly or injudiciously." (Monthly Review, O.S. vol. lxxi. pp. 162, 163.) Besides a valuable preliminary discourse, there is an appendix, comprising a selection from Archbishop Secker's manuscript notes (now deposited in the archiepiscopal library at Lambeth), relative to the prophecy and lamentations of Jeremiah.

148. J. D. MICHAELIS Observationes Philologicæ et Criticæ in Jeremiæ, Vaticinia et Threnos. Edidit, multisque animadversionibus auxit Joh. Frid. SCHLEUSNER. Gottingen, 1793. 4to.

These observations were collected from the loose papers of that late eminent scholar, J. D. Michaelis, by Professor Schleusner, with many additional remarks by the latter. M. Schleusner in the same year published, at Tubingen, in 4to. Dissertationes Tres, quæ continent Observationes ad Vaticinia Jeremiæ.

149. Jeremias Vates, è Versione Judæorum Alexandrinorum, ac reliquorum Interpretum Græcorum emendatus, Notisque criticis illustratus a G. L. SPOHN. Vol. I. Lipsiæ, 1794. Vol. II. Lipsiæ, 1823. 8vo.

A continuation of the first volume of these illustrations of Jeremiah is given in Pott's and Ruperti's Sylloge Commentationum Theologicarum. These are enlarged and completed in the second volume, which was published, after the author's death, by his son, F. A. W. Spohn.

150. Jérémie, traduit sur le Texte Original, accompagné des Notes explicatives, historiques, et critiques. Par Jean-George DAHLER, Strasbourgh, 1825. 8vo.

Professor Dahler has conferred a considerable service on Biblical Literature, by this translation of the predictions of Jeremiah. The historical parts are printed as prose; the

poetical parts are in hemistichs, as in the original Hebrew. The introduction and notes are very judicious. Dr. D. announces a second volume (in the event of this first volume being favourably received), which will be particularly designed for ministers of the Gospel, and those who are studying for the sacred office.

151. Commentarii in aliquot Jeremiæ Loca. Auctore T. ROORDA. Groningæ, 1825. 8vo.

152. Threni Jeremiæ philologice et critice illustrati a Joh. Henr. PAREAU. Lugd. Bat. 1793. 8vo.

153. Curæ Exegetico-Criticæ in Jeremiæ Threnos; auctore Fr. ERDMANN. Rostochii, 1819. 8vo.

EZEKIEL.

154. Hieronymi PRADI et Jo. Baptistæ VILLALPANDI in Ezechielem Explanationes, et Apparatus Urbis ac Templi Hierosolymit. Commentariis illustratus. Romæ, 1596–1603. 3 vols. folio.

This is a work of extreme rarity, and the best commentary on the prophet Ezekiel that ever was written. An extract of Villalpandi's comment on Ezekiel, c. 40, 41, 42, and 46., illustrating the prophetic vision of the temple, is to be found in the first volume of Bishop Walton's edition of the Polyglott Bible. Mr. Lowth made great use of this work in his learned commentary on Ezekiel.

155. An Exposition of the Prophecy of Ezekiel. By George GREENHILL. London, 1645, and following years, 5 vols. 4to.

This work is seldom to be found complete; the fifth volume is particularly scarce. A second edition of vol. i. appeared in 1649. The author was one of the Westminster Assembly of Divines; and his exposition was originally delivered in lectures to his congregation. "Like all the productions of the Puritans, it is evangelical, and stored with the knowledge of the Scriptures; but like most of them, it is distinguished by its sound doctrinal and practical views, rather than by the elegance of the composition, or the critical acumen of the reasonings and illustrations." (Orme's Biblioth. Bibl. p. 217.)

156. Scholæ Propheticæ, ex Prælectionibus Georgii CALIXTI in Jesaiam, Jeremiam, et Ezechielem, collectæ. Quedlinburgi, 1715. 4to.

157. J. Fr. STARCKII Commentarii in Ezechielem. Francofurti ad Mœnum, 1731. 4to.

158. Hermanni VENEMA Lectiones Academicæ ad Ezechielem. Edidit et præfatus est Johannes Henricus Verschuir. Leovardiæ, 1790. 2 parts 4to.

159. An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Prophet Ezekiel. By Wm. NEWCOME, D.D. (Bishop of Waterford, afterwards Archbishop of Armagh). Dublin, 1788. 4to.

This work is executed on the same plan as the version of the minor prophets noticed in p. 287. "The numerous admirers of that valuable production will find not less to commend in the present work. They will observe with pleasure, that the right reverend author not only pursues the path which he had before so wisely chosen, but that, instead of treading only the smoothest and most flowery parts of it, he surmounts with a firm though cautious step, difficulties which the boldest traveller might shun without disgrace. Instead of lavishing most explanation on what is most intelligible, and betraying the pride of erudition where erudition is least necessary, he successfully employs his solid judgment and effectual learning in the elucidation of a writer who has been called the Æschylus of Hebrew Poetry." (Monthly Review, N.S. vol. iv. p. 1.)

DANIEL.

160. ROLLOCI (Roberti) Commentarius in Librum Danielis Prophetæ. Edinburgi, 1591. 4to.

161. Hexapla, or a Sixfold Commentary on Daniel. By Andrew WILLET. Cambridge, 1610. folio.

This "is a work of much information, as it contains the opinions of many authors on each point of difficulty." The same "author has written comments on Genesis, Exodus, Leviticus, Samuel, Romans, Jude, and some detached parts of books; but in none does he discover more skill and judgment than in the present work." (Dr. William's Christian Preacher, p. 431.)

162. A Translation of the Book of Daniel, with a Commentary in English and in Latin, is in the first tome or part of the learned but eccentric Hugh BROUGHTON's Works, pp. 164–337.

163. Martini GEIERI Prælectiones Academicæ in Danielem Prophetam. Leipsic, 1702. 4to., best edition.

One of the most valuable of all Geier's expository works.

164. Prodromus Danielicus, sive Novi Conatus Historici, Critici, in celeberrimas difficultates Historiæ Veteris Testamenti, Monarchiarum Asiæ, &c. ac præcipuè in Danielem Prophetam. Auctore Gerardo KERKHERDERE. Lovanii, 1710. 8vo.

165. Observations upon the Prophecies of Daniel, and the Apocalypse of St. John. By Sir Isaac NEWTON. London, 1733. 4to.

A Latin version of this well-known and elaborate work was published by M. Sudemann, in 4to., at Amsterdam, 1737. All subsequent commentators are largely indebted to the labours of Sir Isaac Newton.

166. Hermanni VENEMÆ Dissertationes ad Vaticinia Danielis Cap. II. VII. et VIII. Leovardiæ, 1745. 4to.—Ejusdem, Commentarius ad Danielis Cap. XI. 4.–XII. 3. Leovardiæ, 1752. 4to.

167. Daniel: an Improved Version attempted: with Notes, critical, historical, and explanatory. By Thomas WINTLE, B. D. London, 1807. 4to.

A very valuable translation, executed on the same plan as Bishop Lowth's version of Isaiah, and Dr. Blayney's of Jeremiah. In the fourth sermon of his Bampton Lectures (8vo. Oxford, 1795.), Mr. W. has some excellent remarks on the predictions of Haggai, Malachi, and Daniel. See an analysis of this work in the Monthly Review, N. S. vol. x. pp. 245–250.

168. An Essay towards an Interpretation of the Prophecies of Daniel, with occasional Remarks upon some of the most celebrated Commentators on them. By Richard AMNER. London, 1776. 8vo.

This author adopts the exploded and untenable hypothesis of Grotius (who has been followed by Le Clerc and others), that all the prophecies of Daniel terminated in the persecution of the Jews by Antiochus Epiphanes. This work (which is noticed only to put the unwary reader on his guard against it) was reprinted in 1798, with some other tracts, tending to shew that certain passages of Scripture, which clearly announce a future resurrection, relate to nothing more than a mere temporal deliverance! An exposure of some of this author's erroneous notions may be seen in the British Critic, O. S. vol. xiii. pp. 290–295.

169. Observations on the Visions of Daniel, and on part of the Book of the Revelation of St. John. With an Appendix [on the twenty-fourth Chapter of St. Matthew, &c.] By the Rev. William GIRDLESTONE, A.B. Oxford, 1820. 8vo.

170. Horæ Propheticæ: or Dissertations on the Book of the Prophet Daniel. By Joseph WILSON, A.M. Oundle, 1824. 8vo.

Numerous disquisitions relative to particular prophecies of Daniel have been published, particularly concerning the seventy weeks: the following are the most worthy of note.

171. Adriani KLUIT Vaticinium de Messia Duce Primarium, sive Explicatio LXX Hebdomadum Danielis. Mediob. 1744. 8vo.

172. Joannis Davidis MICHAELIS Epistolæ de LXX Hebdomadibus Danielis ad D. Joannem Pringle, Baronetum. London, 1773. 8vo.

For an account of these highly-curious letters see the Monthly Review, O. S. vol. xlix. pp. 263–267.

173. A Dissertation, by way of Inquiry, into the true Import and Application of the Vision related Dan. ix. 20. to the end, usually called Daniel's Prophecy of Seventy Weeks, &c. By Benjamin Blayney, B. D. Oxford, 1775. 4to.

Dr. Blayney controverts some points of Professor Michaelis's opinion, which our limits permit us not to notice. The reader will find an account of this learned tract in the Monthly Review, O. S. vol. lii. pp. 487–491.

174 XX Hebdomadum, quas Gabriel ad Danielem detulerat, Interpretatio, Paraphrasis, Computatio, cum Vocabulorum Difficiliorum Explicatione, &c. Auctore Johanne Uri. Oxonii, 1788. 8vo.

175. A Dissertation on Daniel's Prophecy of the Seventy Weeks. By George Stanley Faber, B. D. London, 1811. 8vo.

176. A Dissertation on the Seventy Weeks of Daniel the Prophet. By the Rev. John Stonard, D.D. London, 1826. 8vo.

"The Dissertation is exceedingly elaborate, and for the distribution of the materials of which it is composed, and the order and fitness of the discussion which it includes, is intitled to high praise as the work of a Scholar." . . . . . "On the whole, we feel bound, both on account of the interest, importance, and difficulties of the subject to which it relates, and of the manner in which it is executed, to recommend it to our theological readers as highly deserving of their attention." (Eclectic Review, N. S. vol. xxvi. pp. 244. 257.

COMMENTARIES ON ALL OR MOST OF THE MINOR PROPHETS.

177. Victorini Strigelii Argumenta et Scholia in Duodecim Prophetas Minores. Lipsiæ, 1561. 8vo.

178. Joannis Merceri Commentarii Locupletissimi in Prophetas Quinque Minores, inter eos qui Minores vocantur. Quibus adjuncti sunt aliorum, etiam et veterum (in quibus sunt Hebræi) et recentium Commentarii. Sine anno et loco.

179. Lamberti Danæi Commentarius in Joelem, Amos, Micham, Habacuc, Sophoniam, Haggæum, Zachariam, et Malachiam. Genevæ, 1578. 8vo. Also with commentaries on the other four minor prophets, in 8vo. Geneva, 1586, 1594.

180. Johannis Drusii Commentarius in Prophetas Minores. Amstelodami, 1627. 4to.

These commentaries were originally published at different times, between the years 1595 and 1627. They are also to be found in the third volume of the Critici Sacri.

181. As Fatidicus, sive Duodecim Prophetæ Minores, Latina Metaphrasi Poetica expositi, partim a Jacobo Augusto Thuano, partim a Conrado Rittershusio. Ambergæ, 1604. 8vo.

This is a work of rare occurrence. The younger Rosenmüller pronounces the paraphrases of the celebrated president De Thou, and his coadjutor Rittershusius, to be executed with great elegance. Besides the arguments to the prophecies, and the summaries translated into Latin by Rittershusius from the Greek of Hesychius, a presbyter of the church of Jerusalem, this volume contains, 1. Three Latin paraphrases of the Lamentations of Jeremiah, by De Thou, Joachim Camerarius, and Adam Siberus;—2. A poetical paraphrase of the first chapter of Isaiah by an anonymous French author;—3. A paraphrase of the third chapter of the same prophet by Henry Meibomius;—4. A poetical paraphrase of chapters xxxvi.–xxxviii. of Isaiah, by John Conrad Rumellius;—5. Daniel preserved among the lions by Rittershusius;—and, 6. Nine of the Psalms of David translated into Greek hexameters, also by Rittershusius. Rosenmüller has frequently cited this work in his Scholia on the Minor Prophets.

182. A Paraphrastical Explication of the Twelve Minor Prophets. By David Stokes. London, 1659. 8vo.

183. Caroli Mariæ DE VEIL Expositio Litteralis Duodecim Prophetarum Minorum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monimentis. Londini, 1680. 8vo.

184. Joannis TARNOVII in Prophetas Minores Commentarius, in quo Textus Analysi perspicua illustratur, ex fonte Hebræo explicatur, locis SS. parallelis confirmatur, a pravis expositionibus vindicatur; usus vero in locis communibus ex ipsa Scriptura natis et probatis indicatur, cum Præfatione Jo. Benedicti Carpzovii. Francofurti et Lipsiæ, 1688, 1706. 4to.

Tarnovius was justly considered as one of the most learned and eminent divines of his day; His commentaries on the several prophets were published at different times in a detached form, and were first collected together by the elder Carpzov.

185. Commentaries on the Prophecies of Hosea, Joel, Micah, and Malachi. By Edward POCOCKE, D. D.

These learned commentaries were published at several times between the years 1667 and 1691. They are also extant in the collective edition of his "Theological Works," published by Dr. Twells, in 2 vols. folio. London, 1740.

186. Joannis MARCKII Commentarius in Prophetas Minores, seu Analysis Exegetica, quâ Hebræus Textus cum Versionibus veteribus confertur, vocum et phrasium vis indagatur, rerum nexus monstratur; et in sensum genuinum, cum examine variarum interpretationum, inquiritur. Amstelodami, 1696–1701. 4 vols. 4to.

These commentaries are much esteemed: they were reprinted in 1734, at Tubingen, in two folio volumes, under the care of Professor Pfaff, who prefixed an account of the life and writings of Marckius.

187. Phil. Davidis BURKII Gnomon in Duodecim Prophetas Minores, in quo, ex nativa verborum vi, simplicitas, profunditas, concinnitas, salubritas sensuum cœlestium indicatur. Heilbron, 1753, 4to.

The remark already offered on Burkius's Gnomon Psalmorum (p. 224. *supra*) is equally applicable to his work on the minor prophets.

188. Vaticinia Chabacuci et Nachumi, itemque nonnulla Jesaiæ, Micheæ, et Ezechielis Oracula, observationibus historico-philologicis ex historia Diodori Siculi circa res Sardanapali illustrata. Auctore R. T. Gottlieb KALINSKY. Vratislaviæ, 1748. 4to.

A work of rare occurrence in this country: it is in the list of biblical treatises recommended to students by the late Bishop of Llandaff (Dr. Watson).

189. An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets. By W. NEWCOME, D.D. Bishop of Waterford. London, 1785. 4to. Pontefract, 1809. 8vo.

"The notes are copious and pertinent, untainted by an ostentatious display of erudition, and abounding with such illustrations of eastern manners and customs as are best collected from modern travellers. As a commentator, the learned prelate has shown an intimate acquaintance with the best critics, antient and modern. His own observations are learned and ingenious. It is, moreover, not the least merit of his criticisms, that they are continually enlivened by the introduction of classical quotations — an expedient by which the tedium of grammatical disquisition is happily relieved, the taste of the commentator displayed, and the text, in some instances, more successfully explained, than in diffuse and laborious modes of instruction." (Monthly Review, O. S. vol. lxxvi. p. 58.) — The 8vo. edition above noticed is a reprint of the 4to. edition, enriched with the addition of the most important of Bishop Horsley's criticisms on Hosea, and those of Dr. Blayney on Zechariah. It is neatly printed, and of easy purchase, but there are numerous errata in the Hebrew words.

190. Observationes Philologicæ atque Criticæ ad quædam Prophetarum Minorum Loca, subjuncta vernacula Chabacuci Interpretatione. Auctore J. Sh. DAHL. Neo-Strelitiæ (New Strelitz), 1798. 8vo.

HOSEA.

191. An Exposition, with practical Observations, on the Prophecy of HOSEA; first delivered in several Lectures at St. Michael's, Cornhill. By Jeremiah BURROUGHES. London, 1643–1650. 8vo.

192. The Prophecies of Hosea, translated, with a commentary and notes. By James NEALE, A.M. London, 1771. 8vo.

193. Samuelis Henrici MANGERI Commentarius in Librum Propheticum Hoseæ. Campis, 1782. 4to.

194. Hoseæ Oracula, Hebraice et Latine, perpetua annotatione illustravit Chr. Fr. KUINÖEL. Lipsiæ, 1792. 8vo.

Prof. Kuinöel has applied Heyne's mode of illustrating Virgil to the elucidation of the prophecy of Hosea. The text rarely varies from the Masora.

195. Hosea: translated from the Hebrew, with Notes explanatory and critical. By Samuel HORSLEY, Bishop of Saint Asaph. 2d edition. London, 1804. 4to.

This edition contains additional notes and corrections: the first edition appeared in 1801; the preface contains a treasure of biblical criticism. "This translation, with its notes, forms a most valuable accession to sacred learning; and evinces at once the best qualities of the scholar and the divine, supported by sagacity and a powerful judgment." (British Critic, O. S. vol. xix. p. 176.) A new edition of this valuable work, with the learned author's last corrections and alterations, forms part of the third and fourth volumes of his "Biblical Criticism," which is noticed *infra*.

196. Hoseas Propheta. Introductionem præmisit, vertit, commentarium adjecit M. C. J. STUCK. Lipsiæ, 1827. 8vo.

JOEL.

197. A Paraphrase and Commentary on the Prophecy of Joel. By Samuel CHANDLER. London, 1735. 4to.

198. Joel, Latine versus, et notis philologicis illustratus, ab A. SVANBORG, Lingg. OO. Professoris in Academia Upsaliensi. Upsal. 1806. 4to.

AMOS.

199. Amos Propheta, expositus, interpretatione nova Latina instructus, amplissimo commentario ex theologia Ebræa ac Israelitica illustratus, cum quatuor appendicibus. Cura et studio J. Ch. HARENBERGII. Ludg. Bat. 1763. 4to.

200. Oracula Amosi. Textum, et Hebraicum, et Græcum Versionis Alexandrinæ, notis criticis et exegeticis instruxit, adjunctaque versione vernacula [i. e. Germanicâ.] edidit Joannes Severinus VATER. Halæ, 1810. 4to.

JONAH.

201. Aug. PFEIFFERI Prælectiones in Prophetiam Jonæ, recognitæ et in justum commentarium redactæ, quibus emphases vocum eruuntur, verus sacræ Scripturæ sensus exponitur, sententiæ variæ et Judæorum et Christianorum adducuntur, falsæ refelluntur, et quæstiones dubiæ resolvuntur. Wittebergæ, 1671, 1706; Lipsiæ, 1686. 4to.

This commentary is also extant in the collective edition of Pfeiffer's works printed at Utrecht, in two volumes 4to. in 1704. See tom. ii. pp. 1131–1165.

202. Jonah: a faithful translation from the original, with philological and explanatory notes, to which is prefixed a preliminary discourse, proving the genuineness, the authenticity, and the integrity of the present text. By George BENJOIN. Cambridge, 1796. 4to.

Literally good for nothing. —In proof of this remark, see the British Critic, vol. x. O. S. pp. 493–506. 622–636.

MICAH.

203. Johannis TARNOVII in Prophetam Micham Commentarius. Rostochii, 1632. 4to.

NAHUM AND HABAKKUK.

204. Adami WILDII Meditationes Sacræ in Prophetam Nahum. Francofurti, 1712. 4to.

A learned and elaborate work, which contributes greatly to the elucidation of the prophet Nahum. (Walchius.)

205. Symbolæ Criticæ ad Interpretationem Vaticiniorum Habacuci, etc. Auctore Henr. Car. Alex. HAENLEIN. Erlang. 1795. 8vo.

206. Chabacuci Vaticinium Commentario Critico atque Exegetico illustratum. Edidit B. P. KOFOD. Göttingæ, 1792. 8vo.

HAGGAI.

207. Haggeus, the Prophet; whereunto is added a most plentiful Commentary gathered out of the Publique Lectures of Dr. J. J. Gryneus, faithfully translated by Christopher FEATHERSTONE. London, 1586. 12mo.

208. An Exposition upon the Prophet Aggeus. By James PILKINGTON, Master of St. John's College, Cambridge. London, 1560. 8vo.

ZEPHANIAH.

209. Spicilegium Observationum Exegetico-criticarum ad Zephaniæ Vaticinia. Auctore Dan. à COELLN. Breslau, 1818. 4to.

210. Hermanni VENEMA Sermones Academici, vice Commentarii ad Librum Prophetiarum Zachariæ. Leovardiæ, 1787. 4to.

ZECHARIAH.

211. Zechariah: a New Translation with Notes, critical, philological, and explanatory, etc. By Benjamin BLAYNEY, D.D. Regius Professor of Hebrew. London, 1797. 4to.

This work is executed on the same plan as the author's version of Jeremiah already noticed in p. 233. *supra*. "We think it our duty to say, that Dr. Blayney has produced a valuable illustration of Zechariah, and afforded great assistance to the biblical student." (British Critic, O.S. vol. xiii. p. 655.) See also the Monthly Review, N.S. vol. xxviii. pp. 26–28.

212. F. B. KOESTER Meletemata Critica et Exegetica in Zachariæ Prophetæ partem posteriorem, cap. ix–xiv. pro tuenda ejus authentia. Göttingæ, 1818. 8vo.

213. A Commentary on the Vision of Zechariah the Prophet, with a corrected Translation and Critical Notes. By John STONARD, D.D. London, 1824. 8vo.

"The specimens we have given will sufficiently recommend the volume to the perusal of our readers, as highly deserving of their most careful perusal, and as entitling the learned author to the cordial thanks of every Biblical Student." (Eclectic Review, N.S. vol. xxiii. p. 416.) See also the Quarterly Theological Review, vol. i. pp. 329–347.)

MALACHI.

214. A Commentary upon the whole Prophesye of Malachy. By Richard STOCK. London, 1641. folio.

This work was recommended by Bishop Wilkins as the best extant in his day on the prophet Malachi.

215. A Brief and Plain Commentary, with Notes not more useful than seasonable, upon the whole Prophecie of Malachy; delivered sermonwise divers years since at Pitminster in Summerset. By William SCLATER, D.D. London, 1650. 4to.

216. Salomonis VAN TIL Malachias Illustratus. Lugd. Bat. 1701. 4to.

217. Hermanni VENEMA Commentarius ad Librum Elenchtico-Propheticum Malachiæ; quo variis simul aliis Scripturæ Sacræ locis nova lux infunditur. Leovardiæ, 1759. 4to.

218. C. F. BAHRDT Commentarius in Malachiam, cum Examine Critico Versionum Veterum, et Lectionum Variarum Houbigantii. Accedit Specimen Bibliorum Polyglottorum. Lipsiæ, 1768. 8vo.

[iii.] *Commentators on the Apocryphal Books of the Old Testament.*

1. A Critical Commentary on such Books of the Apocrypha as are appointed to be read in churches: viz. Wisdom, Ecclesiasticus, Tobit, Judith, Baruch, History of Susannah, and Bel and the Dragon. With two Dissertations on the Books of Maccabees and Esdras. By Richard ARNALD, B.D. Second Edition corrected. London, 1760. folio; also various editions in 4to.

This valuable Commentary on the Apocryphal Books originally appeared at different times: it is frequently bound up with the Commentaries of Patrick, Lowth, and Whitby on the Canonical Books of Scripture, and is deservedly held in high estimation.

2. Liber Jesu Siracidæ Græce; ad fidem Codicum et Versionum emendatus, et perpetua adnotatione illustratus, a Car. Gottl. BRETSCHNEIDER. Ratisbon. 1806. 8vo.

"This work is, without contradiction, the best that has appeared on the Book of Ecclesiasticus; and the Commentary is an excellent critique." (Classical Journal, vol. v. p. 4.)

(5.) *Principal Commentators on the New Testament, and on detached Books thereof.*

[i.] *Commentators on the entire New Testament.*

1. Laurentii VALLÆ Annotationes in Novum Testamentum, ex diversorum utriusque linguæ, Græcæ et Latinæ, codicum collatione. Parisiis, 1505. 8vo.

Valla held a distinguished rank among the revivers of literature; and was one of the first to consider the sense of the New Testament as a critic rather than as a divine; whence he was led to make many corrections in the Latin Vulgate translation. His annotations were first edited by Erasmus: they are also to be found in the Critici Sacri.

2. Desiderii ERASMI Paraphrasis in Novum Testamentum. Basileæ, 1524. folio.

"Not inferior to any of the old commentators in sensible and ingenious remarks." (Dr. Harwood.) An edition of Erasmus's Paraphrase was printed, at Berlin, 1777–1780, in 8 vols. 8vo. Erasmus was also author of a Latin version of the New Testament, which, together with his annotations, is printed in the sixth volume of Le Clerc's edition of his works, in 10 vols. folio. Leyden, 1703. The notes are chiefly grammatical, and designed to excite his contemporaries to the study of the New Testament in the original Greek.

3. Augustini MARLORATI Novi Testamenti Catholica Expositio Ecclesiastica: sive Bibliotheca Expositionum Novi Testamenti, id est, Expo-

sitio ex probatis omnibus Theologis collecta, et in unum corpus singulari artificio conflata, quæ instar bibliothecæ multis expositoribus refertæ esse posset. Apud Henricum STEPHANUM, 1561, 1564, 1570. Genevæ, 1583, 1585, 1593, 1596, 1620. Heidelbergæ, 1604. folio.

The multiplicity of editions, through which this work passed, attests the high and deserved estimation in which it was formerly held, though it is now but little known. It contains Erasmus's Latin version of the New Testament, together with various expositions collected from the writings of the fathers of the church as well as from later interpreters, whether of the Reformed or Lutheran Communions, with which the author has intermixed his own observations.

4. Ὑπομνηματα in omnes Libros Novi Testamenti, in quibus et genus sermonis explicatur, et series concionum monstratur, et nativa sententia testimoniis piæ antiquitatis confirmata. Edita a Victorino STRIGELIO. Lipsiæ, 1565. 2 vols. 8vo.

"This is another of the most valuable books of sacred criticism. The observations are neat, and the critical judgment of Victorinus Strigelius is excellent." (Dr. Harwood.)

5. Jesu Christi Domini Nostri Novum Testamentum, cujus Græco contextui respondent interpretationes duæ; una, vetus; altera Theodori Bezæ; cum ejusdem Theod. BEZÆ annotationibus. Accessit etiam Joachimi Camerarii in Novum Fœdus Commentarius, in quo et Figuræ Sermonis, et Verborum Significatio, et Orationis Sententia, ad illius Fœderis intelligentiam certiorem, tractantur. Cantabrigiæ, 1642. folio.

The best edition of a most valuable work. "Beza is undoubtedly the best critic on the Greek language of any commentator we have. There is no translation that I know of equal to his: and his remarks on Erasmus and the vulgar Latin are wrought up to the utmost degree of exactness. On the whole, it is an invaluable treasure, and deserves to be read with the utmost attention." (Dr. Doddridge.) The Commentaries of Joachim Camerarius, which form a part of this work, are very useful: in them, the learned author expounds the text in a grammatical and critical manner only; according to the genius of the original languages, and without entering into any disputed points of doctrine. They are a reprint of Camerarius's *Notatio figurarum sermonis in libris quatuor evangeliorum, et indicata verborum significatio et orationis sententia, ad illorum scriptorum intelligentiam certiorem.* Lipsiæ, 1572. 2 vols. 4to.

6. Lucæ BRUGENSIS Commentarius in Quatuor Jesu Christi Evangelia. Antwerp, 1606. 3 vols. folio.

"A beautifully printed book, very scarce and valuable." (Dr. Harwood.)

7. Joannis MALDONATI Commentarii in Quatuor Evangelia. Paris, 1617. folio.

"A very ingenious commentator, distinguished for his elegant and neat Latinity." (Dr. Harwood.)

8. Martini CHEMNITII Harmonia Quatuor Evangelistarum. Hamburg. 1704, best edition, folio.

See a notice of this work in p. 116 of this Appendix.

9. Joannis PRICÆI Commentarii in varios Novi Testamenti Libros. Londini, 1660. folio.

These notes are inserted in the fifth volume of the Critici Sacri: they are greatly valued as containing "many valuable observations, particularly illustrating the modes of diction which occur in the sacred classics, from profane writers." (Dr. Harwood.)

10. Joh. Christoph. WOLFII Curæ Philologicæ in Novum Testamentum. Basil, 1741; the best edition, 5 vols. 4to.

This is a very valuable compilation; as "Wolfius does not simply relate the sentiments of others, but frequently animadverts upon them with great critical discernment." (Dr. Williams.) A continuation of this work was published by John Christopher Koecher, entitled "Analecta Philologica et Exegetica in Quatuor Evangelia." Altenburg, 1766. 4to.

11. Le Nouveau Testament de N. S. Jesus Christ, traduit en François, sur l'Original Grèc, avec des notes littérales, pour éclaircir le texte: par Messieurs de BEAUSOBRE et L'ENFANT. Amst. 1741, best edition, 4to.

To complete this excellent work, there should be added, "*Remarques historiques, critiques, et philologiques sur le Nouveau Testament, par M. Beausobre*, 4to. *à la Haye*, 1742. This, though a posthumous work, is very valuable, and contains many excellent and judicious observations briefly expressed, but which nevertheless comprise the substance of remarks offered by the best interpreters. An English translation of St. Matthew's Gospel from this French version, was printed in 4to. several years since, which was republished in 8vo. London, 1816.

12. Novum Testamentum Græcum editionis receptæ cum Lectionibus variantibus Codicum manuscriptorum, Editionum aliarum, Versionum, et Patrum, nec non commentario pleniore ex Scriptoribus veteribus Hebræis, Græcis, et Latinis, historiam et vim verborum illustrante. Opera et studio Joan. Jacobi WETSTENII. Amstelædami, 1751, 1752. 2 vols. folio.

The critical merits of this edition of the New Testament are considered in p. 17 of this Appendix. As a *merely critical comment*, this of Wetstein is unquestionably one of the most valuable: "almost every peculiar form of speech in the sacred text he has illustrated by quotations from Jewish, Greek, and Roman writers." (Dr. A. Clarke.) Almost every modern commentator of note has largely availed himself of the previous labours of Wetstein.

13. Joannis BENGELII Gnomon Novi Testamenti, in quo, ex nativâ Verborum Vi, Simplicitas, Profunditas, Concinnitas, et Salubritas sensuum cœlestium, indicatur. Ulm, 1763, best edition, 4to.

"This work contains an instructive preface, a perspicuous analysis of each book, with short notes, in the true taste of judicious criticism. His plan is a perfect contrast to that of Wolfius. *Simplicem fere veritatem, sine sylva multarum opinionum, propono.*" (Dr. Williams.) Bengel's Gnomon is a very valuable substitute for the more expensive critical commentaries on the New Testament; he excels in shewing the connexion and harmony of Scripture, and how Scripture is to be interpreted by Scripture. The generally cheap price of this book greatly enhances its value.

14. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Domini nostri Jesu Christi, cum Scholiis theologicis et philologicis. 8vo. 2 vols. Londini, 1768: 2d edit. 1776; 3d edit. 1820.

The editor of this work was the Rev. Mr. HARDY. "It was a very useful companion to every biblical student, and has gone through two editions (the second in 1776), the first of which is the best; but it must be acknowledged that the Greek text in both is inexcusably incorrect." (Dr. Clarke.) The *third* edition of this work is the most correct: it is beautifully printed. The notes are chiefly extracted from Poole's Synopsis.

15. Christ. Gottfr. KÜTTNERI Hypomnemata in Novum Testamentum, quibus Græcitas ejus explicatur, et Scholiis, quæ ex Scriptis recentiorum quorundam magni nominis philologorum excerpta sunt, illustratur. Lipsiæ, 1780. 8vo.

16. Novum Testamentum Græcè, perpetuâ Annotatione illustratum. Editio Koppiana. Vols. III.–X. Gottingæ, 1778–1826. 8vo.

G. B. KOPPE (from whom this edition derives its distinctive appellation),—a man of extensive learning and uncommon critical acumen, in the year 1778 published a plan of a new edition of the New Testament, with a corrected text, short critical notes, and some *excursus*, or somewhat more extended philological ones on particular passages; and at the same time gave a specimen in the epistles of Paul to the Galatians, Ephesians, and Thessalonians. A second edition of this specimen appeared in 1791, and a third in 1823, corrected and enlarged by professor T. C. Tychsen, which in the title-page is called Vol. VI. of the projected work. Koppe lived only to add another volume, numbered IV., on the epistle to the Romans, which was published in 1783. A third edition of this volume, with additional notes and philological excursus, by Dr. C. F. Ammon, appeared in 1825. Since the year 1783, at very irregular intervals, L. H. Heinrichs has published Vol. III. in two parts, containing the Acts of the Apostles (which is more particularly noticed in

p. 254, *infra*), in 1809; Vol. VII. in two parts, 1792, containing the epistles to the Colossians, Philippians, Timothy, Titus, and Philemon; Vol. VIII. containing the epistle to the Hebrews, by Heinrichs, who published a second edition of it in 1823, and the Apocalypse in two parts, forming Vol. X. 1821. Of the Catholic Epistles, which are to form Vol. IX., D. J. Pott has published two fasciculi, the first containing the epistle of James, and the second containing the two epistles of Peter. The third fasciculus, which is to contain the epistles of John and Jude, has not yet appeared. In 1826, Pott published the first part of Vol. V., which is to comprise the two epistles to the Corinthians. Vols. I. and II., containing the four Gospels, are undertaken by persons, whom Heinrichs declares to be every way competent to the task.

The plan of this work appears to be excellent. There is, first of all, at the head of the page, a corrected text, agreeing for the most part with that of Griesbach's edition, with a punctuation entirely new, and divided into paragraphs according to the sense, while the ordinary notation of chapters and verses is given in the margin. Then follow brief notes, strictly critical, assigning the reasons for the variations from the *textus receptus*; and below these, at the bottom of the page, there are notes of a philological nature, of considerable extent. These notes are precisely of the kind which are to be found in the best critical editions of the classics. Their sole object is, to enable the reader distinctly and accurately to apprehend the meaning of the original writers. To illustrate a phrase of doubtful meaning, first of all are brought forward the passages where the writer uses the same or a similar mode of expression; then other New Testament writers are appealed to; then the Greek translators of the Old Testament are cited; then the Apocryphal writers; and also Josephus and Philo; and, last of all, the classical authors are referred to. All doctrinal discussions are carefully avoided. To each book are prefixed prolegomena, in which questions relating to their authors' authenticity, &c. are discussed; and to each book also are subjoined short *excursus* or disquisitions on passages of extraordinary obscurity, or on phrases of frequent occurrence, or which are used in a particular sense by the sacred writers.

With regard to the execution of the plan above detailed: — Koppe's two volumes are by far the best of the series: he is a remarkably cautious critic and judicious interpreter. But the *second* edition of his commentary on the epistle to the Romans contains some very exceptionable notes by Professor Ammon: they are however carefully distinguished from those of Koppe. Both Heinrichs and Pott are, unhappily, tainted with that lax system of interpretation and excess of philological speculation, which are the characteristics of the modern theologians and biblical critics of Germany. (Christian Monitor, vol. ii. pp. 642–644. Edinburgh, 1822, 8vo.)

17. G. F. Hezel Novi Fœderis Volumina Sacra, Virorum Clarissimorum opera ac studio, è Scriptoribus Græcis, illustrata. Halæ, 1788. 8vo.

This work, which has never been completed, contains the Gospels of Matthew and Mark, *cum Notis Variorum*, and embodies the labours of Wetstein, Raphelius, Palairet, Kypke, Alberti, Bos, and others.

18. Conjectures, with Short Comments and Illustrations of various Passages in the New Testament, particularly in the Gospel of St. Matthew. To which is added a specimen of Notes on the Old Testament. By Stephen Weston, B.D. London, 1795. 4to.

19. Selecta e Scholis Lud. Casp. Valckenarii in Libros quosdam Novi Testamenti, Editore Discipulo E. Van Wassenbergh, qui Dissertationem præmisit de Glossis Novi Testamenti. Amst. 1815–17. 2 vols. 8vo.

Valckenaer was one of the most distinguished critics of the last century. These extracts from his Scholia are wholly philological. To the first volume, M. Wassenberg has prefixed a dissertation on those passages which he thinks were originally glosses, written in the margin of manuscripts, but which in the lapse of ages have become incorporated with the text. To the second volume he has also prefixed a Dissertation respecting the Trajections often necessary in the New Testament. Some of these trajections or transpositions are arbitrary enough. Bishop Jebb has given a specimen of them with some just castigatory remarks, in his Sacred Literature, pp. 128–130.

20. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum, cum Notis Theologicis et Philologicis. Londini, in ædibus typographicis A. J. Valpy, 1816. 3 vols. 8vo.

A work executed with equal correctness and elegance: there are a few copies on large paper which are truly beautiful. The Greek is that of the received text, with the exception

of some few passages, in which the editor acknowledges that he has followed Griesbach; and the Scholia are arranged in a similar order with those of Hardy's edition, noticed in p. 242. They are chiefly selected from Grotius, Elsner, Raphelius, Bos, Palairet, Kypke, and Rosenmüller. To each book is prefixed a short account of its author, occasion, and object, drawn up in pure and elegant Latinity. For this valuable auxiliary to sacred studies, the biblical student is indebted to the Rev. Edward VALPY, B.D. It is no mean commendation of this commodious and valuable edition of the New Testament, that an eminent prelate of the Anglican church, who has examined it, has signified his approbation of every passage on which any controversy was likely to be occasioned; and has stated that, had *he* edited it, it would have been similarly edited.

21. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament; with English Notes, critical, philological, and explanatory. [By the Rev. Edward VALPY, B.D.] A New Edition. London, 1826. 3 vols. 8vo.

A new and greatly improved edition of the preceding work: in preparing which for the press, its learned editor, the Rev. Edward Valpy, has clothed his critical prefaces and annotations in an English dress; which circumstance will doubtless render them more generally useful. The erroneous interpretations of Socinian expositors are very properly pointed out. The text is that of the editio princeps, at the foot of which are exhibited the principal various readings; and below these are placed the copious critical, philological, and explanatory notes, selected with great care from Raphelius, Kypke, Palairet, Schleusner, Rosenmüller, and other distinguished foreign critics. Ample use has been made of the late much-respected Bishop Middleton's admirable Treatise on the Doctrine of the Greek Article. Verbal criticism is also introduced, together with observations on the Greek Idiom from Vigerus, on the Ellipsis from Bos, and on the Particles from Hoogeveen. As the notes on the Gospel of Saint Matthew are full and copious, there was less necessity in many instances, especially in the parallel passages, for the same extended mode of illustration; but a frequent reference is made from one to the other; and thus the student is induced to consult and to compare the whole body of annotations, and is further enabled to fix more durably on his mind the result and fruit of his industry and research. Two well-executed Maps of Judæa adapted to the Gospel History and of the Travels of the Apostles (both copied by permission from the Maps illustrating this work), with Greek and English Indexes, contribute to enhance the utility of this edition, which, after a minute examination, the author of the present manual considers as the most valuable of any that has yet been published, with *critical* AND *philological apparatus*, especially for students who wish to purchase only ONE edition of the Greek Testament.

22. Testamentum Novum Græcè. Cum animadversionibus Criticis, &c. a Joanne Severino VATER. Halæ Saxonum, 1824. 8vo.

See the title at length, and an account of the Notes, &c. of this edition of the New Testament, in p. 25 of this Appendix.

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23. A Commentary or Exposition on the New Testament; with a Decad of Common Places. By John TRAPP, London, 1647. 2 vols. 4to.

A work containing many judicious observations, collected from various sources, but for the most part expressed in uncouth language. It is both scarce and dear. The same author also wrote commentaries on some parts of the Old Testament, which we have not seen.

24. A Paraphrase and Annotations on the New Testament, by Henry HAMMOND, D.D. London, 1702. folio, best edition.

The first edition of this valuable work appeared in 1653: it is in great and growing reputation. There are many good criticisms, but many that are much mistaken. Dr. Hammond "finds the Gnostics every where, which is his principal fault; many of Le Clerc's animadversions upon those places are very good; and his edition of his book in Latin I think much preferable to the original." (Dr. Doddridge.)

25. A Paraphrase on the New Testament, with Notes Doctrinal and Practical. By the Rev. Richard BAXTER. London, 1695. 8vo. — Reprinted at London, 1810. 8vo.

The paraphrase is inserted between the verses of the text, and in a smaller type. The annotations are at the end of the chapters. They are for the most part very short, and contain much sound sense and piety. Mr. Baxter's "practical writings," said Dr. Barrow, "were never mended, and his controversial ones seldom refuted."

26. A Paraphrase and Commentary on the New Testament: to which is added a Chronology of the New Testament, and an alphabetical Table of Places mentioned in the New Testament. By Daniel WHITBY, D.D. London, 1761. 2 vols. folio.

This is considered as the best edition: the work was first published in 1703: and the tenth edition, in 4to., appeared in 1807. Divines of every denomination concur in pronouncing Dr. Whitby's commentary to be, upon the whole, the best upon the New Testament that is extant in the English language. It is inserted in almost every list of books that we have seen recommended to students.

27. Expository Notes, with Practical Observations on the New Testament of our Lord and Saviour Jesus Christ; wherein the Sacred Text is at large recited, the Sense explained, &c. &c. By William BURKITT, M.A. London, 1814. 4to.

The first edition of this deservedly-popular work was printed early in the last century; and its practical utility has caused it to be several times reprinted in folio, besides the above-noticed edition in 4to. It does not profess to discuss critical questions, but is very useful for the *inferences* it deduces from the sacred text. Burkitt (says Dr. Doddridge) "has many schemes of old sermons; his sentiments vary in different parts of the work, as the authors from whom he took his materials were orthodox or not." The Reverend Dr. Glasse published an edition of this work, a few years since, in two volumes 4to.; which was soon afterwards followed by an abridgment in one thick volume 8vo. for the use of the poor.

28. The Practical Expositor; or, an Exposition of the New Testament in the Form of a Paraphrase, with occasional Notes, and serious Recollections at the end of each Chapter. By John GUYSE, D.D. London, 1739–1752. 3 vols. 4to. Various Editions are extant, in 6 vols. 8vo.

Dr. Guyse was an eminent dissenting divine of the eighteenth century, and in his religious principles Calvinistic. His paraphrase has never been very popular, though it "is said to display a sound judgment, intimate acquaintance with the original, and considerable critical powers." (Chalmers's Biographical Dictionary, vol. xvi. p. 490.)

29. An Exposition on the Books of the New Testament, extracted from the Writings of the best Authors, antient and modern. By John MARCHANT. London, 1743. folio.

30. The Primitive New Testament. Part I. containing the Four Gospels, with the Acts of the Apostles. Part II. containing XIV. Epistles of Paul. Part III. containing the seven Catholic Epistles. Part IV. containing the Revelation of John [translated, with a few Notes, by William WHISTON]. 8vo. Stamford, 1745.

A book not of very common occurrence: to render it complete, there should be prefixed a harmony "of the Resurrection of Jesus Christ, according to Beza's double copy of the Four Gospels and Acts of the Apostles."

The first part is translated "according to the Greek part of the MS. of Beza, the imperfections of which are supplied from the Vulgar Latin;" the second part is "according to the Greek of the Clermont manuscript;" the third and fourth parts are said to be "all according to the Greek Alexandrian MS., according to the collations in Dr. Mills, corrected." The modern distinctions of chapters and verses are retained.

31. The Family Expositor; or a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section. By Philip DODDRIDGE, D.D. 6 vols. London, 1760–62. 4to. Also in 4 vols. 4to. London, 1808; and various editions in 6 vols. 8vo.; also in one volume super royal 8vo. London, 1825.

The late Bishop of Durham (Dr. Barrington), in addressing his clergy on the choice of books, characterises this masterly work in the following terms: — "In reading the New Testament, I recommend Doddridge's Family Expositor, as an *impartial interpreter and faithful monitor*. Other expositions and commentaries might be mentioned greatly to the honour of their respective authors, for their several excellencies; such as, elegance of exposition, acuteness of illustration, and copiousness of erudition: but I know of no expositor who unites so many advantages as Doddridge; whether you regard the fidelity of

his version, the fulness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or, lastly, the piety and pastoral earnestness of his moral and religious applications. He has made, as he professes to have done, ample use of the commentators that preceded him; and in the explanation of grammatical difficulties, he has profited much more from the philological writers on the Greek Testament than could almost have been expected in so multifarious an undertaking as the *Family Expositor*. Indeed, for all the most valuable purposes of a Commentary on the New Testament, the Family Expositor cannot fall too early into the hands of those intended for holy orders." (Sermons and Tracts, p. 150.) This admirable commentary is in the lists of books recommended by Bishops Watson and Tomline, and almost every other theological tutor.

An abridgment of the Family Expositor, upon a plan suggested by Dr. Doddridge himself, was published a few years since by the late Rev. S. Palmer, intitled "The Family Expositor abridged, according to the plan of its author; containing his version and the most useful explanatory notes, with practical reflections at the end of each section entire." 2 vols. 8vo. It forms a convenient companion to Mr. Orton's Exposition of the Old Testament, noticed in p. 215 of this Appendix.

32. The New Testament, carefully collated with the Greek, and corrected; divided and pointed according to the various subjects treated of by the Inspired Writers, with the common division into chapters and verses in the margin; and illustrated with Notes critical and explanatory. By Richard WYNNE, A.M. London, 1764. 2 vols. 8vo.

"Mr. Wynne seems to have made his divisions into chapters and verses, with a good deal of attention and judgment. As to the translation and many of the notes, they are so much taken from the Family Expositor of the late Rev. Dr. Doddridge, that the duty we owe the public obliges us to say, they are more the property of that learned critic than of our editor." (Monthly Review, O. S. vol. xxxi. pp. 406, 407.) The book, however, is useful, and not dear.

33. The New Testament or New Covenant of our Lord and Saviour Jesus Christ, translated from the Greek, according to the present idiom of the English tongue. With Notes and References. By John WORSLEY. London, 1770. 8vo.

The design of this version is to depart, as little as possible, from the authorised translation, while the author has endeavoured (and with some degree of success) to bring it nearer to the original, and to make the form of expression more suited to our present language. He professes to have paid especial attention to the correct rendering of the *particles*, many of which, it is well known, are omitted in the authorised version. The notes are very brief, and principally intended to confirm and illustrate the more literal or various renderings at the bottom of each page. "This work may be very usefully consulted; and persons, who are unacquainted with the original, may be able from hence to form their judgment concerning the translation in common use among us, and to improve their knowledge of the Scriptures." (Monthly Review, O. S. vol. xliii. p. 12.)

34. The Christian Expositor: being a brief Explanation of the New Testament, whereby the Holy Scriptures are rendered easy to be understood by the meanest capacities. By the Rev. James ASHTON. London, 1774. 8vo.

"We think Mr. Ashton seems to have assumed rather too much in his title-page. We have looked over the volume, and find several pertinent illustrations; but we apprehend that this well-intended work will admit of a great deal of improvement." (Monthly Review, O. S. vol. lii. p. 365.)

35. An Exposition of the New Testament, intended as an Introduction to the Study of the Scriptures, by pointing out the leading sense and connexion of the Sacred Writers. By Wm. GILPIN, M.A. 2 vols. 8vo.

This justly-admired and ably-executed work has gone through several editions: it first appeared in one volume 4to. 1790. "The plan of the author is, to give the whole substance of the New Testament, verse by verse, in such a kind of paraphrase as may make the historical parts run on in a pleasing style of narrative, and convey the doctrinal parts with such connexion of the argument and illustration of the sense, as may induce even the idle to read the whole with pleasure. Sentences are occasionally thrown in for sake of explanation; but of this and every deviation from the apparent literal sense of the

context, due notice is given in the notes; which are numerous, learned, and satisfactory. We have not seen any plan more likely to attract all kinds of readers to this best of studies; and we are happy to bear testimony that the plan is executed with good sense, and without affectation." (British Critic, O. S. vol. iv. p. 122.)

36. A Translation of the New Testament. By Gilbert WAKEFIELD, B. A. Second Edition, with improvements. London, 1795, 2 vols. 8vo.

The first edition of this work was published in three volumes 8vo. 1792. For an account of the merits and defects of this version, see the Monthly Review, New Series, vol. viii. pp. 241–247. and vol. xx. p. 225. It was preceded, first, by *A New Translation of the Gospel of Saint Matthew, with Notes critical, philological, and explanatory.* 4to. *London*, 1782, of which a severe account is given in the same journal, vol. lxix. Old Series, pp. 48–59; and, secondly, by *a new Translation of those Parts only of the New Testament which are wrongly translated in our common version*, 8vo. *London*, 1789. This is a small volume, but more valuable for reference than the work above noticed; as it consists simply of corrections of passages mistranslated, *without any comment or observations.*

37. A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel SCARLETT, assisted by men of piety, and literature. With Notes. London, 1798. 8vo.

This translation is executed in conformity with the tenets of the Universalists. "It is with sincere regret that we see so much piety and good intention so very expensively misemployed as in the present volume. Nothing can be more injudicious than the whole plan and form of the work. What advantage can possibly be expected from printing the historical parts of the Testament like a *play?*"....." It will hardly be credible to those who do not see the book, that this strange method is employed throughout, whenever it is practicable." (British Critic, O. S. vol. xiii. p. 485.)

38. An Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, and towards illustrating the Sense by philological and explanatory Notes. By William NEWCOME, D. D., Archbishop of Armagh. 1796. 2 vols. royal 8vo.

This work, though printed so long ago as 1796, was not published till some time after the right reverend author's decease in 1800. In his preface it is stated that his original intention extended no further than to improve our authorised translation of the Greek Scriptures, following the text of Griesbach's critical edition, except in a few instances. Finding, however, that his plan would be defective without a comment on the text of such a difficult book, he proceeded to add a selection of annotations from a body of notes which he had formed or compiled, with occasional additions supplied by able commentators, or by his own study of the sacred writings. This version was (much to the mortification of some of the archbishop's relatives) made the basis of the following work, which is here noticed, merely lest the author of these pages should be charged with designedly omitting it.

39. The New Testament in an IMPROVED VERSION, upon the basis of Archbishop Newcome's New Translation: with a corrected Text, and Notes critical and explanatory, &c. &c. &c. London, 1808. 8vo.

This version is avowedly made to support the Unitarian scheme, for though the late learned Archbishop Newcome's name is specified in the title-page, as a kind of model, his authority is disregarded whenever it militates against the creed of the anonymous editors. The errors and perversions of this translation have been most ably exposed by the Rev. Dr. Nares, in his "Remarks on the Version of the New Testament, lately edited by the Unitarians," &c. &c. 8vo. London, 1808, (2d edit. 1814); by the Rev. T. Rennell, in his "Animadversions on the Unitarian Translation by a Student in Divinity," 8vo. London, 1811; and by the Rev. Dr. Laurence (now archbishop of Cashel), in his "Critical Reflections on some important Misrepresentations contained in the Unitarian Version of the New Testament," 8vo. Oxford and London, 1811; and especially in the "Vindication of the Authenticity of the Narratives contained in the first two chapters of the Gospels of St. Matthew and St. Luke," by a Layman. London, 1822. 8vo. The three last-mentioned treatises discuss various topics, which it did not fall within Dr. Nares's plan to notice. Two short but very able critiques on the Unitarian Version may also be seen in the Quarterly Review, vol. i. pp. 315–336. and the Eclectic Review for 1809, vol. v. pp. 24–39, 236–251.

40. The New Testament, translated from the Greek; and the Four Gospels arranged in Harmony, where the parts of each are introduced

according to the Natural Order of the Narrative, and the Exact Order of Time. With some Preliminary Observations, and Notes critical and explanatory. By William Thompson, A.M. Kilmarnock, 1816. 3 vols. 8vo.

This work the writer of these pages has never been able to procure: it is thus characterised by Mr. Orme:—"Mr. Thomson is entitled to respect for his attempt to translate the New Testament, whatever opinion may be formed of his success. 'If a profound acquaintance with classical and biblical Greek, solidity of judgment, great nicety of taste, and acuteness of discernment, together with a command of pure and easy phraseology in our native tongue, be essential to a good translation of the Bible, this work will not stand the test. The author's attainments in all these respects were very moderate. The version is 'studiously made as literal as possible.' The English idiom is continually sacrificed to the Greek, so that grammatical propriety is often violated; and the desire to render the translation very faithful, and very clear, has often made it obscure and incorrect. He never departs from the received text in a single instance; so that, for him, Mill and Wetstein and Griesbach have all laboured in vain. The preliminary observations contain some feeble criticism on Dr. Campbell's Dissertations. The notes to the work are numerous, and sometimes long; but they rarely discover much ability. The piety of the author and his attachment to the leading doctrines of the Gospel are very apparent; and, with all its defects, some of the renderings are good, and many remarks occur which are worthy of attention." (Orme's Biblioth. Biblica, p. 430.)

41. Recensio Synoptica Annotationis Sacræ, being a Critical Digest and Synoptical Arrangement of the most important Annotations on the New Testament, exegetical, philological, and doctrinal: carefully collected and condensed from the best Commentators, both Ancient and Modern, and so digested as to form one consistent body of Annotation, in which each portion is systematically attributed to its respective author, and the foreign matter translated into English. The whole interspersed with a copious body of original Annotations. By the Rev. S. T. Bloomfield, M.A. London, 1827. 8 very large volumes, 8vo.

Copious as is the title-page of this elaborate work, it barely expresses the nature of its various contents. Purposely avoiding to treat on those subjects which are discussed in the Commentaries of Bp. Mant and Dr. D'Oyly, of Dr. A. Clarke and of Mr. Hewlett, the annotations of Messrs. Elsley and Slade, the treatises of Bps. Tomline and Marsh, Michaelis's Introduction, and also in this work, Mr. Bloomfield has derived his exegetical and doctrinal annotations from the Scholiasts and Glossographers, as well as from Theophylact, Theodoret, Euthymius, and other antient fathers of the church, especially the eloquent and erudite Chrysostom; while Elsner, Raphelius, Kypke, Wetstein, Koppe, Rosenmüller, Tittmann, Kuinöel, Whitby, Macknight, Doddridge, and numerous other Critics and Commentators, both British and Foreign, have largely contributed to his philological illustrations. Nor has he omitted to avail himself of the valuable aids for the elucidation of the Scriptures which are contained in the works of Cartwright, Buxtorf, Lightfoot, Pococke, Surenhusius, Schoettgenius, Meuschen, and others. Those only who have been engaged in similar studies can appreciate the labour of Mr. Bloomfield's undertaking, to which he has devoted many years of patient research, amid the conflicting opinions of critics and theologians. There is scarcely a single difficult passage which is not elucidated; while the genuineness of some important texts, which had been impugned, is ably vindicated and established. Avoiding minor topics, on which real Christians may agree to differ in opinion, Mr. B. has laudably applied his learning to the defence of these cardinal doctrines of the New Testament, the Deity and vicarious Atonement of Jesus Christ, and the Deity and Personality of the Holy Spirit. To those who have not the means of procuring the costly and voluminous publications of foreign Commentators, these volumes will be most acceptable; while such as may possess them will here find a convenient manual of reference for their opinions on various topics. The value of Mr. Bloomfield's work is enhanced by the numerous glossarial notes which he has introduced on difficult words of rare or infrequent occurrence. The first part, which consists of three volumes, is appropriated to the elucidation of the four Gospels; the second, which is in five volumes, treats on the Acts and Epistles. Altogether, this is one of the most important works in sacred literature which has been offered to the attention of Bible students for many years.

42. The New Testament of our Lord and Saviour Jesus Christ; translated out of the original Greek, and with the former Translations dili-

gently compared and revised. Arranged in Paragraphs, such as the sense requires; the divisions of Chapters and Verses being noted in the margin; with various Tables, &c. By James NOURSE. New York, 1827. 8vo.

The common (or authorised) translation remains unaltered; the paragraphs are generally copied from those in Knappe's critical edition of the Greek Testament, noticed in p. 23. of this Appendix; though sometimes the paragraphs of Bengel's edition are preferred. A critical analysis of the contents is placed at the head of each page. A few notes are given on the punctuation of several passages, together with a short introduction on the origin and proper use of the Divisions into Chapters and Verses; an outline of an Harmony of the Gospels, arranged from Archbishop Newcome's; a table of the Order and Date of the Books of the New Testament, and an Index of Quotations from the Old Testament.

43. The New Testament of our Lord and Saviour Jesus Christ. With Notes and an Introduction. By J. A. CUMMINGS. Second edition, revised and improved. Boston, 1827. 12mo.

44. The New Testament: with a Plain Exposition for the use of Families. By the Rev. Thomas BOYS, M.A. London, 1827. 4to.

[ii.] *Commentators on Detached Books of the New Testament.*

COMMENTATORS ON THE HISTORICAL BOOKS.

1. Novi Testamenti Libri Historici, Græci et Latini, perpetuo Commentario illustrati, a Baldvino WALÆO. Lugd. Bat. 1653; et Amstel. 1662. 4to.

This may, with great propriety, be termed an edition of the four Gospels and Acts of the Apostles, *cum notis variorum*. The notes of Beza, Grotius, Drusius, Heinsius, and others, are here inserted in regular order, the reader being left to decide for himself, which interpretation he will prefer. As the book sells at an easy price, it may be advantageously substituted for the larger editions of those eminent critics, where they cannot be conveniently referred to.

2. A Paraphrase on the Four Evangelists. By Samuel CLARKE, D. D. London. 2 vols. 8vo.

To form a complete paraphrase on the New Testament, there are usually associated with this valuable work of Dr. Clarke, a "Paraphrase on the Acts and Epistles," 2 vols. 8vo. and a "Paraphrase on the Revelations," in one volume 8vo. by T. Pyle, M. A. Their deserved popularity has caused them to pass through repeated editions. "Dr. Clarke's paraphrase on the Evangelists deserves an attentive reading; he narrates a story in handsome language, and connects the parts well together; but fails much in emphasis, and seems to mistake the order of the histories." (Dr. Doddridge.) Pyle's Paraphrase on the Epistles Dr. D. considered to be inferior in ability to that on the Old Testament already noticed.

3. Samuelis Friderici BUCHERI Antiquitates Biblicæ ex Novo Testamento selectæ, consuetudines, ritus, formulas veterum examinantes. Vitembergæ et Lipsiæ, 1729. 4to.

A collection of notes—some of which are sufficiently prolix—on the four Gospels, elucidating them principally from the rabbinical writers.

4. Explanatory Notes upon the Four Gospels in a new method, for the use of all, but especially the unlearned English reader: in two parts; to which are prefixed three discourses. By Joseph TRAPP, D.D. London, 1748. Oxford, 1805. 8vo.

The design of this very useful work is to take notice only of difficult texts, to correct the authorised version, and explain the diction of the sacred writings, but chiefly to reconcile apparently contradictory passages. The three discourses prefixed explain with much perspicuity many prophecies of the Old Testament that are cited in the New. The numerous impressions which this work has undergone sufficiently attest the high estimation in which it is deservedly held.

5. A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles; together with a New Translation of Saint Paul's First Epistle to the Corinthians, with a Paraphrase and Notes, to which are added other Theological Pieces. By Zachary PEARCE, D.D. late Bishop of Rochester. London, 1777. 2 vols. 4to.

"On the whole, Dr. Pearce deserves to be ranked with other writers of eminence who have employed their philological learning in illustrating the sacred writings." (Monthly Review, O. S. vol. lvi. p. 205.) "To Dr. Z. Pearce, Bishop of Rochester, we are indebted for an invaluable commentary and notes on the four Gospels," &c. "The deep learning and judgment displayed in these notes are really beyond all praise." (Dr. A. Clarke.)

6. Pericopæ Evangelicæ. Illustravit Christ. Theoph. KUINÖEL. Lipsiæ, 1796, 1797. 2 vols. 8vo.

This work contains critical and expository annotations on the Gospels for every Sunday in the year, according to the ritual of the Lutheran church, in which these portions of the New Testament usually form the subjects of the preacher's discourse. The passages selected are nearly the same as those used in the Liturgy of the Anglican church. The notes in this work are much enlarged and corrected in the ensuing article.

7. D. Christiani Theophili KUINÖEL Commentarius in Libros Novi Testamenti Historicos, vols. 1–3. Lipsiæ, 1808–1812; vol. 4. Lipsiæ, 1818. 8vo.

This is one of the best philological commentaries on the Historical Books of the New Testament: the text is not inserted. Vol. i. contains the commentary on Saint Matthew's Gospel; vol. ii. those on the Gospels of Saint Mark and Saint Luke; vol. iii. that on Saint John; and vol. iv. that on the Acts of the Apostles. To each book are prefixed well-compiled prolegomena, in which the author's life, the authenticity of his narrative, the time, place, and the language in which he wrote, as well as his style and manner of writing, are fully discussed. New editions of vol. i. were published in the years 1816 and 1822, the second edition of vols. ii. and iii. in 1817, and the third edition of vol. ii. in 1823, and of vol. iii. in 1824.

8. The Harmony of the Four Gospels. By J. MACKNIGHT, D.D. 4to. 2 vols. 1756; 2d edit. 1763; 3d edit. 8vo. 2 vols. Edinburgh, 1804.

See a notice of this excellent work, in p. 117 of this Volume.

9. The Four Gospels translated from the Greek; with preliminary Dissertations and Notes. By George CAMPBELL, D.D. F.R.S. Edinburgh; Principal of Marischal College, Aberdeen. 4to. 2 vols. London, 1790; 2 vols. 8vo. Edinburgh, 1807: 3d edit. London, in 3 vols. 8vo.

The extensive circulation of this valuable work, which has placed the author high in the rank of biblical critics, sufficiently attests the esteem in which it is held. Although his version has not altogether answered the expectations entertained of it, yet the notes which accompany it form an excellent philological commentary on the four Evangelists; and the dissertations are a treasure of sacred criticism. The narratives of the sacred writers are arranged in sections, regulated by the subject matter, and the divisions of chapters and verses are retained in the margin. Professor Campbell's work is in Bishop Tomline's list of books for students.

10. Annotations on the Four Gospels, and the Acts of the Apostles. Compiled and abridged for the use of Students. 2d edit. London, 1812. 3 vols. 8vo.

Though published anonymously, this work is known to be the production of the Rev. Mr. ELSLEY, vicar of Burenston near Bedale; by whom the annotations on the Gospels only were first published in 2 vols. 8vo. 1799. "Altogether, we say without the smallest reserve, we never saw a book more admirably adapted for the use of students, more creditable to an author's sagacity, diligence, and erudition, or more likely to make the investigation of the New Testament easy and agreeable." (British Critic, O. S. vol. xvi. p. 236. See also Monthly Review, N. S. vol. xxx. p. 441. and vol. lxxvi. p. 381.)

11. Evangelia Quatuor Novi Testamenti, è sua recensione, cum Commentationibus Isagogicis, Notis suis perpetuis, et quibusdam Excursibus,

edita a C. F. A. FRITSCHE. Tomus I. Evangelium Matthæi complectens. Lipsiæ, 1825. 8vo. Tom. II. Evangelia Marci et Lucæ, Lipsiæ, 1827. 8vo.

The grammatical meaning of words is admirably investigated in this work; but the theological interpretations are in the very worst style of the neologian school of Germany.

SAINT MATTHEW AND SAINT MARK.

12. Caroli Mariæ DE VEIL Explicatio Litteralis Evangelii secundum Matthæum et Marcum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monimentis, eruta. Londini, 1678. 8vo.

SAINT MATTHEW.

13. A New Version of Saint Matthew's Gospel, with Select Notes; wherein the version is vindicated, and the sense and purity of several words and expressions in the Original Greek are settled and illustrated. By Daniel SCOTT, J. U. D. London, 1741. 4to.

14. Gottfridi OLEARII Observationes ad Evangelium Matthæi. Lipsiæ, 1743. 4to.

Professor J. B. Carpzov mentions this as an excellent commentary on St. Matthew's Gospel.

15. Jacobi ELSNERI Commentarius in Evangelia Matthæi et Marci. Zwollæ, 1767, et annis sequentibus. 3 vols. 4to.

16. Commentatio de Vi et Momento Infanticidii Herodiani in Historia Jesu Christi. Auctore T. L. DANZ. Jenæ, 1823, 4to.

SAINT MARK.

17. Georgii Friderici HEUPELII Commentarius in Evangelium Marci. Argentorati (Strasburg), 1716. 8vo.

Carpzov has indicated this Commentary as being an excellent one; we have never seen it.

SAINT LUKE.

18. Sam. Frid. Nath. MORI Prælectiones in Lucæ Evangelium, edidit C. A. Donat. Lipsiæ, 1795. 8vo.

19. The Gospel of St. Luke, with English Notes. By the Rev. J. R. MAJOR, A. M. London, 1826. 8vo.

This work is avowedly designed for students, who may not have access to more bulky or more expensive publications. Mr. Major has availed himself of every accessible source for the elucidation of the evangelist; and has succeeded in comprising within the compass of a single volume that information, which the inexperienced student could not otherwise obtain without great research and expense. The notes have been compiled principally with a view to the divinity examinations in the university of Cambridge. The volume is beautifully printed.

19.* A Critical Essay on the Gospel of St. Luke, by Dr. Frederick SCHLEIERMACHER. With an Introduction by the Translator [Mr. Connop Thirlwall], containing an account of the Controversy respecting the Origin of the Three first Gospels since Bishop Marsh's Dissertation. London, 1825. 8vo.

Dr. Schleiermacher is justly considered as one of the most distinguished Greek scholars in Germany: of this work the reader will find a copious account, together with a refutation of Dr. S.'s hypothesis respecting the Gospel of St. Luke, in the British Critic and Theological Review for October 1827, pp. 342–398. The translator's Introduction is an admirable disquisition for the variety of important information which it condenses into a small compass.

20. De Procuratore, Parabola Jesu Christi ex Re Provinciali Romanorum illustrata, Commentatio Historico-Exegetica ad Luc. XVI. 1–9. Auctore C. G. L. GROSSMANN. Lipsiæ, 1824. 4to.

SAINT JOHN.

21. Joannis CLARISSE, Pro Evangelii Joannei 'ΑΤΘΕΝΤΕΙΑ Dissertatio Critico-Theologica. Harderovici, 1806. 8vo.

22. Caroli Gottlieb BRETSCHNEIDER Probabilia de Evangelii et Epistolarum Joannis Apostoli Indole et Origine. Lipsiæ, 1820. 8vo.

23. Caroli Gulielmi STEIN, Authentia Evangelii Joannis contra Bretschneideri Objectiones defensa. Additur Specimen Novi Lexici Joannei. Brandenburgi, 1821. 8vo.

This publication contains a satisfactory vindication of the genuineness of the writings of Saint John, against the objections of M. Bretschneider; who, in his 'Probabilia' had asserted, contrary to all evidence, that the writings which bear that apostle's name, were compiled after his decease by some Gentile Christian in the beginning of the second century, who passed himself for the apostle![1] The six following publications were also occasioned by Dr. Bretschneider's Probabilia.

24. H. A. SCHOTT Programma, quo examinantur dubitationes quædam de authentia Evangelii Joannis nuperrime ex prioribus quatuor capitibus a Bretschneidero excitatæ. Jenæ, 1820. 4to.

25. Th. Ph. Ch. KAISER Commentationes III de apologeticis Evangelii Joannei consiliis authentiam ejus commonstrantibus. Erlangæ, 1821–24–25. 4to.

26. A. F. G. M. GLASER Dissertatio Exegetico-Historica de Johanne apostolo, Evangelii, quod ejus nomen præ se fert, vero auctore, respectu recentiorum quarundam dubitationum atque criminationum. Helmstadii, 1823. 4to.

27. A. Th. CALMBERG, De antiquissimis Patrum pro Evangelii Joannei αυθεντία Testimoniis. Lipsiæ et Hamburgi, 1823. folio.

28. Michaëlis WEBERI Authentia Capitis Ultimi Evangelii Johannis, hujusque Evangelii totius, et Primæ Johannis Epistolæ, Argumentorum Internorum Usu vindicata. Halis, 1823. 8vo.

29. Leonardi USTERII Commentatio Critica, in qua Johannis Evangelium genuinam esse, ex comparatis IV Evangeliorum de coenâ ultimâ et de passione Jesu Christi narrationibus, ostenditur. Turici, 1823. 8vo.

30. An Exposition of the Gospel of Jesus Christ according to John. By George HUTCHESON, Minister of the Gospel at Edinburgh. London, 1657. folio.

A book not of common occurrence; it contains many valuable observations.

31. Commentarius Analytico-Exegeticus, tam literalis quam realis, Evangelii secundum Johannem. Authore Fred. Adol. LAMPE. Amstelædami, 1724–1726. 3 vols. 4to.

This is unquestionably the most valuable work on Saint John's Gospel that was ever published, every thing which the learned author could possibly collect, in order to illustrate the Evangelist, being here concentrated. It is, however, a work better adapted to

[1] In the Jena Literary Gazette for January 1827 (Supplt. No. 1.), it is stated that Dr. Bretschneider, in the preface to the 2d edition of his Handbuch der Dogmatik (Manual of Dogmatic Theology), declares, that in his biblical criticisms he has, without any hesitation, used as genuine sources the writings of St. John; because the doubts respecting the genuineness of those writings, which he some time since laid before the public, were regarded by him merely as suggestions which might give occasion to a more minute and fundamental investigation of the proofs of such genuineness, which proofs at that time had appeared to him to be still incomplete; and also because he trusted that this inquiry would be fully accomplished by the publications respecting it that have already appeared, as well as by those which are announced as preparing for publication.

the *mature* scholar than to the student in divinity, who may not always be able to select with judgment from these ample tomes. Lampe also composed two quarto volumes of Dissertationes Philologico-Theologicæ, on Saint John's Gospel, which were published in 1737, by Dr. Gerdes. They are replete with solid erudition.

32. Paraphrasis Evangelii Johannis, cum Notis et Cantabrigiensis Codicis Latino Textu, a Joanne Salomone SEMLERO. Halæ, 1771. 8vo.

Semler was one of the most celebrated biblical critics of Germany, during the last century: his writings, which illustrate with great ability many philological difficulties, bear a high price; but he espoused such *rational* dogmas, in certain points of doctrine, which are of fundamental importance, that the student cannot be too much on his guard against them.

33. Sam. Frid. Nathan. MORI Recitationes in Evangelium Joannis; animadversiones subjecit Tho. Imm. Dindorf. Pragæ, 1795. 8vo. Lipsiæ, 1808. 8vo.

34. Notes, Critical and Dissertatory, on the Gospel and Epistles of Saint John. By the Rev. R. SHEPHERD, D.D. F.R.S. London, 1796. 4to.

Though bearing the date of 1796, this volume was not published until the year 1801. See an analysis of it in the Monthly Review, N. S. vol. xxxviii. pp. 145–150.

35. Caroli TITTMANNI Meletemata Sacra, sive Commentarius Exegetico-Critico-Dogmaticus in Evangelium Joannis. Lipsiæ, 1816. 8vo.

The author of this work was superintendent of the diocese of Dresden. Without vouching for *every* opinion Dr. Tittmann has offered, we have no hesitation in saying that his work is, upon the whole, the most valuable commentary on Saint John's Gospel extant in the compass of a single 8vo. volume; and though it does not render Lampe's expensive work unnecessary, it may be advantageously substituted for this, where the student cannot obtain access to it.

36. Symbolæ ad Interpretationem Evangelii Johannis ex Marmoribus et Numis, maxime Græcis. Auctore Fr. MUNTER. Hauniæ, 1826. 4to.

THE ACTS OF THE APOSTLES.

37. The Apostolical History of Mr. Cradock, Dr. Benson's History of the first planting of Christianity, and Mr. Bevan's Life of Paul, all of which have been mentioned in pp. 121, 122. of this Appendix, deserve to be noticed in this place, among those writers who have materially illustrated the Acts of the Apostles.

38. Casparis STRESONIS Commentarius Practicus in Actorum Apostolorum, per Lucam Evangelistam descriptorum, capita priora sedecim, Amstelodami, 1658. 4to. Ejusdem, Commentarius in capita duodecim posteriora. Amstelodami, 1659, 4to. Hafniæ, 1717. 4to.

This work originated in the author's sermons (in Dutch) on the Acts of the Apostles: they were afterwards translated into Latin, and so arranged as to form a commentary on the Acts of the Apostles. Streso's work is commended by Walchius for its learning and piety.

39. Caroli Mariæ DE VEIL Acta Sanctorum Apostolorum ad litteram explicata. Londini, 1684. 8vo.

This is one of the scarcest of Dr. de Veil's expository publications: it was translated into English, and entitled *A Literal Explanation of the Acts of the Holy Apostles. Written in Latine, by C. M. du Veil, D.D., now translated into English out of a copy carefully reviewed and corrected by the Author. To which is added, a learned Dissertation about Baptism for the Dead.* 1 Cor. xv. 29. *Written in Latine, by the famous Fridericus Spanhemius, Filius.* London, 1685. 8vo.

40. Joannis PEARSONII S. T. P. Cestriensis nuper Episcopi Lectiones in Acta Apostolorum. 4to.

These lectures are prefixed to Bishop Pearson's Opera Chronologia edited by Mr. Dodwell, Londini, 1688, 4to. They extend from the first to the ninth chapter of the Acts of

the Apostles; and (as may be expected) contain many valuable critical and chronological observations for the elucidation of St. Luke's narrative.

41. The History of the Acts of the Holy Apostles confirmed from other authors, and considered as full evidence of the Truth of Christianity. By Richard Biscoe, D.D. London, 1742. 2 vols. 8vo.

This learned and elaborate work contains the substance of Dr. Biscoe's sermons preached at Mr. Boyle's lecture between the years 1736 and 1738. Dr. Doddridge frequently refers to it as a work of great utility, and as showing, in the most convincing manner, how incontestably the Acts of the Apostles demonstrate the truth of Christianity.

42. Acta Apostolorum Græce, perpetua annotatione illustrata a Car. Hen. Heinrichs. Gottingæ, 1809. 2 parts or vols. 8vo.

This forms a part of Koppe's edition of the New Testament, with notes, mentioned in pp. 242, 243. of this Appendix. Some of the expositions in this work are characterised by that lax system of interpretation which is adopted by some modern expositors and critics in Germany, and against which the student cannot be too much upon his guard.

43. Actions of the Apostles, translated from the original Greek, by the Rev. John Willis, B. D. London. 1789. 8vo.

This work "is divided into several sections, to which are added notes, styled Proofs and Illustrations. Some of the author's alterations, we think, are real improvements; others, the contrary; some are very fanciful; and there are others, for which we cannot at all account." (Monthly Review, N. S. vol. iii. p. 154.)

44. Sam. Frid. Nathan. Mori Versio et Explicatio Actuum Apostolicorum. Edidit, animadversiones recentiorum suasque adjecit, Gottlob Immanuel Dindorf. Lipsiæ, 1794. 2 vols. 8vo.

45. ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ. Acta Apostolorum. Variorum Notis tum Dictionem tum Materiam illustrantibus suas adjecit Hastings Robinson, M. A. Cantabrigiæ, 1824. 8vo.

This beautifully-executed edition of the Acts of the Apostles contains the text of Griesbach, from which the editor has very rarely deviated; and beneath it are placed critical and philological Scholia. "This edition is well calculated to illustrate the peculiar expressions and grammatical construction of the Acts of the Apostles, and the author" [editor] "has judiciously added to his own remarks those of the best critics and theologians. Within a small compass much is contained.... We should imagine it well adapted to the purposes of college-lectures, and of public schools, as intended by the writer; — and it is a book which the more advanced critic may add with advantage to his library." (Universal Review, vol. ii. p. 173.)

46. D. Paulus Apostolus in Mari, quod nunc Venetus Sinus dicitur, Naufragus, et Melitæ Dalmatensis Insulæ post naufragium Hospes; sive de Genuino Significatu duorum Locorum in Actibus Apostolicis, cap. XXVII. 27. cap. XXVIII. 1. Inspectiones Anticriticæ. Auctore Ignatio Georgio. Venetiis, 1730. 4to.

The author of this learned treatise supports the notion which was afterwards maintained by Mr. Bryant, that the island on which St. Paul was wrecked, was not Malta, but Melita in the Adriatic Sea, on the coast of Dalmatia.

Many valuable philological and historical illustrations of the Acts of the Apostles are likewise to be found in Johannis Ernesti Immanuelis Walchii Dissertationes in Acta Apostolorum. 4to. 3 vols. Jena, 1756-59.

COMMENTATORS ON THE WHOLE OR GREATER PART OF THE EPISTLES. [1]

47. Joachimi Langii Commentatio Historico-Hermeneutica de Vita et Epistolis apostoli Pauli, ita adornata, ut isagogen generalem et specialem

[1] Though not a *commentary*, in the strict sense of the term, the author cannot pass in silence Bishop Burgess's *Initia Paulina, sive Introductio ad Lectionem Pauli Epistolarum*, 12mo. London, 1804. It is adapted indeed for the exclusive use of those who are study-

historico-exegeticam præbeat in Acta Apostolorum et Pauli Epistolas, nec non in ipsam Hermeneuticam Sacram. Halæ, 1718. 4to.

A most valuable work, which is not of common occurrence: both Walchius and Michaelis concur in stating that it throws great light on St. Paul's Epistles, of which it presents very copious analyses. The Appendix contains similar analyses of the epistles of Peter, James, and Jude; and also numerous aphorisms on the Interpretation of Scripture, and particularly of the phraseology of St. Paul's epistles. The latter were corrected, enlarged, and reprinted at Halle in 1733, in a separate volume, the title of which is given at length in p. 181, no. 24, *supra*.

47. * Jo. Francisci BUDDEI Ecclesia Apostolica, sive de Statu Ecclesiæ Christianæ sub Apostolis Commentatio Historico-Dogmatica; quæ et introductionis loco in Epistolas Pauli cæterorumque apostolorum esse queat. 8vo. Jenæ, 1729.

Buddeus has briefly treated this important subject with great judgment, and referred to a great variety of useful writers.

48. Gulielmi ESTII in omnes Pauli et aliorum apostolorum Epistolas Commentarius. Paris, 1679. folio.

The best edition of a most valuable work which Roman Catholics and Protestants alike concur to recommend as an excellent critical help to the exposition of the apostolic Epistles. The Prefaces of Estius are particularly valuable. A very useful Abridgment of this work, as well as of the Commentary of Cornelius à Lapide, so far as concerns *St. Paul's Epistles*, was published by John Van Gorcum, at Antwerp, in 1620. 8vo. The best edition is that of Louvain, intitled — *Epitome commentariorum Gulielmi Estii S. Th. Doctoris, et Corn. a Lapide, e Soc. Jesu Theologi, in omnes D. Pauli Epistolas, per Johannem à* GORCUM, *Presbyterum, collecta. Editio nova, D. Pauli textu et G. Estii Præfationibus aucta. Lovanii*, 1754. 8vo.

49. A New Literal Translation, from the Original Greek, of all the Apostolical Epistles; with a Commentary and Notes, philological, critical, explanatory, and practical. To which is added, a History of the Life of the Apostle Paul. By James MACKNIGHT, D.D. Edinburgh, 1795; 4to. 4 vols. London, 1806. 8vo. *with* the Greek Text, 6 vols. 2d Edition, with the Life of the Author. *Without* the Greek Text, in 3 vols. 4to. and 4 vols. 8vo.

This work, together with the harmony noticed in p. 117 of this Volume, is in Bishop Tomline's list of books for clergymen. A specimen of it, containing the Epistles to the Thessalonians, was published in 4to. in 1787; and the work itself, we are informed in Dr. M.'s life (vol. i. 8vo. p. xv.), was the unremitting labour of nearly thirty years, during which period seldom less than eleven hours a day were employed on it. "We apprehend that few persons who shall peruse this work with competent judgment and due respect for the sacred writings, will hesitate to acknowledge that Dr. M. is also entitled to approbation and applause, as a faithful translator, a learned and able commentator, and a pious divine." (Monthly Review, N. S. vol. xviii. p. 411.) "It is a work of theological labour not often paralleled, and an ample storehouse of observations to exercise not only the student but the adept of divinity. If we do not always implicitly coincide with the author in opinion (which in such various matter cannot reasonably be expected), we can always praise his diligence, his learning, and his piety; qualities which confer no trifling rank on any scriptural interpreter or commentator." (British Critic, O. S. vol. vii. Preface, p. ii.)

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ing the Epistles of Saint Paul in the original language. This little volume contains 1. Pauli Epistolam ad Philipp. Græce et Anglice, cum brevibus notis Kuttneri; 2. Theophylacti Prœmia Epistolarum; 3. Ejusdem Interpretationem Epistolæ ad Philipp.; 3. Rosenmülleri Scholia ad eandem. Quibus præcunt Kuttneri Observata de Idiomatibus Novi Testamenti. Though not specified in the title-page, there are added two valuable extracts from Henry Stephens's and our learned countryman Gataker's Dissertationes de Stylo Novi Testamenti; "thus collecting some of the most valuable illustrations of the style of Saint Paul's Epistles that can be offered to the attention of the student." (British Critic, O. S. vol. xxv. p. 413.) This valuable work is at present out of print, and extremely scarce and dear.

50. A Paraphrase and Annotations upon all Saint Paul's Epistles. Done by several eminent men at Oxford, corrected and improved by the late Right Rev. and learned Dr. FELL, Bishop of Oxford. London, 1703. 3d Edition, 8vo.

"Fell on the Epistles is very short; but most of his notes are worthy of remark. The collection of parallel Scriptures is judicious, and the translation in some places altered for the better." (Dr. Doddridge.)

51. A Paraphrase and Notes on the Epistles of Saint Paul to the Galatians, 1 and 2 Corinthians, Romans, Ephesians. To which is prefixed An Essay for the understanding of Saint Paul's Epistles by consulting Saint Paul himself. By John LOCKE. London, 1783. 4to. (Works, vol. iii.): also various editions in 4to. and 8vo.

52. A Paraphrase and Notes on the Epistles of Saint Paul to the Colossians, Philippians, and Hebrews, after the manner of Mr. Locke. To which are annexed, several Critical Dissertations on particular Parts of Scripture, &c. &c. By the late reverend and learned Mr. James PIERCE of Exon. London, 1733, second edition, 4to.

53. A Paraphrase and Notes on the Epistles of Saint Paul to the Thessalonians, Timothy, Philemon, and Titus; and the Seven Catholic Epistles by James, Peter, Jude, and John, &c. &c. By George BENSON, D.D. London, 1752, 1756, best editions, 2 vols. 4to.

"Locke, Pierce, and Benson make up a complete commentary on the Epistles; and are indeed all in the number of the most ingenious commentators I have ever read. They plainly thought very closely, and attended much to connection, which they have often set in a most clear view. But they all err in too great a fondness for new interpretations, and in supposing the design of the apostles less general than it seems to have been. It must be allowed that Benson illustrates the spirit of Paul sometimes in an admirable manner, even beyond any former writer. See especially his Epistle to Philemon." (Dr. Doddridge.)

54. A Practical Paraphrase on the Epistles of Saint Paul to the Romans, Galatians, and the Epistle to the Hebrews, after the manner of Dr. Clarke's Paraphrase on the Four Evangelists. London, 1744. 8vo.

55. The Epistles of Paul the Apostle translated, with an Exposition and Notes. By the Rev. Thomas BELSHAM. London, 1822. 2 vols. 4to. also in 4 vols. 8vo.

Mr. Belsham is one of the reputed editors of the "Improved Version" of the New Testament, noticed in p. 247, *supra*. This exposition of Saint Paul's Epistles (which is noticed here only that the author may not be charged with designedly omitting it) is executed on the same principles. Able critiques on it may be seen in the Eclectic Review for May and June, 1823, in the fourth volume of the New Edinburgh Review, in the thirteenth volume of the Quarterly Review (in reply to which Mr. Belsham published "A Vindication," in 1825), and lastly, in the twenty-second volume of the British Review. Some very acute and learned observations, exposing Mr. Belsham's erroneous interpretations, will be found in the Christian Remembrancer for the year 1827.

56. Gottlob Christiani STORR, Interpretatio Epistolarum Pauli ad Philippenses, ad Colossenses, et ad Philemonem, ac etiam in Epistolam Jacobi. 8vo.

These valuable philological commentaries on the above-mentioned Epistles are inserted in the first and second volumes of Dr. Storr's *Opuscula Academica ad Interpretationem Librorum Sacrorum pertinentia*, 8vo. Tubingen, 1796, 1797. Vol. ii. of the same collection also contains some valuable *historical notices*, which materially contribute to elucidate Saint Paul's Epistles to the Corinthians. We are further indebted to the same learned author for a similar philological commentary on the Epistle to the Galatians, in vol. ii. of Velthusen's and Kuinöel's collection of *Commentationes Theologicæ*.

57. Versio Latina Epistolarum Novi Testamenti, perpetua Annotatione illustrata a Godofr. Sigism. IASPIS. Lipsiæ, vol. i. 1793. vol. ii. 1797. 8vo.

A new edition of this work, very materially enlarged and corrected, was published at Leipsic, in 1821.

58. Annotations on the Epistles, being a continuation of Mr. Elsley's Annotations on the Gospels and Acts, and principally designed for the use of Candidates for Holy Orders. By the Rev. James SLADE, M.A. London, 1816. 2 vols. 8vo.

This work is executed on the same plan as Mr. Elsley's Annotations on the Gospels, noticed in p. 250 of this Appendix, to which it is designed as a continuation.

59. A Harmony of the Epistles of the Holy Apostles, to which is added, a Summary of the Entire. By the Rev. Peter ROBERTS, M.A. Cambridge, 1800. 4to.

Though not a commentary in the strictest sense of the word, this work affords so valuable an help towards ascertaining the doctrinal agreement of the Epistles, that it deserves special notice in this place. See a farther account of its plan and execution, in page 122. of this Appendix.

60. General Observations on the Writings of Saint Paul. By John HEY, D.D. Buckingham, 1811. 8vo.

This volume was not printed for sale: it contains many profound as well as pleasing remarks on the style and writings of the apostle Paul.

ROMANS.

61. Jo. Jac. RAMBACHII Introductio Historico-Theologica in Epistolam Pauli ad Romanos. Adjecta est Martini Lutheri aurea prefatio, variis observationibus exegeticis atque apologeticis illustrata. Halæ, 1727. 8vo.

Though not a commentary on the Epistle to the Romans, this Introduction may very advantageously be substituted for one: not a single point is omitted that can throw any light on the author, time and place of writing, the external and internal state of the Christian church at Rome, the scope and style, and the canonical authority of this admirable Epistle. The preface of Luther truly deserves the epithet of *golden*; it illustrates the peculiar phraseology of the apostle, and his arguments of the chapters are singularly perspicuous. In our analysis, &c. of Saint Paul's Epistle to the Romans, we have been largely indebted to Rambach's publication.

62. A Paraphrase and Notes on the Epistle to the Romans; to which is prefixed, a Key to the Apostolic Writings, or an Essay to explain the Gospel Scheme and the principal Words and Phrases the Apostles have used in describing it. By J. TAYLOR, D.D. Second and best edition, 1747. 4to.

The first edition of this celebrated and learned work appeared in 1745; two others were printed in the years 1754 and 1769. Archbp. Magee pronounces the system developed in this key, to be "nothing more than an artificial accommodation of Scripture phrases to notions utterly repugnant to Christian doctrine." Dr. Taylor's scheme (which was Arian) is examined by Archbp. Magee in the first volume of his Discourses on the Atonement, pp. 181–88. 199–201. 322–333. Dr. Taylor's work contains however several valuable philological illustrations of the Epistle to the Romans, of which we have availed ourselves in the course of this Introduction.

63. Clavis Apostolica: or a Key to the Apostolic Writings; being an Attempt to explain the Scheme of the Gospel and the principal Words and Phrases used by the Apostles in describing it. By the Rev. Joseph MENDHAM, A.M. London, 1821. 12mo.

This small volume is a republication of a series of papers which originally appeared in the sixth volume of the Christian Observer, in opposition to the principles of Dr. Taylor's Key to the Epistle to the Romans. "Mr. Mendham's work is well entitled to our approbation, not less for the temperate and judicious manner in which it is written, than for the importance of the subject to which its discussions relate." (Eclectic Review, N. S. vol. xxi. p. 527.)

64. A Paraphrase, with Critical Annotations, on the Epistles of Saint Paul to the Romans and Galatians. By Timothy EDWARDS, A.M. London, 1752. 4to.

We notice this work, which is judiciously compiled from the best previous commentaries on these two Epistles, because it is occasionally to be purchased at a cheap rate. "The author appears to us to have been a person of learning, judgment, and candour, and well acquainted with the sacred writings. He endeavours, in the first place, to give his readers a distinct view of the whole Epistle, to discover the true occasion of the apostle's writing it, the main subject of it, the principal branches of which it consists, and the subdivision of them into their proper sections, paragraphs, and periods; and then to clear up the connexion of these several particulars, the seeming perplexity of the arguments, and the hidden force of the reasonings, in order to set forth the true meaning and coherence of the whole discourse in a clear light." (Monthly Review, O. S. vol. vii. p. 412.)

65. Jacobi WELLERI Adnotationes in Epistolam Pauli ad Romanos. Brunswick, 1754. 4to.

Walchius states, that this work holds a high rank in Germany, among the best commentaries on Saint Paul's Epistle to the Romans; and that Weller's exposition is both learned and solid.

66. Jo. Sal. SEMLERI Paraphrasis Epistolæ ad Romanos, cum Notis, translatione vetusta, et dissertatione de duplici Appendice hujus Epistolæ, in cap. xv. xvi. Halæ, 1769, small 8vo.

Semler also published similar paraphrases on the following Epistles; viz. 1 & 2 Corinthians, Halæ, 1770. 1776; Galatians, *ibid.* 1779; James, *ibid.* 1781; 1 Peter, *ibid.* 1783; 2 Peter and Jude, *ibid.* 1784; Revelation, Neustadt, 1785, and 1 John, to which is added by Professor Noesselt a Disquisition, entitled *Narratio de Semlero ejusque meritis in interpretatione* S. S. 8vo. Riga, 1792. Semler totally rejects those doctrines concerning original sin, &c. which are received as orthodox by the Protestant churches. His works are all scarce and dear in this country, — so that the student will not sustain any loss, who may not be able to procure them.

67. A Paraphrase on the Eleven First Chapters of Saint Paul's Epistle to the Romans. By the Rev. Thomas ADAM. London, 1771. 8vo.

"This appears to be the performance of a sensible man, who desires to deliver the true sense of Scripture as far as he can attain it, and to advance the cause of piety among men. His method is, to lay a small number of verses before the reader at one view, in which are inserted a few words to illustrate and explain them, and then he adds several observations upon the sense of the passage, with some practical remarks. On the whole, this paraphrase, not abounding in criticism, as some might expect, appears however to be a candid, well-meant, practical, and useful performance." (Monthly Review, O.S. vol. xlv. pp. 400, 401.) What further recommends this useful work, is the low price at which it may frequently be procured, it having been frequently reprinted.

68. Chr. Frid. SCHMIDII Annotationes in Epistolam Pauli ad Romanos. Lipsiæ, 1777. 8vo.

69. Sam. Frid. Nath. MORI Prælectiones in Epistolam Pauli ad Romanos, cum ejusdem versione Latinâ, locorumque quorundam Novi Testamenti difficiliorum interpretatione. Edidit J. T. T. Holtzapfel. Lipsiæ, 1794. 8vo.

70. Epistola Pauli ad Romanos, Græce, ex recensione novissima Griesbachii, cum commentario perpetuo. Edidit Chr. Fr. BOEHME. Lipsiæ, 1806. 8vo.

71. Pauli Epistola ad Romanos. Interprete Ern. Godofr. Adolpho BÖCKEL. Gryphiæ, 1821. 8vo.

72. Horæ Romanæ: or an Attempt to elucidate St. Paul's Epistle to the Romans, by an original Translation, Explanatory Notes, and New Divisions. By Robert Cox, M.A. London, 1824. 8vo.

"While possessing merit of a high order, it is entirely free from display. The simplicity of the author's plan, and the extremely judicious manner in which he has executed it, entitle him to a measure of our praise which we have not often an occasion of awarding." (Eclectic Review, N. S. vol. xxiii. p. 72.) See also the Quarterly Theological Review, vol. ii. pp. 72–76.

73. Notes on the Epistle to the Romans, intended to assist Students in Theology, and others, who read the Scriptures in the Originals. By Samuel H. Turner, Professor of Biblical Learning, and of the Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church. New York, 1824. 8vo.

These "Notes" are strictly exegetical, not polemical; and are designed to explain the force and connection of St. Paul's arguments. This object is completely attained by Professor Turner, who has made considerable use of the labours of the German biblical critics, against whose extravagant interpretations and critiques he has, very properly, cautioned his readers. A translation of Koppe's Latin Introduction to the Epistle to the Romans is prefixed; and the work concludes with a well-written 'Essay for the consideration of Theological Students.'

74. A Critical Exposition of the Ninth Chapter of the Epistle to the Romans, as far as is supposed to relate to the Doctrine of Predestination. By J. Fawcett. London, 1752. 8vo.

75. St. Paul's Wish to be accursed from Christ illustrated, and vindicated from Misconstructions. With an Appendix, containing a Collection of the most material Observations upon the Text by antient and modern Writers. By Bartholomew Keeling. Oxford, 1766. 8vo.

1 and 2 Corinthians.

76. Pauli ad Corinthios Epistolæ, Græce, perpetua annotatione illustratæ, a Fr. Aug. Guil. Krause, vol. i. complectens Epistolem priorem. Francofurti, 1792. 8vo.

77. A Paraphrase of Saint Paul's First Epistle to the Corinthians, with Explanatory Notes. By the Rev. J. G. Tolley. London, 1825. 8vo.

78. Commentarius in priorem Divi Pauli ad Corinthios Epistolam. Auctore Aug. Ludov. Christ. Heydenreich. Vol. I. Marburgi, 1827. 8vo.

This volume contains the first eight chapters of St. Paul's First Epistle to the Corinthians. In the prolegomena, the author has given a concise account of the city of Corinth, the introduction of Christianity, and the state of the Christian church, together with the occasion and argument of the epistle, its canonical authority and authenticity; and a list of the best commentators on this particular epistle. The commentary is principally philological.

79. Animadversiones ad Cap. III. et XIII. Epistolæ Pauli I. ad Corinthios. Scripsit Dr. Ant. Georg. Holmann, Eccles. et Schol. Duc. Oldenburg. Antistes Generalis. Lipsiæ, 1819, 8vo.

This tract elucidates certain words and difficult passages in the third and thirteenth chapters of St. Paul's first Epistle to the Corinthians.

80. Observationes ad Versus postremos Capitis XIII. prioris Pauli ad Corinthios Epistolæ recte intelligendos. Auctore A. Schott. Jenæ, 1823 4to.

81. A Paraphrase on the Fifteenth Chapter of the First Epistle to the Corinthians, with Critical Notes and Observations, and a preliminary Dissertation; a Commentary, with Critical Remarks, on the Sixth, Seventh, and Part of the Eighth Chapters of the Romans, &c. By John Alexander. London, 1766. 4to.

See an account of this tract, in the Monthly Review, O.S. vol. xxxiv. pp. 443–451.

82. Pauli ad Corinthios Epistola secunda, perpetua annotatione illustrata, a Jo. Georg. Frid. Leun. Lemgoviæ, 1804. 8vo.

83. Epistola Pauli ad Corinthios posterior, Græce. Perpetuo Commentario illustravit A. G. Emmerling. Lipsiæ, 1823. 8vo.

84. Disputatio de alterâ Pauli ad Corinthios Epistolâ, et observandâ in illâ Apostoli indole et oratione, quam pro summis in theologiâ honori-

bus in Academia Rheno-Traject., publico examini submittit Herm. Jo. Royaards. Trajecti ad Rhenum, 1818. 8vo.

This well-compiled academical dissertation consists of three parts, in which the author examines, 1. The second Epistle to the Corinthians; 2. The character of Saint Paul; and, 3. The language and style of the apostle. The second division is particularly valuable.

85. C. F. A. Fritsche, De nonnullis Posterioris Pauli ad Corinthios Epistolæ Locis Dissertationes Duæ. Lipsiæ, 1824. 8vo.

86. Alberti Gerhardi Becker, Conjectanea in Locum Paulinum 2 Corinth. XII. 7–9. Magdeburgi, 1822. 8vo.

GALATIANS AND EPHESIANS.

87. Sam. Frid. Nath. Mori Acroases in Epistolas Paulinas ad Galatas et Ephesios. Lipsiæ, 1795. 8vo.

88. A Commentary on Saint Paul's Epistle to the Galatians, translated from the Latin of Martin Luther. 8vo. and 2 vols. 12mo.

There are also editions extant in folio and 4to. of this valuable work, which completely expose the doctrine of justification by works alone. We may apply to it in particular what Erasmus is recorded to have said of Luther's commentaries in general: — "There is more solid divinity contained in one page than could be found in many prolix treatises of schoolmen and such kind of authors." (Middleton's Biographia Evangelica, vol. i. p. 230.) Walchius states that Protestants and Catholics have both concurred in their commendations of Luther's work. (Biblioth. Theolog. vol. iv. p. 607.)

89. A Paraphrase and Notes on the Epistles of Saint Paul to the Galatians and Ephesians, with Doctrinal and Practical Observations, together with a Critical and Practical Commentary on the Two Epistles of Saint Paul to the Thessalonians. By the late learned Samuel Chandler, D.D. London, 1777. 4to.

"The paraphrase clearly and fully expresses the meaning of the sacred writer; the notes are enriched by original quotations from Greek and Latin authors, in order to illustrate and confirm the learned commentator's own criticisms, and many doctrinal and practical observations are interspersed, with a view of farther explaining the tendency of the apostle's reasoning, and improving the moral temper and conduct of the reader." "The commentary on the two Epistles to the Thessalonians is more diffuse: the author has every where introduced references to original writers, with whom none were more conversant, and omitted no opportunity of subjoining practical reflections, adapted to the various passages, which he had previously explained by learned and liberal criticism." (Monthly Review, O.S. vol. lvi. pp. 161, 162.)

90. Interpretatio Epistolæ Pauli ad Galatas, auctore E. A. Borger. Lugd. Bat. 1807. 8vo.

91. Pauli ad Galatas Epistola. Latinè vertit, et Commentario Perpetuo illustravit Doctor et Professor G. B. Winer. Lipsiæ, 1821. 8vo. Editio secunda, aucta et emendata. Lipsiæ, 1827. 8vo.

92. Gottlob Frid. Gude de Ecclesiæ Ephesinæ Statu imprimis ævo apostolico, Commentatio Historico-Exegetico-Critica. Accedit Vita S. Apostoli Pauli per Georgium Majorem descripta. Lipsiæ, 1732. 8vo.

93. Joannis Tarnovii Commentarius in Epistolas Pauli ad Ephesios, ad Philippenses, ad Colossenses, et ad Thessalonicenses. 4to. Rostochii, 1636.

94. A Paraphrase and Notes on the Epistle to the Ephesians, by Samuel Chandler, D.D. See No. 89, *supra*.

PHILIPPIANS.

95. Meinardi Henrici SCHOTANI Analysis et Commentarius in Epistolam Paulli ad Philippenses. Franeckeræ, 1737. 4to.

96. Antonii Friderici BUSCHINGII Introductio Historico-Theologica in Epistolam Paulli ad Philippenses. Halæ, 1746. 4to.

97. Pauli Apostoli Epistola ad Philippenses, Græcè, ex Recensione Griesbachianâ, novâ Versione Latinâ et Annotatione perpetuâ illustrata, à J. G. AM-ENDE. 8vo. Vitebergæ, 1798.

98. Specimen Academicum Inaugurale de Cœtus Christianorum Philippensis Conditione primæva, ex Epistolâ iis ab Apostolo Paulo scriptâ præcipue dijudicandâ: a Johanne HOOG. Lugduni Batavorum, 1825. 8vo.

The origin and state of the church at Philippi, the date, place where written, scope and argument of the Epistle to the Philippians, are discussed in this academical dissertation, which happily elucidates many passages of that epistle.

COLOSSIANS.

99. Expositio Epistolæ D. Pauli ad Colossenses, per reverendum in Christo Patrem, Joannem [DAVENANT] Episcopum Sarisburiensem jam primum edita: olim ab eodem, Dominæ Margaretæ in Academiâ Cantabrigiensi Professore Theologico, dictata. Cantabrigiæ, 1627. folio.

100. An Exposition upon the Epistle to the Colossians. Wherein not only the text is methodically analysed, but the sense of the words, by the help of writers, both antient and modern, is explained. By N. BYFIELD. London, 1615. folio.

101. The Epistles of St. Paul to the Colossians, to the Thessalonians, to Timothy, and to Titus, and the General Epistle of St. James: a new Version from the Greek, and chiefly from the Text of Griesbach. By Philalethes. [John JONES, LL.D.] London, 1820. 12mo.

Of this translation, which in many instances is made to support the scheme of the modern Socinians, the reader will find an account in the Eclectic Review (N.S.) vol. xiv. pp. 277–283.

1 AND 2 THESSALONIANS.

102. An Exposition upon the Two Epistles of the Apostle Saint Paul to the Thessalonians. By the Rev. Father John JEWEL, late Bishop of Sarisburie. London, 1583. 12mo. Reprinted in 1811. 8vo.

This valuable Commentary on the Epistles to the Thessalonians is printed in the folio edition of Bp. Jewel's works (London, 1609), and also in the seventh volume of the compilation, intitled the "Fathers of the English Church."

103. Joannis Alphonsi TURRETINI Commentarius Theoretico-practicus in Epistolas Divi Pauli ad Thessalonicenses. Basileæ, 1739. 8vo. also in the second volume of the collective edition of Turretin's Works, in 4to.

104. The Greek of the Epistle of Saint Paul to the Thessalonians explained. By John PHILLIPS. London, 1751. 4to.

"This work contains the Greek text, but no translation. The Notes are very considerable. They are philological, critical, and theological. It was designed as a specimen of a work upon all the Epistles, but which was never completed. It is exceedingly scarce." (Orme's Biblioth. Bibl. p. 349.)

105. Pauli Epistolæ ad Thessalonicenses. Recensuit, veterum recentiorumque notas selectas congessit, suasque adjecit, et tamquam speci-

men novæ editionis Epistolarum Pauli edidit F. SCHLEIERMACHER. Berolini, 1823. 8vo.

106. Specimen Academicum Inaugurale de Cœtus Christianorum Thessalonicensis Ortu Fatisque, et prioris Pauli iis scriptæ Epistolæ Consilio atque Argumento. Auctore Joanne Jacobo BURGERHOUDT. Lugduni Batavorum, 1825. 8vo.

This Dissertation may be considered as a valuable introduction to the first Epistle to the Thessalonians: every topic, which is necessary to the correct understanding of it, is satisfactorily discussed.

1 AND 2 TIMOTHY, TITUS, AND PHILEMON.

107. D. Pauli Epistolæ ad Timotheum, Titum et Philemonem, Observationibus grammaticis, historicis, logicis, theologicis illustrata ab Abrahamo SCULTETO. Francofurti, 1624. 4to.

108. S. Pauli Apostoli Epistola utraque ad Timotheum, cum Commentario Joannis COCCEII. Lugduni Batavorum, 1667. 4to.

109. BECKHARIS (Joach. Frid.) Specimen Observationum Critico-Exegeticarum de Vocabulis ἅπαξ λεγομενοις et rarioribus dicendi Formulis in prima ad Timotheum Epistola Paulina obviis, Authentiæ ejus nihil detrahentibus. Lingæ, 1810. 8vo.

110. Petri VON HAVEN Commentatio Analytica in Epistolam Paulli ad Titum. Halæ, 1742. 4to.

111. A Commentary on the Epistle of Saint Paul written to Titus. By Thomas TAYLOR. Cambridge, 1612. 4to. 1658. folio.

Walchius speaks very highly of this commentary both in a philological and in a practical point of view. (Bibl. Theol. Select. vol. iv. p. 723.) The learned author was a frequent preacher before Queen Elizabeth and King James I.

112. Henrici HUMMELII Explanatio Epistolæ Apostoli Paulli ad Philemonem. Tiguri, 1670. folio.

113. Pauli ad Philemonem Epistola, Græce et Latine, illustrata a Lebr. Gottl. SCHMIDIO. Lipsiæ, 1786. 8vo.

HEBREWS.

114. An Exposition of the Epistle to the Hebrews, with preliminary Exercitations. By John OWEN, D.D. folio. 4 vols. London, 1668–1674. 8vo. 7 vols.

This work is particularly valuable for its illustration of the Epistle to the Hebrews by the aid of Rabbinical learning: a well-executed abridgment of it was published in 4 vols. 8vo. 1790, by the lat Lr. Edward Williams, of which a new edition was printed in 1815. 4 vols. 8vo.

115. Joannis BRAUNII Commentarius in Epistolam ad Hebræos, cum indicibus locupletissimis et quibusdam tabulis æneis elegantissimis. Amstel. 1075. 4to.

Professor Braun or Braunius is well known for several valuable pieces, elucidating sacred antiquities. His commentary on the Epistle to the Hebrews, in the opinion of J. B. Carpzov, is one of the best ever edited. It is indeed truly valuable for its illustrations by the aid of Rabbinical learning; and the author is particularly able in refuting the perverse interpretations of the celebrated Socinian teacher, Schlichtingius.

116. An Exposition of the Epistle to the Hebrews, by Mr. Robert DUNCAN, minister of the Gospel. Edinburgh, 1731. 8vo.

A useful and cheap exposition of the Epistle to the Hebrews.

117. Joannis Benedicti CARPZOVII Exercitationes in Pauli Epistolam ad Hebræos ex Philone Alexandrino. Helmstadt, 1750. 8vo.

A work of singular utility in explaining the phraseology of St. Paul's Epistle to the Hebrews.

118. A Paraphrase and Notes on the Epistle to the Hebrews. To which is prefixed an Inquiry into — the Author of this Epistle; when it was written; the manner of citing the Old Testament; and the method of reasoning in it, &c. By Arthur Ashley SYKES, D.D. London, 1755 4to.

"This production cannot fail to throw much useful light on that part of divine revelation which it is intended to illustrate." (Monthly Review, O.S. vol. xiii. p. 225.)

119. Joannis Augusti ERNESTI Lectiones Academicæ in Epistolam ad Hebræos ad ipso revisæ, cum ejusdem excursibus theologicis edidit; Commentarium, in quo multa ad recentissimorum imprimis interpretum sententias pertinentia uberius illustrantur, adjecit Gotlib Immanuel Dindorf. Lipsiæ, 1815, royal 8vo.

These *Academic Lectures* of Ernesti were delivered by that eminent scholar and divine while he was professor of divinity at Leipsic. They have been edited from his corrected copy, with various important additions by Professor Dindorf, who succeeded him in the Hebrew chair at Leipsic. These are included between brackets, with the initial letter D., and require to be read with caution, Prof. Dindorf's sentiments on the person of Christ not being the most correct. On some of the earlier chapters there are also some marginal observations of an anonymous pupil of Ernesti's, which are distinctly marked. Altogether, this may be pronounced the most complete critical commentary on the Epistle to the Hebrews that is extant.

120. Adr. Leon. VAN DER MESCH, Specimen Hermeneuticum, in locum ad Hebræos ix. 14. Lugd. Bat. 1819. 8vo.

121. A Paraphrase and Commentary on the Epistle to the Hebrews. By Archibald MACLEAN. London, 1819. 2 vols. 8vo.

"We are acquainted with no expository work in our language, which, within so small a compass, contains so much valuable matter, and truly scriptural illustration. It is not a work of imagination, but of judgment. It deals not in conjectures or random interpretations; but in solid, judicious investigation. It discovers no fondness for novelty, nor any silly attachment to the suffrage of antiquity. It is uniformly calm, serious, and scriptural. The illustrations of the divinity, the sacrifice, the priesthood, and the covenant of our Lord Jesus Christ, are most excellent, though on some points he differs from expositors of established reputation. Some of the subjects on which he rather dissents from very generally-received opinions, are taken up in an appendix to the second volume. It contains an essay on the double sense of prophecy; one on the administration of angels, previous to Christ's resurrection and exaltation; and another on the commencement of the exercise of Christ's office as high priest." (London Christian Instructor, July 1819.)

122. Epistola ad Hebræos, Latinè versa et largo explicata commentario, à Chr. Frid. BOEHME. Lipsiæ, 1823. 8vo.

123. F. A. SEYFFARTH, De Epistolæ, quæ dicitur ad Hebræos, Indole maxime peculiari Librum composuit Trangott Augustus SEYFFARTH. Lipsiæ, 1821. 8vo.

An elaborate investigation of the style, scope, &c. of the Epistle to the Hebrews.

124. Petri Hoffstede de GROOT Disputatio quâ Epistola ad Hebræos cum Paulinis Epistolis comparatur. Trajecti ad Rhenum, 1826. 8vo.

The Epistle to the Hebrews is here collated with the other writings of St. Paul: at the end there is an index, shewing under various heads the coincidence between them. It is a very valuable tract.

THE SEVEN CATHOLIC EPISTLES.[i]

125. A Practical Paraphrase on the Seven Catholic Epistles, after the manner of Dr. Clarke's Paraphrase on the Four Evangelists. By Samuel COLLET. London, 1734. 8vo.

126. Epistolarum Catholicarum Septenarius, Græce, cum nova versione Latina, ac scholiis grammaticis atque criticis, opera Jo. Ben. CARPZOVII. Halæ, 1790. 8vo.

SAINT JAMES, AND 1 AND 2 PETER.

127. A Practical Commentary, or an Exposition with Notes, on the Epistle of James. By Thomas MANTON. London, 1653. 4to.

128. Sam. Frid. Nathan MORI Prælectiones in Jacobi et Petri Epistolas. Edidit C. A. Donat. Lipsiæ, 1794. 8vo.

129. A Commentary on the First Epistle of Peter, by Robert LEIGHTON, D.D. Archbishop of Glasgow. 2 vols. 8vo. Various editions.

This admirable commentary, which fills the first two volumes of Archbishop Leighton's works is wholly practical, and has long been admired for its piety. Dr. Doddridge, in his paraphrase on this Epistle, has acknowledged himself deeply indebted to Archbishop Leighton for many important hints. Dr. Storr, in his "Opuscula Academica," (vol. ii. pp. 367–415.) has a valuable dissertation on the occasion and design of writing the Catholic Epistles, as they are called.

130. A Dissertation on 2 Pet. i. 16–21. in which the Force of the Apostle's reasoning is shown, and the Connection of the whole passage is explained. By William PRIMATT. London, 1751. 8vo.

131. A Dissertation upon the controverted Passages in St. Peter and St. Jude concerning the Angels that sinned, and who kept not their first Estate. By Samuel HENLEY. London, 1778. 8vo.

1, 2, AND 3 JOHN.

132. Sam. Frid. Nath. MORI Prælectiones Exegeticæ in tres Johannis Epistolas, cum nova earundem paraphrasi Latinâ. Cura C. A. Hempel. Lipsiæ, 1797. 8vo.

This work contains a free Latin version of Saint John's three Epistles, as it was dictated by the late celebrated Professor Morus in his Divinity Lectures, together with his observations on it, and two critical *Excursus*, one of which relates to the disputed passage in 1 John v. 7, 8.

133. A Commentary upon the First, Second, and Third Epistles of Saint John. By Thomas HAWKINS. London, 1808. 8vo.

134. Joh. Jac. RAMBONNET, Specimen Academicum de Secunda Epistola Johannea. Trajecti ad Rhenum, 1819. 8vo.

135. Versio Latina Epistolarum et Libri Visorum Joannis Novi Testamenti, perpetua adnotatione illustrata a M. Godofr. Sigismund. IASPIS. Editio altera, novis curis emendata & aucta. Lipsiæ, 1821. 8vo.

JUDE.

136. An Exposition of the Epistle of Jude. By William JENKYN. London, 1652–54. 2 vols. 4to.

[i] The Paraphrases of Dr. Benson on these Epistles have already been noticed in p. 256 of this Appendix.

137. A Practical Commentary, or an Exposition with Notes, on the Epistle of Jude. By Thomas MANTON, B.D. London, 1658. 4to.

138. Hermanni WITSII Commentarius in Epistolam Judæ. Lug. Bat. 1703. 4to.

A learned, elegant, and perspicuous illustration of the Epistle of Jude.

139. Epistola Judæ, Græce, commentario critico et annotatione perpetua illustrata, a Henr. Carl. Alex. HAENLEIN. Erlangæ, 1799. 8vo.

140. Collectanea, sive Notæ Criticæ et Commentarius in Epistolam Judæ. Accedunt de fonte Doctrinæ, et Dictionis Judæ genere et colore, Dissertationes duæ. Auctore M. T. LAURMANN. Groningæ, 1818. 8vo.

141. A. JESSIEN, de Αυθεντεια Epistolæ Judæ Commentatio Critica. Lipsiæ, 1820. 8vo.

THE REVELATION OF SAINT JOHN.

142. In the second tome or part of Mr. Hugh BROUGHTON's works, (pp. 408–522) there is an exposition or interpretation of the Revelation of Saint John, intitled " A Revelation of the Holy Apocalypse." The learned writer expounds it chiefly of the corruptions of the Church of Rome.

143. Clavis Apocalyptica ex innatis et insitis Visionum Characteribus eruta et demonstrata a Josepho MEDE. — Ejusdem Commentarius in Apocalypsin, et Appendix ad Clavem Apocalypticam.

These excellent treatises " of the pious and profoundly learned " Joseph Mede (as he is justly styled in the title-page to the collective edition of his works) were originally published in 4to., but now form, together with some other disquisitions on prophecy, the second volume of the folio edition of his works. Mede is universally allowed to have led the way to a correct and rational interpretation of the Apocalypse. The examination of his *Clavis* occupies the chief part of Bishop Hurd's tenth sermon on the study of the prophecies; and that eminent prelate, after adverting to the numerous and abortive attempts to explain this mysterious book, which were made soon after the Reformation, has the following striking remark concerning Mede. — " The issue of much elaborate inquiry was, that the book itself was disgraced by the fruitless efforts of its commentators, and on the point of being given up as utterly impenetrable, when a *sublime genius* arose in the beginning of the last century, and surprised the learned world with that great desideratum — a key to the *Revelations*. (Works, vol. v. p. 270.) The tenth of Bishop Hurd's sermons on the prophecies discusses, after Mede, the interpretation of the Apocalypse.

144. Anacrisis Apocalypseos Joannis Apostoli, quâ in veras interpretandæ ejus hypotheses diligenter inquiritur, et ex iisdem interpretatio facta, certis historiarum monumentis confirmatur et illustratur, tum quoque quæ Meldensis Præsul Bossuetus hujus libri commentario supposuit, et exegetico Protestantium systemati in visis de Bestia ac Babylone Mystica objecit, sedulo examinantur. Auctore Campegio VITRINGA. Amstelædami, 1719. 4to.

145. A Perpetual commentary on the Revelation of Saint John, with a Preliminary Discourse concerning the Principles upon which the said Revelation is to be understood. By Charles DAUBUZ, M.A. New modelled, abridged, and rendered plain to the meanest capacity, by Peter Lancaster, A.M. London, 1730. 4to.

The best edition of an elaborate and very useful work, of which later writers have not failed to avail themselves. Daubuz's work was first printed in folio, 1720.

146. The Scripture Preservative against Popery; being a Paraphrase with Notes on the Revelation of St. John. By Thomas PYLE, M.A. London, 1735. 8vo. 1795, 2d edition.

This volume completes the Paraphrase on the New Testament, after the manner of Dr. Clarke. Mr. Pyle's Paraphrase on the Acts and Epistles is noticed in p. 249, *supra*.

147. A Paraphrase and Notes on the Revelation of Saint John. By Moses LOWMAN. 2d edit. London, 1745. 4to. London, 1807. 8vo. 4th edition.

Bishop Tomline includes this work in his list of books for clergymen and biblical students. Dr. Doddridge has said of it, that he "has received more satisfaction from it, with respect to many difficulties" in the book of Revelation, than he "ever found elsewhere, or expected to have found at all." (Works, vol. ii. Leeds edit. p. 37.) He has given an abstract of Mr. Lowman's scheme of interpretation in his 229th lecture. (Works, vol. v. pp. 410–414.) Lowman's scheme of the seven seals is also approved by the late Rev. David Simpson, in his "Key to the Prophecies," (p. 582.) as more consistent with history than that of Bishop Newton, printed in the second volume of his dissertations on the prophecies.

148. BENGELIUS's Introduction to his Exposition of the Apocalypse; with his preface, and the greatest part of the conclusion of it; and also his marginal Notes on the text, which are a summary of the whole exposition. Translated from the High Dutch, by John ROBERTSON, M.D. London, 1757. 8vo.

See an account of this work in the Monthly Review, O. S. vol. xviii. pp. 25–28. The substance of Bengel's expository writings on the Apocalypse is given in the Rev. John Wesley's notes, mentioned in p. 207 of this Appendix.

149. The Revelations translated, and explained throughout, with keys, illustrations, notes, and comments; a copious introduction, argument and conclusion. By W. COOKE, Greek Professor at Cambridge, &c. 1789. 8vo.

"A writer who can discover" (as Mr. Cooke has done) "the Jewish church in the Iliad, and Christianity in the Odyssey, may certainly find whatever he pleases in the Book of Revelation; but it is not equally certain that he is qualified to detect the fallacies of Joseph Mede, and to prove him mistaken, false, and erroneous. Though the author professes to 'have lighted the taper of God's truth from the kindled incense of prayers,' and though he may expect that it will 'flame like a fire-brand, fling and bounce, and run, singeing and scorching wherever it touches,' we have been so unfortunate as not to receive from this flaming taper a single ray to guide us through this region of darkness." (Monthly Review, N. S. vol. iii. p. 148.)

150. Commentarius in Apocalypsin Joannis. Scripsit Jo. Gothofr. EICHHORN. Gottingæ, 1791. 2 vols. small 8vo.

The hypothesis of the celebrated Professor Eichhorn is, that the Revelation of Saint John is a prophetic drama, the true subject of which is the spiritual victory of Christianity over Judaism and Paganism. His eccentric scheme of interpretation has found but few supporters even in Germany. As this Commentary on the Apocalypse is not of very frequent occurrence in this country, the following abstract of his scheme may not be unacceptable to the reader. He divides the Apocalypse into four parts, viz. 1. The Title; — 2. The Prologue itself; — 3. The Drama itself; — and 4. The Epilogue.

1. The Title. (i. 1–3.)
2. The Prologue (i. 4. – iii. 22.), in which it is stated that the argument of the drama belongs to the Christians; Epistles to the churches being added, which in the symbolic style of the poem are represented by the number seven.
3. The Drama itself (iv. 1. – xxii. 5.) which consists of a prelude and three acts!!! In the *Prelude* (iv. 1. – viii. 5.), the scenery is prepared and adorned.
   ACT I. Jerusalem is taken, i. e. Judaism is conquered by the Christian Religion. (vii. 6. – xii. 17.)
   ACT II. Rome is captured; i. e. Paganism is subdued by the Christian Religion. (xi. 18. – xx. 10.)
   ACT III. The New Jerusalem descends from heaven; or the happiness of the life to come, which is to endure for ever, is described. (xx. 11. – xxii. 5.).
4. The Epilogue, (xxii. 6–21.)
   a. Of the Angel, (xxii. 6.)
   b. Of Jesus Christ, (xxii. 7–16.)
   c. Of Saint John, who denounces a curse against those who shall add to or diminish

the predictions contained in this book (xxii. 16–20.), and concludes with an apostolical benediction, (21.)

The hypothesis of Eichhorn (we understand) was attacked and refuted by M. Lange, in his German translation of the Apocalypse.

151. A commentary on the Revelations. By Bryce JOHNSTONE, D.D. Edinburgh, 1794. 2 vols. 8vo.

This work we have not had an opportunity of seeing: it is stated by the late Dr. E. Williams to be "well calculated for general use, being written with great perspicuity, and in a popular practical strain." (Christian Preacher, Appendix, p. 437.)

152. Reflections sur l'Apocalypse. Par E. GIBERT, Ministre de la Chapelle Royale, et Recteur de St. André dans l'Isle de Guernsey. Guernsey, 1796. 8vo.

Plain, pious, and practical. The learned author has chiefly followed the exposition given by Bishop Newton in the second volume of his Dissertations on the Prophecies.

153. Practical Observations on the Revelation of Saint John, written in the year 1775. By the late Mrs. BOWDLER. 2d edit. Bath, 1800. 12mo.

This work is expressly designed for those who have not leisure or inclination to examine the prophetical meaning of the apocalypse. "Many such readers will doubtless be found; and whoever takes up the book with a serious mind, will be edified by the good sense, piety, and modesty of the writer." (British Critic, O. S. vol. xvi. p. 561.)

154. A Commentary on the Revelation of Saint John, accompanied with historical testimony of its accomplishment to the present day. By the Rev. E. W. WHITAKER. London, 1802. 8vo.

The present work is an enlarged edition of a small work on the prophecies, originally printed in 1795. The author "has the peculiar merit of compelling the historian Gibbon to give testimony, in almost every instance that falls within the limits of his chronology, to the fulfilment of the prophecies." The points insisted on by Mr. Whitaker, "he has succinctly handled, and reasoned upon each in such a manner as to render his work, if not decisive upon the subject, yet too important not to become a book of reference and authority to future commentators." (British Critic, vol. xxiii. O. S. Pref. p. iv. and p. 252.)

155. Brief Commentaries upon such parts of the Revelation and other Prophecies as immediately refer to the present times; in which the several allegorical types and expressions of those prophecies are translated into their literal meanings, and applied to their appropriate events, &c. &c. By Joseph GALLOWAY, Esq. London, 1802. 8vo.

"In the work before us, much ingenuity is displayed, as to the explanation of some of the apocalyptic visions; though in other parts solutions are offered, which appear to us to be but very weakly supported." — "Mr. Galloway deserts many of the old interpretations for applications invented by himself; and though we often dissent from his comments, we are pleased by the spirit of his admonitions." (British Critic, vol xxiii. p. 537. and Pref. p. iv.)

156. The Apocalypse, or Revelation of Saint John, translated, with Notes critical and explanatory. To which is prefixed a Dissertation on the divine origin of the book, in answer to the objections of the late Professor Michaelis; with a biographical chart of writers in the early Christian church who appear to have afforded evidence in favour of the Apocalypse. By John Chappel WOODHOUSE, D.D. London, 1806. royal 8vo.

"This," said the late Bishop Hurd, "is the best book of the kind I have seen. It owes its superiority to two things, — the author's understanding, for the most part, the apocalyptic symbols in a *spiritual*, not a literal sense: Secondly, to the care he has taken to fix the precise import of those symbols, from the use made of them by the old prophetical and other writers of the Old and New Testament. Still many difficulties remain and will remain to the time of the end." (*Manuscript note of the late Bishop Hurd, on a blank leaf of a presentation copy of this work, in the library of Hartlebury.* See Gentle-

man's Magazine, vol. lxxviii. part ii. p. 702.) After *such* commendation, any further observation is unnecessary. The text of the Apocalypse is handsomely printed in three columns, containing the Greek text of Griesbach's second edition of the New Testament, Dr. W.'s own translation from it, and the authorised version, from which he never departs but when the sense requires it. The reader who is desirous of seeing analyses of this most excellent work, may consult the British Critic, O. S. vol. xxix. pp. 190–200.; and the Eclectic Review, O. S. vol. ii. part ii. pp. 914–222.

157. England Safe and Triumphant; or Researches into the Apocalyptic Little Book, and Prophecies, connected and synchronical. By the Rev. Francis THRUSTON, M.A. Coventry and London, 1812. 2 vols. 8vo.

"Among many interpretations of the Divine Book of the Revelation, here is one which expressly views in it the permanency of the church of England, and its prevalence over all other denominations of the Christian world! Much as we are inclined to believe that there is a strong foundation of truth in what this author urges, in conformity with other sound interpreters, or built on their positions, we cannot but think in many places, particularly towards the latter end of his work, he is rather too rapid in forming his deductions and conclusions; in some of which we confess ourselves unable to follow him." (British Critic, O. S. vol. xxxiii. pp. 593. 595.) It may be proper to remark, that Mr. Thruston has followed the line marked out by Mr. Faber in his works on prophecy already noticed.

158. A Dissertation on the Dragon, Beast, and False Prophet of the Apocalypse; in which the number 666 is satisfactorily explained: and also a full illustration of Daniel's Vision of the Ram and He-Goat. By James Edward CLARKE. London, 1814. 8vo.

"We cannot agree with the author in many of his explanations; yet we have read his work with some degree of satisfaction, and think he has succeeded in throwing additional light on some of the obscure subjects which he undertakes to illustrate." (Eclectic Review, N. S. vol. iv. p. 289.

159. The Prophetic History of the Christian Revelation Explained: or a Brief Exposition of the Revelation of Saint John. By the Rev. George SCHMUCKER, Pastor of the Evangelical Lutheran Church, York Town, Pennsylvania. Vol. I. Baltimore, 1817. 8vo.

160. M. T. LAURMANN Prælectio de imaginum sive figurarum poeticarum, in Apocalypsi Joannea, indole atque pretio. Groningæ, 1822. 8vo.

161. The Chronology of the Apocalypse, investigated and defended. By John OVERTON. London, 1822. 8vo.

162. A concise Exposition of the Apocalypse, so far as the Prophecies are fulfilled; several of which are interpreted in a different way from that adopted by other Commentators. By J. R. PARK, M.D. London, 1823. 8vo.

The author of this work regards the Apocalypse as being altogether a spiritual and not a political prophecy; that is, as relating exclusively to the progress of true religion, and not to the history of the Roman Empire. This general principle is derived from the excellent work of Dean Woodhouse, noticed in p. 267, to which Dr. Park acknowledges his obligations, and which he has for the most part taken as his guide. "This concise exposition deserves to be recommended as a useful outline of the Apocalyptic Predictions and their fulfilment." (Eclectic Review, N. S. vol. xxii. p. 341.)

163. Dissertations introductory to the Study and Right Understanding of the Language, Structure, and Contents of the Apocalypse. By Alexander TILLOCH, LL.D. London, 1823. 8vo.

These dissertations are seven in number. In the two first Dr. Tilloch has, very ingeniously, but we think not satisfactorily, endeavoured to shew that the Apocalypse was one of the earliest written books of the New Testament; but the weight of historical evidence we have shewn in the fourth volume of this work (see Part II. Chapter V. § II.) is decidedly in favour of the *late* date of the Apocalypse. The remaining five dissertations

contain many ingenious observations on the language and style of this prophetic book. "There is much ingenuity displayed in these pages, and many remarks occur in them, that are deserving of consideration: but we regret to be obliged to add, that the learned author has frequently ventured assertions wholly gratuitous, in order to support a favourite hypothesis, to which he had obviously determined that every fact should be made to bend; and that he has conducted many of the discussions in the volume before us in a manner that must be pronounced by every impartial reader, not only unfair, but in some instances disingenuous." The author "may fairly be represented as having brought under the notice of biblical students some very interesting topics, and he has furnished many ingenious and curious remarks on the several subjects of his Dissertations, although in but too many cases, he has exhibited them in a crude and unsubstantial form." (Eclectic Review, N. S. vol. xxiii. pp. 343. 860.)

164. An Explanation of the Apocalypse or Revelation of St. John. By Alexander SMYTH. Washington City, 1825. 12mo.

The author of this publication (who is a general in the army of the United States of America, and a representative in congress from Virginia) announced it in a pompous advertisement, in which he "certified *on honour* that he had discovered the meaning of the Apocalypse, which, with the exception of a few passages in the second and third chapters, has never been approached by any expositor." The pamphlet (for it contains only fifty-seven loosely-printed pages, exclusive of the title-page) is published as the result of twenty years' study; and, as it is utterly unknown in this country, the following concise outline of its contents may perhaps gratify the curiosity of the reader. Contrary to all historical evidence, he affirms that the Apocalypse is not mentioned by any of the Fathers until about the close of the second century — that the several passages which are common to their writings and this book, are quotations from the former by the author of the latter, and not *vice versa*, as is commonly supposed, because the Book of Revelation is a much more masterly and perfect production than the others, and the world is in a state of progressive improvement, as the rude hut precedes the splendid palace (General Smyth's book is therefore superior to all the productions of antiquity!!) — that "the fall of the mystical Babylon is, UNQUESTIONABLY, the destruction of Byzantium by the forces of Severus, in the year 195; and this event is the beacon which we must keep in view, while searching for the other events, enigmatically related in this book," — that Irenæus, bishop of Lyons, must have been the author of the Apocalypse, because he wrote several books, in one of which he mentioned the *antient* copies of the Apocalypse, and was also acquainted with several persons who figured in the history of the destruction of Byzantium — that it is a compilation from the prophets, the theology of the Rabbins, the Pastor of Hermas, and the more antient Apocalypses, applied by the writer to the *history of his own time* — and that it is a *pious* forgery, written in the spirit of insatiable revenge! The mystical number 666 he finds in the name of *Decimus Clodius Albinus*, although the Latin numerals contained in that name amount only to 2318! Such is the outline of this author's plan whose fallacy, ignorance, and presumption have been very severely and deservedly exposed in the Literary Journals of North America.

165. An Introduction to the Study of the Apocalypse; being an Attempt to make that Portion of God's Word profitable to the Generality of Readers. To which is added a Brief Outline of Prophetic History, from the Babylonian Captivity to the commencement of the Nineteenth Century, selected chiefly from the best and most approved Writers on the Subject. By the Rev. Richard MURRAY. Dublin, 1826. 8vo.

166. The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the Final Triumph of Christianity. Being a new Interpretation by the Rev. George CROLY, A.M. London, 1827. 8vo.

"With all the exceptions that lie against the author's scheme of interpretation, this is an original and not uninteresting volume, abounding with historical information and splendid writing, and suggesting ample materials for thought; although it supplies one instance more, in which the sagacity of an ingenious man has been baffled by the difficulties of the subject." (Eclectic Review, N. S. vol. xxviii. p. 129.)

(6.) *Expository Lectures and Sermons on the Scriptures, and on Detached Portions thereof.*

1. A Popular Commentary on the Bible, in a Series of Sermons, following, in the Old Testament, the Course of the first Lessons at Morning and Evening Service on Sundays. Designed for Parish Churches, or for reading in Private Families. Vols. I. II. [comprising the Old Testament.] By the Rev. James PLUMPTRE, B.D. London, 1827. 8vo.

This work, it is believed, is the first attempt to present a compendious view of the entire Scriptures in the form of popular commentary, in a series of sermons. Mr. Plumptre has drawn up these plain and practical discourses for the edification of such persons as cannot, or who do not at present, read at home; and who would, therefore, from the mere routine of the Sunday Lessons read in the service of the English Church, be able to form but a very imperfect idea of the Bible *as a whole.* He dwells chiefly upon the Lessons, but gives an account of the Books and the Writers of them; and of the chapters, and sometimes of whole books, passed over between. So that, in the course of the fifty-two Sundays in the year, he goes through the whole of the Old Testament in perhaps as convenient a form as could well be accomplished from the *pulpit.* The first four Discourses are introductory. In preparing this work, Mr. P. has availed himself of the best sources of information, to which he has honourably acknowledged his obligations. The clearness and perspicuity of the style render the facts and historical information pleasing and instructive; and, from the manner in which he has executed this portion of his undertaking, it is to be hoped that he may receive sufficient encouragement to prosecute the remainder of the design announced by him, viz. of publishing a similar commentary on the New Testament.

2. Horæ Homileticæ, or Discourses (in the form of Skeletons) upon the whole Scriptures. By the Rev. Charles SIMEON, M.A. London, 1819–20. 11 vols. 8vo.

3. Sacred Biography; or, the History of the Patriarchs [and part of the History of Jesus Christ]: being a course of Lectures delivered at the Scots Church, London Wall. By Henry HUNTER, D.D. London, 1783, &c. 7 vols. 8vo.; seventh edition, 1814. 5 vols. 8vo. also 1826. 2 vols. 8vo.

4. Lectures on the Four last Books of the Pentateuch, designed to shew the divine origin of the Jewish religion, chiefly from internal evidence; in three parts. By the Rev. Richard GRAVES, D.D. (now Dean of Ardagh.) London, 1815. 2 vols. 8vo.

The first edition of this valuable work appeared in 1807; in this impression it is very materially improved, and is indispensably necessary to the biblical student.

5. Expository Discourses on the Book of Genesis, interspersed with practical reflections, by Andrew FULLER. 2 vols. 8vo. London, 1806.

The late respected author of this work has long been known by his able publications on the absurdity of deism, and the immoral tendency of Socinian tenets. These "Expository Discourses," which are short and fifty-eight in number, were originally delivered as lectures to Mr. Fuller's congregration at Kettering. "The author selects a paragraph of convenient length, and furnishes a concise exposition of its leading circumstances, accompanied with a few practical reflections, and occasionally with a useful criticism. The paragraphs are not inserted at length, but referred to by the initial and final verses. Much originality of critical remark must not be expected, nor must the reader be surprised, if he often meet with a trite and obvious reflection: but we will venture to promise him, much more frequently, a manly, judicious, and useful train of observation, expressed in simple and vigorous language." (Electic Review, O. S. vol. ii. part ii. p. 896).

6. Lectures on the Book of Genesis. By J. RUDGE, D.D. London, 1823. 2 vols. 8vo.

7. Lectures upon some Important Passages in the Book of Genesis. By Henry Thomas AUSTEN, M.A. London, 1820. 8vo.

8. Lectures on the History of Joseph. By John DAVIES. Bath, 1823. 12mo.

9. The Book of Genesis considered and illustrated in a Series of Historical Discourses. By the Rev. Francis CLOSE, A.M. London, 1826. 8vo.

10. The Christian Exodus: or the Deliverance of the Israelites from Egypt practically considered in a series of Discourses. By the Rev. R. P. BUDDICORN, M.A. London, 1826. 2 vols. 8vo.

11. Davidica. Twelve Practical Sermons on the Life and Character of David King of Israel. By Henry THOMPSON, M.A. London, 1827. 8vo.

12. Lectures on the History of Joseph. By George LAWSON, D.D. Edinburgh and London, 1812. 2 vols. 12mo.

13. Lectures on the Book of Ruth. By G. LAWSON, D.D. Edinburgh and London, 1805. 12mo.

14. Lectures on the Book of Esther. By G. LAWSON, D.D. Edinburgh and London, 1809. 12mo.

15. An Exposition of the Book of Proverbs. By the late George LAWSON, D.D. Edinburgh, 1821. 2 vols. 12mo.

"These works were chiefly intended for the instruction of Christians in the ordinary walks of life. They are pious and sensible, full of sound doctrine, and salutary admonition, and instruction. There is rarely any thing of a critical nature to be found in them which indeed was not the writer's object; but they every where discover a minute acquaintance with the Bible and the human heart, and a deep concern to profit the reader. The style is plain, and the illustrations [are] generally very brief." (Orme's Biblioth. Biblica, p. 287.)

16. An Exposition of the Book of Psalms, Explanatory, Critical, and Devotional, intended chiefly to aid private Christians in the enlightened perusal of Compositions, in which the national history of the Jews and the personal experience of David are often blended with the Spirit of Prophecy. By the Rev. John MORISON. London, 1828. 2 vols. 8vo.

This exposition is now in course of publication, in parts, which will form two handsomely-printed octavo volumes.

As Bishop Horsley's posthumous work on the Book of Psalms (which has been noticed in page 226. of this Appendix) is chiefly adapted to the use of the scholar and Biblical Critic, while the well-known and splendid commentary of Bishop Horne has been thought by many to partake too much of the systematically prophetic and mystical interpretation; Mr. Morison has performed a very acceptable service to private Christians, as well as to critical students of the sacred volume, in his exposition of the Book of Psalms. The plan which he has adopted is in every respect deserving of commendation. Adhering *strictly* to the literal meaning of the text, he is careful at the same time not to overlook either its prophetical or typical character. The authorised version is properly retained, and the exposition follows each successive verse; while the critical notes, often very instructive, are commodiously placed at the foot of the page. Mr. Morison is advantageously known as the author of a volume of Lectures on the Reciprocal Obligations of Life; in which some important topics of Christian ethics, not commonly discussed from the pulpit, are concisely explained and earnestly enforced on Christian principles and motives.

17. A Practical Exposition of the Hundred and nineteenth Psalm. By Thomas MANTON, D.D. London, 1681. folio.

18. An Exposition of Psalm CXIX. By the Rev. Charles BRIDGES. London, 1827. 12mo.

19. A Practical Exposition of the Hundred and thirtieth Psalm. By John OWEN, D.D. London, 1669. 4to. and various subsequent editions.

20. Six Lectures on the Penitential Psalms. By Edward BERENS, M.A. Oxford, 1823. 12mo.

21. Lectures on the Book of Ecclesiastes. By Ralph WARDLAW, D.D. Glasgow and London, 1821. 2 vols. 8vo.

"This is a very elegant Commentary on an exceedingly difficult portion of Scripture." (Orme's Biblioth. Biblica, p. 459.)

22. Lectures on the Prophecies of Isaiah. By Robert MACCULLOCH, D.D. London, 1791–1805. 4 vols. 8vo.

These lectures were delivered in the ordinary course of his pastoral labours by Dr. M., who was a minister in the church of Scotland. "They contain many ingenious elucidations of the text, and many judicious and useful reflections. The author appears to have taken much pains to understand the phraseology of the Prophet, and to investigate his original design; he marks distinctly the leading divisions of the prophecies, and explains, at the beginning of each division, its peculiar object." (Monthly Review, N. S. vol. xx. p. 226.) Dr. Macculloch has made great use of Vitringa's elaborate commentary on Isaiah.

23. An Exposition of the Prophet Jonah, in Sermons. By George ABBOT, D.D. London, 1613. 4to.

24. Lectures upon Jonas. By John KING, D.D. Bishop of London. London, 1618. 4to.

25. Theological Lectures to the King's Scholars at Westminster Abbey, with an Interpretation of the New Testament, &c. &c. By John HEYLIN, D.D. London, 1749, 1761. 2 vols. 4to.

The first part of this work contains the interpretation of the four Gospels, the second part comprises the Acts of the Apostles and the several Epistles. "This interpretation, though far from being elegant, appears to us, in general, to be accurate and judicious, and shews that the author had carefully studied the original. The whole contains evident marks of solid judgment, critical skill, and considerable learning. In several parts of the work, indeed, the reader will perceive a small tincture of mysticism; and accordingly we are told, in the preface to the second part, that the author was deeply read in the writings of the mystic divines, and was styled by some the mystic doctor." (Monthly Review, O. S. vol. xxv. p. 33.)

26. Lectures on the History of Jesus Christ. By James BENNETT. London, 1825. 3 vols. 8vo.

27. Lectures on the Gospel of Saint Matthew, delivered in the parish church of Saint James, Westminster, in the years 1798, 1799, 1800, and 1801. By the Right Rev. Beilby PORTEUS, Bishop of London. London, 1802. 2 vols. 8vo. 1823, in one vol. 8vo.

The multiplied editions of these admirable lectures sufficiently attest how highly they are esteemed. "They are" indeed "calculated alike to do good to the learned and the unlearned; the aged as well as the inexperienced, the grave and the reflecting, the gay and the thoughtless. They are learned without ostentation, pious without any tincture of enthusiasm, argumentative without pedantry, and perspicuous without losing sight of the graces of style and diction. (British Critic, O. S. vol. xx. p. 306.)

28. Sermons extracted from the Lectures of Bishop Porteus. By Thomas BAKER, M.A. London, 1817. 8vo.

29. An Exposition of St. Matthew's Gospel, with suitable Lectures and Prayers. By the Rev. Thomas ADAM. London, 1805. 2 vols. 12mo.; 1822, in one volume 8vo.

30. Expositions and Sermons upon the ten first Chapters of the Gospel of Jesus Christ, according to St. Matthew. By Christopher BLACKWOOD. London, 1659. 4to.

31. Lectures on the Gospel according to St. John. By Charles Abel MOYSEY, D.D. Oxford, 1821. 8vo.

32. Practical Lectures upon the Ten First Chapters of the Gospel of Saint John. By the Rev. J. R. PITMAN, M.A. London, 1822. 8vo.

33. Five Lectures on the Gospel of Saint John, as bearing Testimony to the Divinity of our Saviour. By C. J. BLOMFIELD, D.D. [now Bishop of Chester.] London, 1823. 12mo.

34. Contemplations on the last Discourses of our Blessed Saviour with his Disciples, as recorded by St. John. By John BREWSTER. London, 1822. 8vo.

35. Lectures on the Acts of the Apostles, explanatory and practical. By Richard STACK, D.D. 2d edition. London, 1805. 8vo.

36. Lectures on the Acts of the Apostles, delivered in the Parish Church of Stockton-upon-Tees, during Lent, in the Years 1803, 1804, 1805, and 1806. Illustrated with maps. By John BREWSTER, M.A. London, 1807. 2 vols. 8vo.

"Both these authors profess to imitate the Bishop of London's (Porteus) excellent Lectures on St. Matthew's Gospel. By a mere comparison of bulk it is evident that Dr. Stack's lectures must be more slight and cursory than those of Mr. Brewster, the one being twice the extent of the other." Dr. Stack's lectures "contain little more than a recapitulation of the subjects of the chapters in other words. Nor have we been able to discover any remarks in his book but what are so extremely plain and obvious, that they seem to be hardly worth committing to paper, much less to the press. Mr. Brewster proceeds in a very different style. He is full of illustrations from the fathers and divines of various ages; and his own remarks are not trite, but lively as well as just. Mr. B.'s lectures may be justly recommended, as approaching much more nearly to the model, which both undertook to imitate, and as not only instructive, but pleasing and attractive." (British Critic, O. S. vol. xxx. pp. 133, 134. 136. See also Eclectic Review, O. S. vol. ii. p. 408.)

37. Lectures on the Acts of the Apostles. By John DICK, D.D. Glasgow. 2d edition, 1822. 8vo.

The first edition of these Lectures was in two volumes, which were published at different times. Dr. Dick is advantageously known as the author of a sensible and well-written essay on the inspiration of the Scriptures. Speaking of the first volume of the first edition, some critics have remarked that his discussion of the principal topics related in the Acts of the Apostles "is fully calculated to establish the faith of Christians in their holy religion, and furnishes them with some excellent practical rules for the regulation of their moral conduct. Upon the whole, we cheerfully recommend the present volume to the attention of the public." (Electic Review, O. S. vol. ii. pp. 438. 440.) The same critics (vol. v. part ii. p. 834.), speaking of the two volumes collectively, observe, that they contain altogether an useful illustration of many important passages of the Acts; they are full of good sense and orthodox divinity, conveyed in a perspicuous and easy style. The second edition of these lectures has been carefully revised.

38. Discourses on Passages selected from the Book of the Acts of the Apostles. By Henry THOMSON, D.D. London, 1822. 8vo.

The object of these expository discourses is, from select passages in the seven first chapters of the book of Acts, to mark the fulfilment of prophecy in the qualifications, labours, and success, of the first propagators of Christianity: and this design the author has successfully accomplished. For an analysis of the volume, with a well-merited commendation of its execution, the reader is referred to the Edinburgh Christian Instructor, for June, 1823. pp. 404–409.

39. Jo. Alphonsi TURRETINI in Paulli Apostoli ad Romanos Epistolæ capita priora undecim Prælectiones criticæ, theologicæ, et concionatoriæ. Lausannæ, 1741. 4to.

These lectures, which were first published after the author's death, are also to be found in the second volume of Turretin's collective works, printed at Leuwarden, in 1775, in quarto. They are truly excellent. The prolegomena discuss, with great ability, the date of the Epistle to the Romans, the place whence it was written, the state of the Christians at Rome, the causes of the difficulty of St. Paul's epistles generally, and of that to the Romans in particular; the controversies agitated at that time, and various other topics which are necessary to the right understanding of that epistle.

40. Lectures, explanatory and practical, on the Epistle of St. Paul to the Romans. By the Rev. John FRY, A.B. London, 1816. 8vo.

41. Paulus Parochialis; or, a Plain and Practical View of the Object, Arguments, and Connection of St. Paul's Epistle to the Romans: in a Series of Sermons, adapted to Country Congregations. By the Rev. Wm. Lisle BOWLES. Bath, 1826. 8vo.

42. Lectures on St. Paul's Epistles to the Corinthians. By the Rev. William LOTHIAN. London, 1827. 8vo.

43. Expository Lectures on St. Paul's Epistle to the Philippians. By the Rev. John ACASTER. London, 1827. 8vo.

44. A Familiar Exposition and Application of the Epistle of Saint Paul to the Colossians, in a course of Eight Sermons; including an Examination of the General Nature and Use of the Epistles of the New Testament. By Thomas GISBORNE, M.A. London, 1816. 8vo.

For an analysis of this very useful little work see the Christian Observer for 1816, vol. xv. pp. 524–534.

45. Four Lectures on the Epistle of Saint Paul to the Hebrews; shewing the Harmony between the Mysteries, Doctrines, and Morality of the Old and New Testament. By the Rev. WILLIAM JONES, M.A. 8vo.

These valuable Lectures form part of the fourth volume of "The Theological, Philosophical, and Miscellaneous Works" of the learned and venerable Mr. Jones, of Nayland.

46. Discourses, Explanatory and Practical, on the Epistle of St. Jude. By William MUIR, D.D. Glasgow, 1822. 8vo.

47. Expository Discourses on the Apocalypse, interspersed with Practical Reflections. By the late Rev. Andrew FULLER. London, 1815. 8vo.

This posthumous publication, consisting of thirty-one discourses delivered in the years 1809 and 1810, after undergoing several revisions, was finished by the learned author, a short time only before his decease. "There is however but little novelty in the work, but little to gratify the anxious curiosity of the age, or to elucidate the unfulfilled and more difficult parts of the Revelation. The general outline of the prophetic scheme is boldly sketched, and its various ramifications are marked with that precision which was common to the writer: but in general there is an extreme of modesty and diffidence, with scarcely any attempts to pass the usual boundaries of thought on these subjects, or any adventurous flight of speculation." (Morris's Memoirs of Mr. Fuller, p. 249.) An abstract of Mr. F.'s scheme of the Apocalypse is given in the same work (pp. 250–260.), and in Mr. Jones's Biblical Cyclopedia, article *Apocalypse*.

48. An Exposition of the Book of Revelation. Being the substance of forty-four Discourses preached in the parish church of Olney, Bucks. By the Rev. Henry GAUNTLETT. London, 1821. 8vo.

This work "affords ample proofs of his" [the author's] "piety, good sense, and industry. His interpretations of the prophecies, whether fulfilled or expected to be so, are mostly supported by venerable authorities; and where he differs from them, it is with due modesty and candour." (British Review, vol. xviii. p. 396.)

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49. Practical Discourses upon our Saviour's Sermon on the Mount. By Offspring BLACKALL, D.D. Bishop of Exeter. London, 1717. 8 vols. 8vo.

50. Several Sermons upon the Fifth of St. Matthew; being Part of Christ's Sermon on the Mount. By Anthony HORNECK, D.D. Third Edition. London, 1717. 2vols. 8vo.

These discourses were published after the author's death by Dr. Kidder, Bishop of Bath and Wells, who prefixed a Memoir of Dr. Horneck. The bishop's character of the writings published by himself, is equally applicable to his Sermons on Matt V. "There is a great vein of piety and devotion which runs through them; they savour of the primitive simplicity and zeal, and are well fitted to make men better." (Life, p. xxxix.)

51. Christian Blessedness; or, Discourses upon the Beatitudes of our Lord and Saviour Jesus Christ. By John NORRIS. London, 1690. 8vo.

"Norris is a fine writer for style and thought, and commonly just." (Dr. Waterland's Advice to Students, Works, vol. vi. p. 320.)

52. Our Saviour's Divine Sermon on the Mount, contained in the Vth, VIth, and VIIth chapters of St. Matthew's Gospel, explained; and

the Practice of it recommended in diverse Sermons and Discourses. To which is prefixed a Paraphrase on the whole Sermon on the Mount. By James BLAIR, M.A. London, 1722, 5 vols. 8vo; also in 4 vols. 8vo. London, 1740, with a recommendatory Preface by the Rev. Dr. Waterland.

" His Commentary on Matt. v.–viii. is the best extant. — He appears to have been a person of the utmost candour, and has solicitously avoided all unkind and contemptuous reflections on his brethren. — He has an excellent way of bringing down criticisms to common capacities, and has discovered a vast knowledge of Scripture in the application of them." (Doddridge's Works, vol. v. p. 438.)

53. Lectures upon our Lord's Sermon on the Mount. By James BREWSTER. Edinburgh and London, 1809. 8vo.

This volume " contains a statement of Christian morality, always clear, generally judicious, and sometimes discriminating, traced up to Christian principles, and followed up by an appeal to the conscience, at once calculated to convict the reader of his deficiencies, and to persuade him to adopt and act upon the author's statement." (Christian Observer for 1809, vol. viii. p. 780.)

54. Sermons sur le Discours de notre Seigneur Jésus Christ sur la Montagne. Par feu M. Jean Scipion VERNEDE. Amsterdam, 1779. 4 tomes 8vo.

" His Sermons on the Mount are recommended, as containing an accurate description of the extent, the beauty, and the sublimity of evangelical morals, and the force of the motives by which they are produced. They contain many useful and pious observations." (Cobbin's French Preacher, p. 560.)

55. The Resurrection of Lazarus. A Course of Sermons on the Eleventh Chapter of the Gospel according to St. John. From the French of Beausobre. By Henry COTES. London, 1822. 8vo.

" These Discourses are a paraphrase rather than a translation of the third and fourth volumes of the Sermons of M. de Beausobre. They are intended for the use of those who have leisure and opportunity to compare the leading evidences of Christianity in a connected series of discourses upon one of the most remarkable of our Saviour's miracles, — the resurrection of Lazarus." (Author's Preface.)

56. Practical Discourses on the Nature, Properties, and Excellencies of Charity, above all the gifts and graces of the Holy Spirit; as they are described in the thirteenth chapter of the first Epistle of St. Paul to the Corinthians. By Matthew HOLE, D.D. Oxford, 1725. 8vo.

Besides this volume, Dr. Hole also wrote six volumes of Discourses on the Liturgy of the Church of England (which are very rarely to be obtained complete), and two volumes on the Catechism. They are all characterised by good sense and sober piety.

57. Explication des Charactères de la Charité selon St. Paul dans sa première Epître aux Corinthiens, ch. 13. Genève, 1824. 8vo.

A new edition, with a few trifling verbal corrections, of an admirable exposition of 1 Cor. XIII. which first appeared in the former part of the eighteenth century. The author is unknown.

58. Practical Discourses upon the Parables of our Blessed Saviour. With Prayers, annexed to each Discourse. By Francis BRAGGE, B.D. London, 1702–4. 2 vols. 8vo.

59. Practical Observations upon the Miracles of our Blessed Saviour. By Francis BRAGGE, B.D. London, 1702–6. 2 vols. 8vo.

60. Discourses on the Miracles and Parables of our Blessed Lord and Saviour Jesus Christ. By William DODD, LL.D. London, 1757. 4 vols. 8vo. Second Edition, 1809. 4 vols. 8vo.

61. Discourses on the Parables of our Blessed Saviour, and the Miracles of his Holy Gospel. With occasional Illustrations. By Charles BULKLEY. London, 1771. 4 vols. 8vo.

62. A Delineation of the Parables of our Blessed Saviour. To which is prefixed a Dissertation on Parables and Allegorical Writings in general. By Andrew GRAY, D.D. London, 1777. 8vo. Second Edition. 1814. 8vo.

This "Delineation will be of great use to the reader in the study of the parables of Jesus, and will enable him to comprehend their full force and meaning. The author has explained and illustrated them with perspicuity, and pointed out the several important instructions that may fairly be deduced from them." (Monthly Review, O. S. vol. lvii. p. 196.)

63. Lectures on Scripture Miracles. By William Bengo COLLYER, D.D. London, 1812. 8vo.

64. Lectures on Scripture Parables. By William Bengo Collyer, D.D. London, 1815. 8vo.

65. Sermons on the Parables. By John FARRER, M.A. London, 1809. 8vo.

66. Sermons on the Parables and Miracles of Jesus Christ. By Edward GRINFIELD, M.A. London, 1819. 8vo.

67. Lectures on Parables, selected from the New Testament. London, 1822. 8vo.

68. Lectures on Miracles, selected from the New Testament. London, 1823. 8vo.

(7.) *Treatises on reconciling the Contradictions alleged to exist in the Scriptures.*

1. Michaelis WALTHERI Harmonia Biblica; sive brevis et plana Conciliatio locorum Veteris et Novi Testamenti, adparenter sibi contradicentium. Noribergæ, 1654, 4to. 1696, folio.

This work first appeared at Strasburg (Argentorati) in 1626, and has been repeatedly printed in Germany: the edition of 1696 is reputed to be the best and most correct. Walther's Harmonia Biblica is a work of considerable learning and industry, which illustrates many difficult passages with great ability. He has, however, unnecessarily augmented the number of seemingly contradictory passages; a defect which is common to most of the writers of this class.

2. Christiani MATTHIÆ Antilogiæ Biblicæ; sive Conciliationes Dictorum Scripturæ Sacræ, in speciem inter se pugnantium, secundum seriem locorum theologicorum in ordinem redactæ. Hamburgi, 1500, 4to.

3. Symphonia Prophetarum et Apostolorum; in quâ, ordine chronologico, Loci Sacræ Scripturæ specie tenus contradicentes conciliantur, ut et ad quæstiones difficiliores chronologicas et alias Veteris Testamenti respondetur; in duas partes divisa. Auctore D. M. Johanne SCHARPIO, Scoto-Britanno, Andreapolitano, pastore. Genevæ, 1525, 4to.

4. The Reconciler of the Bible: wherein above two thousand seeming Contradictions throughout the Old and New Testament are fully and plainly reconciled. By J. T. London, 1656. 8vo.

5. The Reconciler of the Bible enlarged, wherein above three thousand seeming Contradictions throughout the Old and New Testament are fully and plainly reconciled. By J. T. and T[homas] M[AN], London, 1662, folio.

6. Johannis THADDÆI Conciliatorium Biblicum. Amstelodami, 1648, 12mo. Londini, 1662, folio.

The last is reputed to be the best edition, and professes to be considerably enlarged. This work follows the order of the several books of the Old and New Testament. The remark above made, on Walther's *Harmonia Biblica*, is equally applicable to Mr. Man's work, to the *Conciliatorium Biblicum* of Thaddæus, and also to

7. The Dividing of the Hooff: or Seeming Contradictions throughout Sacred Scriptures, distinguish'd, resolv'd, and apply'd, for the strengthening of the faith of the feeble, doubtfull, and weake, in wavering times. Also to bring the soule (by prayer and spirituall application) into more familiar acquaintance with the Lord Jesus, the onely David's-Key, to unlock the cabinet of Jacob's God, to fetch out that secret, why he should lay his hands thus crosse when he gave his children this blessing. Helpfull to every household of faith. By William STREAT, M. A. London, 1654. 4to.

This work is occasionally found in booksellers' catalogues, where it is marked as both rare and curious.* It is noticed here merely to put the student on his guard *not* to purchase it. The critical information it contains is *very* meagre; and the quaint title-page, which we have copied, sufficiently indicates the enthusiastic spirit of the author.

8. Joannis PONTASII Sacra Scriptura ubique sibi constans; seu Difficiliores Sacræ Scripturæ Loci, in Speciem secum pugnantes, juxta sanctorum ecclesiæ sanctæ patrum celeberrimorumque theologorum sententiam conciliati. Parisiis, 1698, 4to.

M. Pontas was distinguished for his knowledge of casuistical theology. His design in this publication was to have reconciled all the seeming contradictions of the Scriptures, but he proceeded no further than through the Pentateuch. It is a work of considerable learning and research.

9. The Harmony of Scripture; or an attempt to reconcile various passages apparently contradictory. By the late Rev. Andrew FULLER, 8vo. London, 1817.

This posthumous tract contains fifty-five judicious observations on so many apparently contradictory texts of Scripture. They were originally written for the satisfaction of a private individual.

10. Lectures on the Harmony of the Scriptures, designed to reconcile apparently contradictory Passages. By James John Hayter Cox. London, 1823.

(8.) *Principal Collections of Observations on the Scriptures, Critical, Philological, and Miscellaneous.*

1. Fr. Lud. ABRESCH, Animadversiones ad Æschylum; accedunt Adnotationes ad quædam Loca Novi Testamenti. Medioburgi, 1743. 2 vols. 8vo.

2. Cornelii ADAMI Observationes Theologico-Philologicæ: quibus plurima Sacri Codicis, Novi Testamenti præsertim, Loca ex moribus et ritibus diversarum gentium illustrantur. Gröningæ, 1710. 4to.

3. Cornelii ADAMI Exercitationes Exegeticæ de Israelis in Ægypto Multiplicatione et Oppressione; Nativitate et Institutione Mosis in Sapientia Ægyptiorum; Conversione sancti Paulli aliorumque magnorum peccatorum; malisque Romæ paganæ et hodiernæ Moribus. Accedunt Scholia ad decem loca ex Actis Apostolorum. Groningæ, 4to.

Walchius speaks in very high terms of the erudition of both these publications. (Bibl. Theol. Select. vol. iv. p. 336.)

4. Joannis ALBERTI Observationes Philologicæ in Sacros Novi Fœderis Libros. Ludg. Bat. 1725. 8vo.

5. Joannis ALBERTI Periculum Criticum: in quo loca quædam cum Veteris ac Novi Fœderis, tum Hesychii et aliorum, illustrantur, vindicantur, emendantur. Lugduni Batavorum, 1737. 8vo.

6. Caroli AURIVILLII Dissertationes ad Sacras Literas et Philologiam Orientalem Pertinentes. Gottingen, 1790. 8vo.

7. Miscellanea Sacra: containing an Abstract of the Scripture History of the Apostles in a new method. With Four Critical Essays —

1. On the Witness of the Holy Spirit: 2. On the Distinction between Apostles, Elders, and Brethren: 3. On the Time when Paul and Barnabas became Apostles: 4. On the Apostolical Decree, &c. &c. [By John Shute, Viscount BARRINGTON.] A new edition, with large additions and corrections. London, 1770. 3 vols. 8vo.

The merit of this work is generally allowed. Dr. Benson acknowledged himself much indebted to it in his history of the first planting of Christianity, and in some other of his works.

8. Jo. Hermanni BENNER Otia Sacra, de Divinis quibusdam Oraculis occupata. Gissæ, 1736. 8vo.

9. The Sacred Classics defended and illustrated, by Anthony BLACKWALL. London, 1737. 2 vols. 8vo.

This work "gives many well-chosen instances of passages in the classics, which may justify many of those in Scripture that have been accounted solecisms. They illustrate the beauty of many others, and contain good observations on the divisions of chapters and verses, by which the sense of Scripture is often obscured." (Dr. Doddridge.)

10. Zachariæ BOGAN Homerus Ἑβραίζων; sive Comparatio Homeri cum Scriptoribus Sacris, quoad normam loquendi. Oxonii, 1658. 8vo.

In the preface to this learned work the author states that it is not his intention to institute any comparison between the sacred writers and their opinions and Homer, but simply between their idioms and ways of speaking. The author added to his book Hesiodus Ἑβραίζων; in which he shews how Hesiod expresses himself nearly after the same manner as Homer.

11. De Constanti et Æquabili Jesu Christi Indole, Doctrina, ac Docendi Ratione, sive Commentationes de Evangelio Joannis cum Matthæi, Marci, et Lucæ Evangeliis comparato. Scripsit E. A. BORGER. Lugd. Bat. 1816. 8vo.

A work of deep research. Its design is to demonstrate the credibility of the four evangelists by internal arguments, deduced from the mutual comparison of their writings.

12. Lamberti Bos Exercitationes Philologicæ, in quibus Novi Fœderis loca nonnulla ex auctoribus Græcis illustrantur, aliorumque versiones et interpretationes examinantur. Franeq. 1710. 8vo.; edit. 2. 1713. 8vo.

13. Lamberti Bos Observationes Miscellaneæ ad loca quædam cum Novi Fœderis, tum exterorum Scriptorum Græcorum. Franequeræ, 1707. 8vo.

14. Lamberti Bos Ellipses Græcæ, editæ a Schaefer. Lipsiæ, 1808. or Glasgow, 1813. 8vo.

15. Critical Conjectures and Observations on the New Testament, collected from various Authors, as well in regard to Words as Pointing, with the reason on which both are founded. By William BOWYER, F.S.A., Bishop Barrington, Mr. Markland, Professor Schultz, Professor Michaelis, Dr. Owen, Dr. Woide, Dr. Gosset, and Mr. Weston. A Series of Conjectures from Michaelis, and a Specimen of Notes on the Old Testament, by Mr. Weston, are added in an Appendix. 4th edit. London, 1812. 4to.

For an account of the former impressions of this valuable work, see Monthly Review, O. S. vols. xlvi. p. *555.* and lxvii. p. 113.; and for an account of the present edition, see the British Critic, O. S. vol. xl. p. 507. *et seq.* In the preface to which journal (p. vi.) it is truly observed, that Mr. Bowyer's work "is for the learned only, and for those among the learned who can discriminate and judge for themselves. Conjectures on the sacred text are at best extremely hazardous; hence it is that the work, though valuable, can deserve only a partial recommendation."

16. Observations upon the Plagues inflicted upon the Egyptians; in which is shown the peculiarity of those judgments, and their correspondence with the rites and idolatry of that people, &c. &c. By Jacob BRYANT. London, 1794; 2d edition, 1810. 8vo.

"The same depth of thought, the same brilliancy of fancy, and the same extent of erudition, are proportionably conspicuous in this smaller production, as in the larger work of the Analysis" of Antient Mythology. (British Critic, O. S. vol. iv. p. 35.)

17. Observations upon some Passages of Scripture which the Enemies to Religion have thought most obnoxious, and attended with difficulties not to be surmounted. By Jacob BRYANT. London, 1803. 4to.

"On the whole, we have discovered in this work much learning, much ingenuity, and an uniform good intention; but truth compels us to add, that it displays a defect in judgment, and a too evident propensity to support a favourite hypothesis." (British Critic, O. S. vol. xxv. p. 58.)

18. Dav. Renaldi BULLERII Dissertationum Sacrarum Sylloge. Amstelodami, 1750. 8vo.

19. Réponses Critiques à plusieurs Difficultés proposées par les Nouveaux Incrédules sur divers Endroits des Livres Saints. Par. M. BULLET. Besançon, 1819. 4 vols. 8vo. and 12mo.

These volumes were published at different times, many years since: the author of the fourth volume is not known. Many passages of Scripture, which were the subject of cavil to Voltaire and the infidels of the last century, are here elucidated; and their sceptical objections are shown to be utterly destitute of foundation.

20. Joannis BUXTORFII Dissertationes Philologico-Theologicæ, et Abarbanelis aliquot Dissertationes. Basil, 1662. 4to.

21. The CLASSICAL JOURNAL, 8vo. London, 1810, and following years.

Forty volumes of this much-esteemed literary journal have been published. Though principally devoted to classical literature, biblical criticism forms an important article in its contents; and many valuable elucidations of the Scriptures will be found in its pages.

22. Commentatio de Felice, Judææ Procuratore. Auctore Joanne Daniele CLAUDIO. Jenæ, 1737. 4to.

23. Pauli COLOMESII Observationes Sacræ. Londini, 1688. 12mo.

24. Four hundred texts of Holy Scripture, with their corresponding Passages, explained to the understanding of common people, and arranged under the following heads:—1. Texts which appear contradictory. 2. Not to be understood literally. 3. Improperly translated. 4. Better translated otherwise. 5. Requiring explanation. 6. Wrested or perverted. 7. The Parables.—The whole compiled with a view to promote religious knowledge, and facilitate the reading of the Divine Writings. By Oliver St. John COOPER, A.M. London, 1791. small 8vo.

25. The Practical Expositor of the more difficult texts that are contained in the Holy Bible: wherein the dreams in Daniel, and the visions of all the Prophets, and the two mystical Books of the Canticles and the Revelation, are all clearly opened. By Richard COORE, D.D. London, 1683. 8vo.

26. Salomonis DEYLINGII Observationes Sacræ. Lipsiæ, 1735. 5 vols. 4to.

27. Ambrosii DORHOUT, Animadversiones in Loca Selecta Veteris Testamenti. Leovardiæ, 2 vols. 8vo. 1765.

28. Joannis DOUGHTÆI Analecta Sacra, et Nortoni KNATCHBULLII Animadversiones in Libros Novi Testamenti. Amstelodami, 1694. 8vo.

29. DRUSII (Joannis) Animadversionum Libri Duo. Amstelodami, 1634. 4to.

29.* Tobiæ ECKHARDI Observationes Philologicæ ex Aristophanis Pluto, Dictioni Novi Fœderis illustrandæ inservientes. Accedit ejusdem generis Dissertatio, ex Homeri Iliade. Quedlinburgi, 1733. 4to.

30. An Inquiry into four remarkable Texts of the New Testament, which contain some difficulty in them, with a probable resolution of them. By John EDWARDS, D.D. Cambridge, 1692. 8vo.

31. Exercitations, Critical, Philosophical, Historical, Theological, on several Important Places in the Writings of the Old and New Testament. By John Edwards, D. D. London, 1702. 8vo.

32. H. F. Elsner, Paulus Apostolus et Jesaias Propheta inter se comparati. Vratislaviæ, 1821. 4to.

33. Jacobi Elsner Observationes Sacræ in Novi Fœderis Libros, quibus plura illorum Librorum ex auctoribus potissimum Græcis, et Antiquitate, exponuntur, et illustrantur. Trajecti ad Rhenum, 1720. 1728. In two volumes 8vo.

34. Jo. Aug. Ernesti Opuscula Theologica. 8vo. 2d edit. Lipsiæ, 1792.

35. Synopsis Selectiorum è Philologiâ Sacrâ Quæstionum. Disputatio I.–III. quam præs. M. Augusto Pfeiffero publicæ συζητησει sistit Samuel Fischer (in opp. Pfeifferi). Ultrajecti, 1704. 4to.

36. Fleck (F. F.) De Regno Christi Liber, Quatuor Evangelistarum Doctrinam complectens. Cum excursibus argumenti critici, exegetici, atque historici. Lipsiæ, 1827. 8vo.

37. C. F. A. Fritsche Conjectanea in Novum Testamentum. Specimen I. Lipsiæ, 1825. 8vo.

38. Nicolai Fulleri Miscellaneorum Sacrorum Libri Duo. Lugduni, 1625. 8vo.

39. D. G. Goetzii Variæ Celebriorum Medicorum, Observationes, quibus multa loca Novi Testamenti doctè illustrantur. Altdorf, 1740. 8vo.

Questions of considerable difficulty are in this work briefly but judiciously illustrated.

40. Jo. Jacobi Griesbachii Opuscula Academica. Edidit Jo. Philippus Gabler. Jenæ, 1824–25. 2 vols. 8vo.

41. Theodori Hackspanii Notæ Philologico-Theologicæ in varia et difficilia Veteris Testamenti. Altdorf, 1664. 3 vols. 8vo.

42. A free and impartial Study of the Holy Scriptures recommended; being notes on some particular texts, with discourses and observations on various subjects. By Jos. Hallet, junior. London, 1729, 1732, 1736. 3 vols. 8vo.

Many important topics of Scripture criticism and interpretation are discussed in these volumes. If the reader is not always convinced by the arguments of the learned author, he cannot fail of being pleased with the ingenuity and spirit of candour and piety which pervade them. Those discourses which treat on the evidences of Christianity, are peculiarly valuable, for the lucid and forcible reasoning displayed in them. The nature of personal identity, in particular, with its application to the resurrection of Jesus Christ, is admirably illustrated in two discourses contained in the second volume.

43. Jo. Christ. Harenberg Otia Gandershemensia Sacra, exponendis Sacris Litteris et Historiæ Ecclesiasticæ dicatæ. Traj. ad Rhen. 1740. 8vo.

44. The Biblical Repertory; or a Collection of Tracts in Biblical Literature. By Charles Hodge, Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, New Jersey, assisted by the Rev. Dr. Alexander, and Professor R. B. Patton. Vols. I–III. New York, 1825–7. 8vo.

This work is still in progress: it consists of selections from the writings of the most distinguished Biblical and Oriental scholars, both British and continental. The subjects discussed are — the Criticism of the Sacred Text, Antient Versions, Critical Editions, Discussions relative to the Interpretation and Literary History of the Holy Scriptures, Biblical Antiquities, Exegetical Treatises on important passages of Scripture, Biographical Notices of Biblical Writers, accounts of the most important Biblical Works, &c. The volumes are handsomely printed.

45. Danielis Heinsii Exercitationes Sacræ ad Novum Testamentum. Cantab. 1640. 4to.

46. Annotata in Loca nonnulla Novi Testamenti. Edidit Wessel Albertus van Hengel. Amstelædami, 1824. 8vo.

The author of this erudite volume is a pastor of the Dutch Reformed Church, and also a professor at Amsterdam. The passages which are the subject of his researches are seventeen in number, and among the most difficult which occur in the New Testament. M. van Hengel's method of interpretation is very severe and rigorous. He first examines *each* word in *every* verse; he then traces it in classical authors and parallel passages; discusses its various meanings; and states the grounds of the signification which he adopts; and, after having thus drawn up a dictionary of the verse, he re-construes it with scrupulous fidelity. The result of all these laborious inquiries is, the eliciting of a clear and simple meaning to every passage which he has undertaken to elucidate. (Revue Protestante, tom. i. p. 264.)

47. L. Hirzel De Versionis Pentateuchi Syriaci Indole Commentatio Historico-Exegetica. Lipsiæ, 1824. 8vo.

48. A. Th. Hoffmann Observationes in Difficiliora Veteris Testamenti. Particula prima. Jenæ, 1823. 4to.

49. The Scripture Testimonies to the Divinity of our Lord and Saviour Jesus Christ, collected and illustrated by the Rev. George Holden, M.A. London, 1820. 8vo.

50. The Scripture Testimony to the Messiah: an Inquiry, with a View to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ. By John Pye Smith, D.D. London, 1818, 21. 3 vols. 8vo.

Both these truly valuable works were published in defence of that cardinal doctrine of the Christian revelation,—the supreme Deity of our Lord and Saviour Jesus Christ: but they claim a distinct notice in this place, on account of the very numerous philological and critical explanations of important passages of Scripture which they contain. From frequently consulting them, the writer of these pages can with confidence state, that they are works of which the student will never regret the purchase: each contains most valuable matter peculiar to itself; and, together, they form the most elaborate defence and proof of the Deity of Jesus Christ extant in our language.

51. Joh. Friderici Hombergk Parerga Sacra; sive Observationes quædam ad Novum Testamentum. Trajecti ad Rhenum, 1712. 4to.

52. Specimen Exercitationum Criticarum in Versionem LXX. Interpretum, ex Philone. Auctore Claudio Frees Hornemann.—Specimen primum, Gottingæ, 1773. Specimen secundum, Hauniæ, 1776. Specimen tertium, Hauniæ, 1778. 8vo.

53. Gerardi Horrei Animadversiones Sacræ-Profanæ ad selecta Novi Fœderis, Scriptorumque exterorum Græcorum, Loca. Harlingæ, 1749. 8vo.

54. Petri Horrei Miscellaneorum Criticorum Libri duo: quorum alter ex variis Græcis, Latinis, varia Sacrorum, exterorum Scriptorum complectitur: alter vocabuli φατνη Originem, Usum, apud seniores et reliquos, ubi loci plures LXX. &c. illustrantur, emendantur, vindicantur, tractat. Leovardiæ et Harlingæ, 1738. 8vo.

55. Biblical Criticism on the first fourteen Historical Books of the Old Testament; also on the first nine Prophetical Books. By Samuel Horsley, LL.D. Bishop of St. Asaph. London, 1820. 4 vols. 8vo.

Besides the critical pieces mentioned in the title-page, these volumes (which are edited by the author's son, the Rev. Heneage Horsley) contain three valuable disquisitions, published in the bishop's lifetime, viz. 1. A general view of the first three chapters of Genesis, together with an enquiry into the etymology and import of the Divine Names of Eloah, Elohim, El, Jehovah, and Jah; which originally appeared in the British Critic, for 1802, in a review of the late Dr. Geddes's remarks on the Hebrew Scriptures. 2. A Critical Disquisition on the Eighteenth Chapter of Isaiah; and, 3. The Translation of

the Prophecy of Hosea (noticed p. 238, *supra*). These are inserted as revised by their author. At the end of the fourth volume are translations of several Sacred Songs, with Critical Notes on them, and on a few other Sacred Pieces, of which the bishop has not given versions.

56. Jo. Jac. HOTTINGERI Opuscula, philologica, critica, atque hermeneutica. Lipsiæ, 1817. 8vo.

57. Conradi IKENII Dissertationes Philologico-Theologicæ in diversa Sacri Codicis utriusque Testamenti loca. Lugd. Bat. 1749, 1750. 2 vols. 4to.

58. Car. Aug. Theoph. KEILII Opuscula Academica ad N. T. Interpretationem Grammatico-historicam, et Theologiæ Christianæ Origines, pertinentia. Edidit J. D. Goldhorn. Lipsiæ, 1821. 8vo.

59. Remarks on Select Passages in the Old Testament; to which are added eight sermons. By the late Benjamin KENNICOTT, D.D. London, 1777. 8vo.

For an account of this work, see Monthly Review, O.S. vol. lxxviii. pp. 477–489.

60. Petri KEUCHENII Annotata in Novum Testamentum, cum Præfatione Joannis Alberti. Lugd. Bat. 1775, 8vo. best edition.

61. Morsels of Criticism, tending to illustrate some few Passages in the Holy Scripture upon Philosophical Principles, and an enlarged View of Things. By Edward KING, Esq. F.R.S. and F.S.A. 4to. London, part i. 1784, part ii. 1800; also a second edition, 8vo. in 3 vols. London, 1800.

"Mr. King's particular aim is, to provide answers to the more subtile opponents of Christianity, and to trace the completion of the sacred oracles." "We cannot take our leave of this valuable work without expressing our admiration of the singular union of ingenuity and piety which appears in every page. Few readers perhaps will follow the author's steps with the same alacrity with which he proceeds through the most curious and subtile enquiries; but all must readily grant, that such an application of ingenuity, diligence, learning, and philosophical knowledge, is in a high degree praiseworthy." (British Critic, O. S. vol. xvi. preface, p. iv. and p. 667.)

62. Geo. Chr. KNAPPII Scripta varii Argumenti, maximam partem exegeticam. Halæ, 1805. 2 vols. 8vo. Editio altera, Halæ, 1823. 2 vols. 8vo.

63. Jo. Bern. KOEHLERI Observationes philologicæ in loca selecta codicis sacri. Ludg. Bat. 1766. 8vo.

64. Wilhelmi KOOLHAAS Observationes Philologico-Exegeticæ in quinque Mosis Libros, aliosque Libros Historicos Veteris Testamenti. Amstelodami, 1751. 8vo.

65. Joannis Guilielmi KRAFFTII Observationes Sacræ: quibus varia Scripturæ Loca illustrantur. Marpurgi, 1753–55. 2 parts 8vo.

66. Jo. Tob. KREBSII de Usu et Præstantia Romanæ Historiæ in Novi Testamenti Interpretatione Libellus. Lipsiæ, 1745. 8vo.

67. Car. Frid. KRUMBHOLZII Operæ Subsecivæ; seu Animadversiones Sacræ in Loca quædam Novi Fœderis Selecta. Norimbergæ, 1737. 8vo.

68. G. C. KÜCHLER De Simplicitate Scriptorum Sacrorum in commentariis de Vita Jesu Christi. Lipsiæ, 1821. 8vo.

69. Christiani Theophili KUINOEL Observationes ad Novum Testamentum ex Libris Apocryphis V. T. Lipsiæ, 1794. 8vo.

70. C. G. KÜTTNERI Hypomnemata in Novum Testamentum. Lipsiæ, 1780. 8vo.

71. Geo. Dav. KYPKE Observationes Sacræ in Novi Fœderis Libros. Vratislaviæ, 1755. 2 vols. 8vo.

72. Jo. Gothofr. LAKEMACHERI Observationes Philologicæ; quibus Varia Antiquitatis Hebraicæ atque Græcæ capita, et nonnulla S. Codicis Loca novâ luce collustrantur. Helmstadii, 1729–33. 10 parts, forming three volumes 8vo.

73. Caroli Henrici LANGII Observationes Sacræ, quibus varia N. Test. Loca, ex antiquitatibus et Philologia Sacra illustrantur. Lubecæ, 1737. 8vo.

74. The Complete Works of Dr. LARDNER. London, 1789. 11 vols. 8vo. London, 1817. 5 vols. 4to. London, 1827. 10 vols. 8vo.

In the applause of Dr. Lardner all parties of Christians are united, regarding him as the champion of their common and holy faith. Archbishop Secker, Bishops Porteus, Watson, and Tomline, and Doctors Jortin, Hey, and Paley, of the Anglican church; Doctors Doddridge, Kippis, and Priestley, amongst the Dissenters; and all foreign Protestant biblical critics, have rendered public homage to his learning, his fairness, and his great merits as a Christian apologist. The candid of the literati of the Roman Catholic communion have extolled his labours: and even Morgan and Gibbon, professed unbelievers, have awarded to him the meed of faithfulness and impartiality. With his name is associated the praise of deep erudition, accurate research, sound and impartial judgment, and unblemished candour. The publication of his works constituted a new æra in the annals of Christianity: for, by collecting a mass of scattered evidences in favour of the authenticity of the evangelical history, he established a bulwark on the side of truth which infidelity has never presumed to attack. His "Credibility," and his "Collection of Jewish and Heathen Testimonies," may be said to have given the deistical controversy a new turn, and to have driven the assailants of the Gospel from the field of Christian antiquity, in which they esteemed themselves securely entrenched, into the by-paths of sarcasm and irony. How amply we are indebted to the elaborate researches of the learned and accurate Dr. Lardner, the numerous references to his writings in the course of the present work will sufficiently attest. The quarto edition has corrected indexes. The octavo edition of 1827 is sold at a very reasonable price, and its typographical execution is truly beautiful. Our references to Dr. Lardner's works are made to the quarto edition, and *also* to the octavo edition of 1789.

75. Joannis Henrici MAII (filii) Observationes Sacræ; quibus diversa utriusque Testamenti Loca ex linguarum Indole, et Antiquitatibus potissimum illustrantur. *Francofurti*, 1713–15, in 4 books or parts 8vo.

76. Critical Notes on some Passages of Scripture, comparing them with the most ancient Versions, and restoring them to their original reading or true Sense. [By Nicholas MANN.] London, 1747. 8vo.

These "Notes" are not numerous, but they contain some good illustrations of confessedly difficult passages of Scripture: they were published anonymously.

77. Jo. Dav. MICHAELIS Commentationes in Societate Regia Scientiarum Goettingensi per annos 1758–1762, prælectæ. Editio Secunda. Bremæ, 1774. 4to.

78. Johannis Georgii MICHAELIS Observationes Sacræ, in quibus diversis Sacræ Scripturæ utriusque Fœderis Locis selectioribus, ex Linguæ Ebrææ aliarumque Orientalium indole, priscorum item populorum ritibus et institutis, lux adfunditur: nonnulla etiam Antiquitatum Judaicarum capita ex Lege Mosaica et Magistrorum placitis excutiuntur, adque Sensum Spiritualem traducuntur. Trajecti ad Rhenum, 1738. 8vo. 2da editio. Arnhemii, 1752. 8vo.

79. Jo. Georg. MICHAELIS Exercitationes theologico-philologicæ. Lug. Bat. 1757. 8vo.

80. Observationes Selectæ in varia loca Novi Testamenti: sive Laur. Ramiresii de PRADO Pentecontarchus, Alexandri MORI in Novum Fœdus Notæ, et Petri POSSINI Societatis Jesu Spicilegium Evangelicum: cum præfatione Jo. Alberti Fabricii et tab. æn. Hamburgi, 1712. 8vo.

One of the rarest little books of sacred criticism. Dr. Harwood calls this a very useful collection, containing many excellent notes on particular passages of the New Testament.

81. Sam. Frid. Nathan Mori Dissertationes Theologicæ et Philologicæ, vol. i. Lipsiæ, 1787. vol. ii. ibid. 1794. 2d edition, ibid. 1798. 8vo.

82. Miscellanea Hafniensia Theologici et Philologici Argumenti. Edidit Fridericus Münter. Tom. I. II. Hafniæ, 1816–24.

83. Casp. Frid. Munthii Observationes philologicæ in Sacros Novi Testamenti Libros, ex Diodoro Siculo collectæ. Hafniæ et Lipsiæ, 1755. 8vo.

84. H. Muntinghe Sylloge Opusculorum ad doctrinam sacram pertinentium. Lugd. Bat. 1791. 1794. 2 vols. 8vo.

85. Augusti Hermanni Niemeyeri de Evangelistarum in narranda Jesu Christi in vitam reditu Dissensione, variisque Veterum Ecclesiæ Doctorum in ea dijudicandâ et componenda Studiis, Prolusio. Halæ, 1824. 8vo.

86. Jo. Aug. Noesselti Opusculorum ad interpretationem sacrarum Scripturarum, Fasciculus, I. 8vo. Halæ, 1785; Fasciculus II. ibid. 1787. —Ejusdem, Exercitationes ad Sacræ Scripturæ interpretationem. Halæ, 1808. 8vo.

87. Geo. Lud. Œderi Observationum Sacrarum Syntagma, 8vo. Weissenberg, 1729. — Ejusdem, Conjecturarum de difficilioribus SS. locis centuria, 8vo. Lipsiæ, 1738. — Ejusdem, Animadversiones sacræ. Brunswigæ, 1747. 8vo.

88. Eliæ Palairet Observationes Philologico-criticæ in sacros Novi Fœderis Libros. Lugd. Bat. 1752. 8vo. — Ejusdem Specimen Exercitationum Philologico-criticarum in Sacros Novi Fœderis Libros, 1775, 8vo.

89. Augusti Pfeifferi Opera Omnia. Amstelodami, 1704. 2 vols. 4to.

The first volume contains his *Dubia Vexata Scripturæ*, 400 notes on difficult passages of Scripture, *Ebraica atque Exotica Novi Testamenti e suis fontibus derivata*, an explanation of Hebrew and other foreign words occurring in the New Testament, and ten dissertations on passages of peculiar difficulty in the sacred writings. The second volume consists of treatises on the criticism, interpretation, antiquities, &c. of the Bible.

90. Remarks on several Passages of Scripture, rectifying some errors in the printed Hebrew Text, pointing out several mistakes in the versions, &c. By Matthew Pilkington, LL.B. Cambridge and London, 1759. 8vo.

91. Extracts from the Pentateuch compared with similar passages from Greek and Latin authors, with notes. By Edward Popham, D.D. Oxford, 1802. 8vo.

Of this learned and ingenious work, the reader will find an analysis in the British Critic, O. S. vol. xx. pp. 289–294.

92. Porschberger (Christiani) Theocritus Scripturam Sacram illustrans: sive Sententiæ ac Phrases e Poetis Græcis ad illustranda Sacri Codicis Oracula. Dresdæ et Lipsiæ, 1744, 8vo.

93. Georgii Raphelii, Ecclesiarum Lunenburgensium Superintendentis, Annotationes in Sacram Scripturam; Historicæ in Vetus, Philologicæ in Novum Testamentum, ex Xenophonte, Polybio, Arriano, et Herodoto collectæ. Lugduni Batavorum, 1747. In two volumes 8vo.

94. Reinecke (C. F. C.) De Constanti et Æquabili Jesu Christi Indole et Ingenio, Doctrinâ et Docendi Ratione: sive Commentatio de Evangelio Johannis cum Matthæi, Marci, et Lucæ Evangeliis conciliato. Hannoveræ, 1827. 8vo.

95. Fr. V. Reinhardi Opuscula Academica. Lipsiæ, 1808–9. 2 vols. 8vo.

96. An Joannes in exhibenda Jesu Naturâ, reliquis Canonicis libris repugnet, examinare conatus est F. W. RETTBERG. Gottingæ, 1826. 8vo.

The writer states the doctrine of St. John relative to the divine and human natures of Jesus Christ, and then compares them with the writings of the three first evangelists, and the remaining books of the New Testament. The conclusion to which the author arrives is, that the evangelist is not an impostor, and consequently that the writings bearing his name are his genuine productions.

97. Corrections of various passages in the English Version of the Old Testament, upon the authority of antient manuscripts, and antient versions, by the late W. H. ROBERTS, D.D. Provost of Eton College. Published by his son W. Roberts, M.A. London, 1794. 8vo.

"The biblical scholar will infallibly receive with pleasure these remarks, from a man of undoubted learning and ingenuity. The chief intention of Dr. Roberts seems to have been that of lessening the number of words supplied in Italic in our public version, as not answering literally to any words in the Hebrew, by shewing that in some cases they are necessary, and that in some, the sense may be filled up by other means. There are also many remarks of a more general kind." In these observations, "candour, modesty, and ingenuity will be found adorning learning." British Critic, O. S. vol. iv. p. 648. and pref. p. vi.

98. Commentationes Theologicæ. Ediderunt E. F. C. ROSENMÜLLER, G. H. L. Fuldner, et F. V. D. Maurer. Lipsiæ, Vol. I. 1824. Vol. II. 1826. 8vo.

99. Discours Historiques, Critiques, Théologiques, et Moraux, sur les Evènemens les plus mémorables du Vieux et du Nouveau Testament. Par M. SAURIN. Avec des planches. A la Haye, 1735–1739. 6 vols. folio.

Mr. van der Marck formed a design of representing on copper-plates the most memorable events in sacred history; and he engaged Mr. Saurin to write an explanation of the plates; this gave rise to the discourses here published. There is an edition of them in 11 vols. 8vo. They are deservedly held in the highest esteem.

100. Dissertations, Historical, Critical, Theological, and Moral, on the most memorable events of the Old and New Testament. Translated from the French of M. Saurin by John Chamberlayne. Vol. I. [all published] London, 1732. folio.

101. Dissertationes Philologico-Exegeticæ Everardi SCHEIDII. Harderovici, 1769, 1770. 8vo.

102. Biblical Fragments. By M. A. SCHIMMELPENNINCK. London, 1821, 1822. 2 vols. 8vo.

These fragments are not critical elucidations of particular texts; but they are written with much elegance, and the authoress has introduced some of the finest practical and devotional thoughts of the Jansenist writers, particularly the accomplished and much-traduced recluses of Port Royal. But her critical remarks on the authorised English Version are not always correct.

103. Joannis Friderici SCHLEUSNERI Opuscula Critica ad Versiones Græcas Veteris Testamenti pertinentia. Lipsiæ, 1812. 8vo.

The Tracts contained in this volume are 1. *Observationes nonnullæ de Patrum Græcorum Auctoritate in Constituenda Versionum Græcarum Veteris Testamenti Lectione genuina:* the object of which disquisition is, to prove that, in citing the words of the Old Testament, the Fathers were in many respects inaccurate, partly from their using faulty MSS, and partly from a failure of memory, which led them sometimes to substitute not only one word for another, but even to change whole members of a sentence: and 2. *Sylloge Observationum et Emendationum Conject. in Verss. Gr. Veteris Testamenti.*

104. C. F. SCHNURRER Dissertationes Philologico-Criticæ. Gothæ, 1790. 8vo.

These dissertations, fifteen in number, are highly valued on the continent. They treat on the difficulty of determining the age of Hebrew Manuscripts, on the Arabic Pentateuch in Bp. Walton's Polyglott, and illustrate various passages of Scripture.

105. Opuscula Exegetica, Critica, Dogmatica. Scripsit, recognovit, variisque additamentis locupletavit H. A. SCHOTT, Theol. Doctor et Prof. Ordin. Academiæ Jenensis. Jenæ, 1817, 1818. 2 vols. 8vo.

105.* Alberti SCHULTENS Animadversiones Philologicæ et Criticæ ad varia loca Veteris Testamenti; in quibus, ope præcipuè Linguæ Arabicæ, multa ab interpretibus nondum satis intellecta illustrantur, quamplurima etiam nova explicanda modeste proponuntur. Amstelodami, 1732. 8vo.

106. Jo. SCHULTHESSII, De Charismatibus spiritûs Sancti. Pars prima De vi et naturâ, ratione et utilitate Dotis Linguarum, in primos Discipulos Christi collatæ, atque in posteros omnes deinceps ad finem usque sec. peren. Lipsiæ, 1818. 8vo.

107. C. SEGAAR Observationes Philologicæ et Theologicæ in Lucæ XI. Capita priora. Trajecti, 1766. 8vo.

108. Johannis Henrici à SEELEN Meditationes Exegeticæ, quibus varia utriusque Testamenti loca expenduntur et illustrantur. Lubecæ, 1730–32–37. 3 parts 8vo.

109. Gottlob Christiani STORR Dissertationes in librorum Novi Testamenti Historicorum aliquot locos, parts i.–iii. Tubingen, 1790–91–94. 4to.

110. Gottlob Christiani STORR Opuscula Academica ad interpretationem Librorum Sacrorum pertinentia. Tubingen, 1796. 1799. 1803. 3 vols. 8vo.

Besides various critical disquisitions of great merit, this work contains several commentaries on detached books of the New Testament.

111. Car. Chr. TITTMANNI Opuscula Theologica. Lipsiæ, 1803. 8vo.

Various questions of sacred criticism are illustrated in this work with singular ability.

112. Dissertations on some Parts of the Old and New Testaments, which have been supposed unsuitable to the Divine Attributes. By Richard TWOPENNY, M.A. London, 1824. 8vo.

113. Commentationes Theologicæ, editæ a Jo. Casp. VELTHUSEN, C. Theoph. Kuinöel et Geo. Alex. Ruperti. Lipsiæ, 1794. 1799. 6 vols. 8vo.

The first volume of this capital collection of critical tracts (in which various passages of the Old Testament are particularly illustrated) is now exceedingly scarce on the continent. A supplement to it was published by Messieurs Pott and Ruperti, at Helmstadt entitled *Sylloge Commentationum Theologicarum*, in 8 vols. 8vo. 1800–1807.

114. Joannis VERPOORTENII Fasciculus Dissertationum ad Theologiam, maxime exegeticam, et Philologiam Sacram. Coburgi, 1739. 8vo.

115. VERSCHUIRII (J. H.) Opuscula, in quibus de variis S. Litt. locis, et argumentis exinde desumptis criticè et liberè disseritur. Edidit atque animadversiones adjecit J. A. Lotze. Trajecti, 1810. 8vo.

116. Campegii VITRINGÆ, *patris*, Observationum Sacrarum Libri iv. Franequeræ, 1700. Libri v. et vi. 1708. 4to.

117. Campegii VITRINGÆ, *filii*, Dissertationes Sacræ, cum animadversionibus Hermanni Venemæ. Franequeræ, 1731 4to.

118. Emonis Lucii VRIEMOET Observationum Miscellanearum, argumenti præcipue philologici et theologici, quibus multis locis S. Codicis aut nova aut uberior lux adfunditur, Liber primus. Leovardiæ, 1740. 4to.

119. Silva Critica, sive in Auctores Sacros Profanosque Commentarius Philologus. Concinnavit Gilbertus WAKEFIELD, A.B. Cantabrigiæ, 1789–1795. 5 parts 8vo.

The design of that eminent scholar Mr. Wakefield, in the plan of this work, was the union of theological and classical learning, — the illustration of the Scriptures by light borrowed from the philology of Greece and Rome, as a probable method of recommending the books of revelation to scholars. How ably this design was executed, the reader may

see in the different critical journals of that time, where Mr. W.'s peculiar notions on some points are considered. (See particularly the Monthly Review, N. S. vol. v. p. 54. et seq. vol. viii. p. 571. and vol. xvi. p. 235.) An *Examen* of his work was published by H. C. A. Haenlein, in four small tracts, printed at Erlang, in 4to. 1798–1801.

120. WALCHII (Jo. Geo.) Observationes in Novi Fœderis Libros, quarum prima pars ea continet loca, quæ ex historia philosophica illustrantur. Jenæ, 1727. 8vo.

121. Scripture Vindicated; in answer to a Book intitled "Christianity as old as the Creation." By Daniel WATERLAND, D.D. London, 1730.–1734. 8vo. also in the sixth volume of Bp. Vanmildert's edition of his Works, Oxford, 1823. 8vo.

Though published in reply to Tindal's declamatory libel against *revealed* religion, this publication claims a distinct notice, on account of its satisfactory elucidation and vindication of many, and some of them difficult passages, in the Old Testament. They are arranged, not in the desultory way in which Tindal introduced them, to give point to his jests and sarcasms, but as the texts stand in holy writ; so as to form a regular series of expository illustrations. Part I. comprises the book of Genesis; Part II. carries on the examination of texts from the book of Exodus to the second book of Kings; and Part III. extends through the remaining books of the Old Testament. Various passages in the book of Job, the Psalms, and the Prophets, charged by infidel writers with inconsistency, injustice, or absurdity, are here examined; and, occasionally, some collateral topics are entered into, tending to their further elucidation. Bp. Mant and Dr. D'Oyly have made considerable use of Waterland's labours. For an account of the controversies, into which the publication of "Scripture Vindicated" compelled that learned and accomplished divine to enter, the reader is referred to pp. 153–173. of his Life by Bp. Vanmildert, forming vol. I. part I. of his edition of Dr. Waterland's Works.

122. Biblical Gleanings; or a Collection of Passages of Scripture, that have generally been considered to be mistranslated in the received English Version, with proposed corrections; also the important various readings in both Testaments, and occasional notes interspersed with a view to the illustration of obscure and ambiguous texts, with several other matters tending to the general elucidation of the Sacred Writings. By Thomas WEMYSS. York. 8vo.

The ample title-page of this work sufficiently indicates the design of the industrious compiler: in the compass of little more than 250 pages, it presents a variety of important corrections of a multitude of obscure or ambiguous passages in the sacred writings, compiled from the biblical labours of upwards of fifty of the most distinguished critics, both British and foreign. In the event of a new translation or revision of our authorised version of the Holy Scriptures, this little book cannot fail of being eminently useful. Its value would have been enhanced if the compiler had specified the sources or authors of each emendation.

123. An Illustration of the Method of explaining the New Testament by the early opinions of Jews and Christians concerning Christ. By W. WILSON, B.D. Cambridge, at the University Press, 1797. 8vo.

"Though not expressly presented to the public as a refutation of Dr. Priestley's 'History of Early Opinions,' and other works concerning the person of Christ, this performance is unquestionably to be received in this light. The author constantly keeps in view the arguments of this work just mentioned, and nearly passes over the same ground, in order to prove that the historical fact, relating to the opinions of the first Christians, is the reverse of that which the doctor has represented, and consequently that the inference respecting the true meaning of the New Testament is directly contrary to that of the unitarian hypothesis. — It would be injustice to the ingenious writer of this reply" to Dr. Priestley, "not to allow him, unequivocally, the praise of having written, in a perspicuous and correct style, a learned and well-digested tract, and of having conducted his part of the controversy with urbanity and candour. (Analytical Review, vol. xxvi. pp. 368. 372.)

124. Joh. Dieterici WINCKLERI Disquisitiones Philologicæ, Scripturæ Sacræ quædam loca, et antiquitatis tam ecclesiasticæ quam profanæ momenta, illustrantes. Hamburgi, 1741. 8vo. — Ejusdem, Hypomnemata philologica et critica in diversa Scripturæ Sacræ, tam Veteris quam Novi Testamenti, illustrantes. Hamburgi, 1745. 8vo. — Ejusdem, Animadversiones

Philologicæ et Criticæ ad varia Sacri Codicis utriusque Fœderis loca. Hildesiæ, 1750–52–53. 3 parts 8vo.

All the publications of Winckler are both scarce and valuable: they are said, by Walchius, to illustrate many difficult passages of Holy Writ with great learning and industry. (Bibl. Theol. Select. vol. iv. pp. 812.)

125. Hermanni Witsii Miscellaneorum Sacrorum Libri Quatuor. Lug. Bat. 1736. 2 vols. 4to.

126. Hermanni Witsii Meletemata Leidensia; quibus continentur Prælectiones de Vita et Rebus Gestis Pauli Apostoli, necnon Dissertationum Exegeticarum Duodecas; denique Commentarius in Epistolam Judæ Apostoli. Basileæ, 1739. 4to.

127. Hermanni Witsii Ægyptiaca et Δεκαφυλον; sive de Ægyptiacorum Sacrorum comparatione cum Hebraicis Libri tres, et de decem tribubus Israelis Liber singularis. Accessit Diatribe de Legione Fulminatrice Christianorum sub imperatore Marco Aurelio Antonino. Basileæ, 1739. 4to.

128. Martini Caspari Wolfburgi Observationes Sacræ in Novum Testamentum; seu Adnotationes Theologico-Criticæ in voces plerasque Novi Testamenti, ordine alphabetico, et Dicta præcipua tum Veteris quam Novi Fœderis. Flensburgi, 1717. 4to. Hafniæ, 1738. 4to.

129. An Impartial Enquiry into the case of the Gospel Demoniacks. By William Worthington, D.D. London, 1777. 8vo.

130. Petri Zornii Opuscula sacra; hoc est, Programmata, Dissertationes, Orationes, Epistolæ, et Schediasmata, in quibus præter selectissima Historiæ Ecclesiasticæ et Literariæ capita, etiam plusquam sexcenta Scripturæ loca, partim ex utriusque linguæ sanctioris genio, partim ex Antiquitatum Hebraicarum Græcarum et Romanarum apparatu, illustrantur ac vindicantur. Altonaviæ, 1731. 2 vols. 8vo.

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6. *Concordances and Dictionaries, Common Place Books, Indexes, and Analyses of the Bible.*

i. *Concordances to the Scriptures.*

(1.) *Concordances to the Hebrew Bible.*

1. Mariæ de Calasio Concordantiæ Bibliorum Hebraicorum et Latinorum. Romæ, 1621, folio, in four volumes. — Londini, 1747, et ann. seqq. Edente Gulielmo Romaine, folio, in four volumes.

The original of this work was a Hebrew Concordance of Rabbi Nathan, a learned Jew, published at Venice in 1523, in folio, with great faults and defects. A second and much more correct edition of Nathan's work was printed at Basil by Froben. The third edition is the *first* impression of Calasio's Concordance, who has extended Nathan's work into four large volumes, by adding, 1. A Latin Translation of the Rabbi's explanation of the several roots, with additions of his own; 2. The Rabbinical, Chaldee, Syriac, and Arabic words derived from, or agreeing with, the Hebrew root in signification; 3. A literal version of the Hebrew text; 4. The variations between the Vulgate and Septuagint versions; and, 5. The proper names of men, rivers, mountains, &c. — Buxtorf's Concordance (noticed below) was properly the fourth edition of Nathan's work, as Mr. Romaine's edition is the fifth. The last is a splendid and useful book.

2. Joannis Buxtorfii Concordantiæ Hebraicæ et Chaldaicæ. Basilæ. 1632. folio.

This is a work of great labour: it was abridged by Christian Ravius, under the title of *Fons Zionis, sive Concordantiarum Hebraicarum, et Chaldaicarum, Jo. Buxtorfii Epitome.* Berolini, 1677. 8vo.

3. Christiani NOLDII Concordantiæ Particularum Ebræo-Chaldaicarum, in quibus partium indeclinabilium, quæ occurrunt in fontibus et hactenus non expositæ sunt in Lexicis aut Concordantiis, natura et sensuum varietas ostenditur. Cum annotationibus J. G. Tympii et aliorum. Jenæ, 1734. 4to. editio secunda.

The particles of all languages, and especially those of the Hebrew, are not only of great importance, but very difficult to be fully understood. The Hebrew particles indeed were very imperfectly known, even by the best critics, before the publication of Noldius's work. His Concordance of them is so complete, that it has left scarcely any thing unfinished; and it is of the greatest importance to every biblical student and critic. The first impression appeared in 1650. The second is the best edition; and, besides the valuable notes, and other additions of J. G. and S. B. Tympius, it contains, by way of appendix, a *Lexicon* of the Hebrew Particles, compiled by John Michaelis and Christopher Koerber. (Bibliographical Dictionary, vol. iii. p. 45)

4. The Hebrew Concordance adapted to the English Bible; disposed after the method of Buxtorf. By John TAYLOR [D.D.] of Norwich. London, 1754–57. In two volumes, folio.

This is one of the most laborious and most useful works ever published for the advancement of Hebrew knowledge, and the understanding of the Old Testament in its original language. It is, in fact, a Grammar, Lexicon, and Concordance, founded on the Concordance of Buxtorf, all whose errors Dr. Taylor has corrected. He has also inserted the word or words, by which any Hebrew word is translated in the English Bible: and where the Hebrew is not literally rendered, a literal translation is added. In general, all change or difference in the two texts is diligently remarked; and Dr. T. has added all the words (about one hundred and twenty-one in number) which Buxtorf had omitted; together with the particles out of Noldius. This invaluable work was published under the patronage of all the English and Irish bishops, and is a monument to their honour, as well as to the learning and industry of its author. The price of this Concordance varies from nine to twelve guineas, according to its condition.

(2.) *Concordances to the Septuagint Greek Version.*

1. Conradi KIRCHERI Concordantiæ Veteris Testamenti Græcæ, Ebræis vocibus respondentes, πολυχρηστοι. Simul enim et Lexicon Ebraico-Latinum. Francofurti, 1607. 2 tomis 4to.

This laborious work, which is a Hebrew Dictionary and Concordance, is strongly recommended by father Simon, when treating on the best methods to be adopted in undertaking any new translation of the Scriptures. It contains all the Hebrew words in the Old Testament, introduced in an alphabetical order, and underneath is the Greek version of them from the Septuagint, followed by a collection of the passages of Scripture, in which those words are differently interpreted. Considered as a first essay, Kircher's Concordance possesses considerable merit. It is, however, now superseded by

2. Abrahami TROMMII Concordantiæ Græcæ Versionis vulgo dictæ LXX. Interpretum. Amstelædami et Trajecti ad Rhenum. 1718. 2 vols. folio.

In this elaborate and valuable work, the order of the Greek Alphabet is followed; the Greek word being first given, to which are subjoined its different acceptations in Latin. Then follow the different Hebrew words, which are explained by the Greek word in the Septuagint version. These different Hebrew words are arranged under the Greek in their alphabetical order, with the passages of Scripture, where they occur. If the word in question occurs in Aquila, Symmachus, Theodotion, or any of the other antient Greek interpreters of the Old Testament, the places where it is found are referred to at the conclusion of the quotations from the Scriptures; and immediately after these all the passages in the Apocrypha are specified, where the word occurs. The work is terminated by a useful Index, a Hebrew and Chaldee Lexicon, a Greek Lexicon to Origen's Hexapla (by Montfaucon), and a succinct collation (by Lambert Bos) of the Frankfort and Roman editions of the Septuagint. This work is beautifully printed. (Bibliographical Dictionary, vol. iii. p. 42.)

(3.) *Concordances to the Greek Testament.*

1. Concordantiæ Græcæ Novi Testamenti, ab Henrico STEPHANO. Genevæ, 1594. folio. Et cum Supplemento, Genevæ, 1600. folio.

This Concordance is noticed here, to put the student on his guard, as it may generally be purchased at a low price. It is so carelessly executed, that some critics suppose Henry Stephens *not* to have been the editor of it; and that he lent his name to the work for pecuniary considerations.

2. Novi Testamenti Græci Jesu Christi TAMEION, aliis Concordantiæ; ita concinnatum, ut et loca reperiendi, et vocum veras significationes, et significationum diversitates per collationem investigandi, ducis instar esse possit. Opera Erasmi SCHMIDII, Græc. Lat. et Mathem. Prof. Accedit nova præfatio Ernesti Salomonis Cypriani. Lipsiæ, 1717. folio. Londini, 1819. 2 vols. 8vo.

The best Greek Concordance to the New Testament. The London reprint is most beautifully executed.

3. A Concordance to the Greek Testament, with the English version to each word; the principal Hebrew roots, corresponding to the Greek words of the Septuagint; with short critical Notes, and an Index. By John WILLIAMS, LL.D. 4to. London, 1767.

" The lovers of sacred literature will find this work very useful in many respects: it is compiled with great pains and accuracy.—(Monthly Rev. O. S. vol. xxxvi. p. 400.)

(4.) *Concordance to the Latin Vulgate.*

Sacrorum Bibliorum Vulgatæ editionis Concordantiæ, HUGONE Cardinali auctore, ad recognitionem jussu Sixti V. Pont. Max. adhibitam, recensitæ atque emendatæ operâ et studio Francisci Lucæ Brugensis. Antverpiæ, 1606. folio; 1612. 1617. 4to. Venetiis, 1612, 4to. Lugduni, 1615. 4to. Genevæ et Francofurti, 1625. 4to. Parisiis, 1635. 1638. 1646. 4to. Coloniæ Agrippinæ, 1684. 8vo. Avignon, 1786. 2 tomis 4to.

The first attempt towards a concordance to the Latin Bible was made in the middle of the thirteenth century by Cardinal Hugo de Sancto Caro, of whose invention of the division of chapters an account is given in Part I. Chap. IV. p. 168. of this volume. He is said to have employed *five hundred* monks of the Dominican order in selecting, and arranging in alphabetical order, all the declinable words of the Old and New Testaments; but the fact of so many monks being employed is questionable. It is supposed that the work was, at first, less voluminous than it afterwards became, and that it increased by frequent revisions and improvements. (Townley's Biblical Illustrations, vol. i. p. 488.) Le Long has given a list of several Latin Concordances (Bibl. Sacra, tom. i. pp. 457, 458, folio edit.); but the revision of Cardinal Hugo's work by Lucas Brugensis is considered to be the best of the numerous editions through which it has passed. That printed at Cologne is reputed to be the most beautiful; but the Avignon edition is the most complete.

(5.) *Concordances to the English Bible.*

1. A Concordāce, that is to saie, a Worke wherein by the ordre of the letters of the A. B. C. ye maie redely finde any worde conteigned in the whole Bible, so often as it is there expressed or mencioned. By Jhon MARBEK. London, imprynted by Richard Grafton, m, ɒ, l. folio.

The *first* Concordance to the English Bible: an account of it may be seen in Dr. Townley's Biblical Illustrations, vol. iii. pp. 118–120. It was preceded by a Concordance to the New Testament, compiled and printed by Thomas Gibson, about the year 1536.

2. A Complete Concordance to the Holy Scriptures of the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible.

In two parts. By Alexander CRUDEN, M.A. London, 1763; 1810; 1824; 4to.

The first edition of this well-known and most useful Concordance appeared at London in 1737. The edition of 1763 is the *third* and last of those corrected by the author, and is usually considered as *the best*, from his known diligence and accuracy in correcting the press. The value of Cruden's Concordance has caused it to be repeatedly printed, but not always with due regard to accuracy. The London edition of 1810, however, is an honourable exception; every word, with its references, having been most carefully examined by Mr. Deodatus Bye (formerly a respectable printer), who voluntarily employed some years in this arduous task; for which he is justly entitled to the thanks of every reader of the Holy Scriptures. The London edition of 1824 is a reprint of that published in 1810. Another very accurate edition was printed a few years since at the press of Messrs. Nuttall and Co. of Liverpool, who employed a person to collate and verify every word and reference.

3. A New Concordance to the Holy Scriptures of the Old and New Testament; or a Dictionary and Alphabetical Index to the Bible, together with the various significations of the principal words, by which the true meaning of many passages is shewn. By the Rev. John BUTTERWORTH. London, 1767; 1785; 1816; 8vo.

This is in a great measure a judicious and valuable abridgment of Mr. Cruden's Concordance. Singular pains were bestowed by its compiler, in order to ensure correctness, by collating every word and reference in the proof sheets with the several texts of the Bible. The second edition of 1785 is considerably improved. The third impression of 1816 has some alterations in the definitions, made by Dr. A. Clarke; who has reprinted the original of the passages so altered. Those who cannot afford to purchase Cruden's work, will find this of Mr. Butterworth extremely valuable.

4. A Concordance of Parallels collected from Bibles and Commentaries, which have been published in the Hebrew, Latin, French, Spanish, and other Languages, with the Authorities of each. By the Rev. C CRUTWELL. 4to. London, 1790.

This is a very elaborate work, and will amply repay the labour of consulting; though the parallelisms are not always to be traced, and are sometimes very fanciful. But for this the industrious author is not to be censured, as he every where cites his authorities, which are very numerous.

5. A Concordance to the Holy Scriptures of the Old and New Testament. By the Rev. John BROWN, of Haddington. London, 1808, 18mo. Glasgow, 1825, 18mo.

There are several editions of this Concordance extant, which being printed with diamond (or the smallest) type, it is from this circumstance commonly termed the *diamond concordance*. Its portability is its principal recommendation; as its very minute type requires no common strength of sight to read with pleasure. The edition of 1825 was revised by the Rev. Wm. Smith, of Glasgow; and is very neatly stereotyped on a clear and legible type at the Glasgow university press.

6. The Scripture Harmony; or Concordance of Parallel Passages, being a Commentary on the Bible from its own Resources; consisting of an extensive Collection of References from all the most esteemed Commentators, &c. &c. 4to. royal 8vo. and 18mo. London, 1818.

The contents of this useful compilation are comprised in three particulars: viz. 1. The Chronology, in which Dr. Blayney is followed, his being deemed the best fitted for general utility. 2. The various Readings, in the giving of which great care has been bestowed. These various readings are stated to be "printed on a plan which to the unlearned reader will be more clear than the usual method, and which the narrow limits of the margin of a Bible could not admit: in this the very words of the text are printed at length, and the various readings are presented in a different type; so that while both are at one view before the reader for his choice, as the connexion and analogy of faith may direct, the usefulness of the work is increased, because it becomes thereby adapted to every edition of the Bible:" and, 3. The Scripture References; a laborious compilation of half a million of Scripture references, chiefly from the Latin Vulgate, Dr. Blayney, Canne, Brown, Scott, and other valuable writers, who have devoted their services to this useful mode of illustrating the Scriptures. It is proper to remark, that in this compilation of references the publisher professes only to have collected a mass of texts from various authors of the highest character for

success in this useful and pious labour, and then to have arranged their varied contributions into regular order; the verse of the chapter under illustration is first marked; then follow the parallel passages in the book itself in which the chapter stands; afterwards the references are placed regularly in the order of the books of Scripture. The remark on Mr. Crutwell's Concordance of Parallels may be extended to the present work.

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ii. *Dictionaries of the Bible.*

1. Dictionnaire Historique, Chronologique, Géographique, et Littéral de la Bible. Par Augustin CALMET. Paris, 1730. 4 tomes folio.

A translation of this truly valuable work (which is the basis of all other modern dictionaries of the Bible), with occasional remarks, was published in 1732, in three folio volumes; which having become extremely scarce, an edition was published in 1801, in two thick 4to. volumes, by Mr. Taylor, with a volume of additions from books of voyages and travels, &c. under the title of "Fragments." A new edition, enlarged and greatly improved, was published in 1823, intitled,

2. Calmet's Dictionary of the Holy Bible, Historical, Critical, Geographical, and Etymological: wherein are explained the Proper Names in the Old and New Testaments; the Natural Productions, Animals, Vegetables, Minerals, Stones, Gems, &c.; the Antiquities, Habits, Buildings, and other Curiosities of the Jews; with a Chronological History of the Bible, Jewish Calendar, Tables of the Hebrew Coins, Weights, Measures, &c. &c. Fourth Edition, revised, corrected, and augmented with an extensive series of plates, explanatory, illustrative, and ornamental, under the direction of C. TAYLOR. London, 1823. 5 vols. 4to.

This work is beautifully printed. Vols. I. and II. comprise the Dictionary, in an alphabetical series, the supplements of former editions being incorporated; Vols III. and IV. contain 750 Fragments, with the Natural History of the Bible. The additions, made under the title of "Fragments," are extracted from the most rare and authentic Voyages and Travels (antient and modern) into Judæa and other oriental countries; and they comprehend an assemblage of the most curious and illustrative descriptions, explanatory of Scripture incidents, customs, and manners, that could not possibly be explained by any other medium. Bp. Mant and the Rev. Dr. D'Oyly have made great use of CALMET in the Notes to the Bible, published by the venerable Society for Promoting Christian Knowledge; and in their list of books, to which they acknowledge their obligations, they particularly specify the "FRAGMENTS" annexed to this Edition of Calmet. — Vol. V. contains an Atlas of Plates and Maps, with their corresponding explanations, in alphabetical order. These Engravings are very neatly executed, and many of them throw great light upon oriental customs. In its present improved state, Mr. Taylor's edition of Calmet's Dictionary is indispensably necessary to every biblical student who can afford to purchase it. An Index of Matters and of Texts cited and illustrated, was published separately, in 1827.

3. A Dictionary of the Holy Bible, on the plan of Calmet, but principally adapted to common readers: containing an Historical Account of the Persons; a Geographical and Historical Account of the Places; a Literal, Critical, and Systematical Description of other Objects, whether natural, artificial, civil, religious, or military; and the application of the Appellative Terms, mentioned in the Old and New Testament. By the Rev. John BROWN, of Haddington. 2 vols. 8vo. various Editions.

The author was a minister in the Secession-church of Scotland; and in his doctrinal views Calvinistic. Allowance being made for some of his sentiments, his work may be advantageously substituted for the preceding, the price of which necessarily places it above the reach of many persons. The first edition of this work appeared in 1769: the best edition of Mr. Brown's dictionary is said to be the *fifth*, which costs about eighteen shillings. A professed abridgment of this work was published in 1815, in two small volumes, 18mo. The "*Compendious Dictionary of the Holy Bible*," first published by Mr. Button in 1796, and since reprinted with additions and corrections in 12mo. is a judicious abridgment of Brown's Dictionary. "By means of a very small but clear type, a vast quantity of matter is comprised within the compass of this little volume. The book, without doubt, may be serviceable to many." (British Critic, Old Series, vol. x. p. 201.)

4. Dictionnaire Généalogique, Historique, et Critique de l'Ecriture Sainte, où sont refutées plusieurs fausses assertions de Voltaire, et autres Philosophes du dix-huitième siècle; par l'Abbé * * * [SERIEYS], revue, corrigé, et publié par M. l'Abbé Sicard. Paris, 1804. 8vo.

Sacred geography and antiquities form no part of this work, which is specially devoted to a refutation of the sophistries and falsehoods of Voltaire and the infidel pseudo-philosophers of France, during the eighteenth century. The author (M. Sicard states) was one of the victims of the French Revolution in the beginning of September 1792.

5. A Dictionary of the Bible; Historical and Geographical, Theological, Moral, and Ritual, Philosophical and Philological. By Alexander MACBEAN, A.M. London, 1779. 8vo.

A useful book in its day, but now completely superseded by the following work of the Rev. Dr. Robinson. It may frequently be procured for a trifling price.

6. A Theological, Biblical, and Ecclesiastical Dictionary; serving as a general note-book to illustrate the Old and New Testament, as a guide to the Practices and Opinions of all Sects and Religions, and as a Cyclopædia of Religious Knowledge. By John ROBINSON, D.D. London, 1815. 8vo.

It is no small commendation of this work that, within a few months after its publication, it was recommended by several dignitaries of the Anglican church to the attention of candidates for the ministerial office. It is very closely printed, and presents a valuable digest, with references to authorities at the end of each article, of almost all that has hitherto been written on biblical literature. Most cordially do we join in the following commendation of it in a modern critical journal. "It is clearly the work of a man of much industry in collecting, and of much judgment in arranging his matter. To every theological student, who has not access to an extensive library, this volume will prove a very useful subsidiary; to many, indeed, who have neither attainment nor abilities for research, it will become necessary." (Brit. Crit. N. S. vol vii. p. 305.) We cannot however help expressing our regret that, on some topics, Dr. R. should have referred to writers whose publications though useful in some respects) are calculated to subvert the fundamental doctrines of the Gospel; and though we cannot but differ from the learned author in some of his positions, yet we have no hesitation in saying, that it is the most compendious Dictionary of the Bible extant in our language. The work is illustrated by several neatly-engraved maps. It may be proper to add that it is noticed with merited commendation in the Evangelical Magazine for 1817. vol. xxv. p. 486. and in the Antijacobin Review, vol. xlix. pp. 1–15.

7. The Biblical Cyclopædia; or, Dictionary of the Holy Scriptures, intended to facilitate an acquaintance with the inspired writings. By William JONES. 1816. 2 vols. 8vo.

The compiler of this work is advantageously known to the public as the author of a valuable "*History of the Waldenses.*" The plan of his *Biblical Cyclopædia* is less extensive than that of Dr. Robinson's Dictionary, *before* which some parts of it appeared, though it bears date one year *later* than the latter work.

8. A Dictionary of the Holy Bible: containing an Historical Account of the Persons; a Geographical Account of the Places; a Literal, Critical, and Systematical Description of other objects, whether natural, artificial, civil, religious, or military; and an Explication of the Appellative Terms mentioned in the Old and New Testament. Extracted chiefly from Brown, Calmet, &c. collated with other works of the like kind, with numerous additions from various Authors, and a considerable quantity of original matter. By the Rev. James WOOD. Seventh Edition, London, [1822.] 2 vols. 8vo.

9. The Pocket Dictionary of the Holy Bible; containing an Historical and Geographical Account of the Persons and Places, and an Explanation of the various Terms, Doctrines, Laws, Figures, &c. in the Sacred Oracles. Selected and arranged from Calmet, Brown, Newton, Hurd, and other Writers. By W. GURNEY, A.M. London, 1826. 18mo.

10. The Scripture Lexicon: or a Dictionary of above four thousand

Proper Names of Persons and Places mentioned in the Old and New Testament; divided into Syllables with their proper accents. By Peter OLIVER. Oxford, 1810. 8vo.

11. Thesaurus Ecclesiasticus, e Patribus Græcis, ordine alphabetico exhibens quæcunque Phrases, Ritus, Dogmata, Hæreses, et hujusmodi alia huc spectant, à Johanne Casparo SUICERO. Amstelodami, 1728. 2 vols. folio.

This is the best edition of a most valuable work; which, though indispensably necessary for understanding the writings of the Greek fathers, incidentally contains many illustrations of Scripture. It is said to have cost the learned author twenty years' labour; the first edition appeared at Amsterdam in 1682, in two volumes folio.

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iii. *Common Place Books to the Bible.*

1. Christian Institutes, or the Sincere Word of God collected out of the Old and New Testaments, digested under proper heads, and delivered in the very words of Scripture. By Francis GASTRELL, D.D. Bishop of Chester. 12mo.

This valuable little work, which may perhaps be considered as a Concordance of parallel passages at full length, was first published in 1707, and has since been repeatedly printed in 12mo. It may be very advantageously substituted for any of the subsequent larger and more expensive works. The "Economy of a Christian Life," published by the Rev. W. Bingley in 1808, in 2 vols. 12mo. is similar in design, but upon the whole better arranged than Bp. Gastrell's little manual.

2. A Common-Place Book to the Holy Bible, or the Scriptures' Sufficiency practically demonstrated: wherein the substance of Scripture respecting doctrine, worship, and manners, is reduced to its proper heads. By John Locke, Esq. A new edition, revised and improved by the Rev. William DODD, LL.D. 4to. London, 1805; 8vo. London, 1824.

Though this work is ascribed to the celebrated philosopher, Mr. Locke, we have not been able to ascertain whether it was really compiled by him. The second edition of it bears the date of 1697: an edition was published by the unfortunate Dr. Dodd, from which the present impression was made. It certainly is a very useful book.

3. A System of Revealed Religion, digested under proper heads, and composed in the express words of Scripture; containing all that the Sacred Records reveal with respect to Doctrine and Duty. By John WARDEN, M.A. London, 1769. 4to. 1819. 2 vols. 8vo.

This work is exceedingly valuable as a common-place book, or harmony of passages of Scripture. It was recommended by Dr. Robertson the historian, and other eminent divines of the Scottish church. In this work the author has collected all that the Scriptures contain relating to any one article of faith or practice under each respective head, in the very words of the sacred writers, with the occasional insertion of a brief note at the foot of a page, and a remark or two at the end of some few chapters. The texts are so arranged as to add to their perspicuity, and at the same time to illustrate the subject; and the chapters are so constructed and disposed, that each may form a regular and continued discourse. The work is executed with singular ability and fidelity, and the late reprint of it is truly an acquisition to biblical students.

4. An Analysis of the Holy Bible; containing the whole of the Old and New Testaments, collected and arranged systematically. By Matthew TALBOT. Leeds and London. 1800. 4to.

This work has been justly characterised as "a book of good arrangement and convenient reference, and calculated to augment, by very easy application, our stores of sacred knowledge." (British Critic, O. S. vol. xviii. pp. iii. 88, 89.) It is divided into thirty books, which are subdivided into 285 chapters, and 4144 sections. This "Analysis" is of great rarity and high price.

5. Common-Place Book; or Companion to the Old and New Testaments; being a Scripture Account of the Faith and Practice of Christians; consisting of an ample Collection of pertinent Texts on the sundry Articles of Revealed Religion. A new edition, corrected, compared, and enlarged, by Joseph STRUTT, 8vo. London, 1813. 1814.

The edition of 1813 is a reprint, with numerous corrections and additions, of a work originally printed at Dublin in the year 1768. The arrangement, though not equally good with that of some of the works above noticed, is clear; the selection of texts is sufficiently ample: and a useful index will enable the reader to find passages of Scripture arranged on almost every topic he can desire. The book is neatly printed: and as it is of easy purchase, it may be substituted for any of the larger common-place books already noticed. The edition of 1824 is considerably improved.

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iv. *Indexes and Analyses of the Bible.*

1. An Index to the Bible: in which the various Subjects which occur in the Scriptures are alphabetically arranged: with Accurate References to all the Books of the Old and New Testament. Designed to facilitate the Study of these invaluable Records. Stererotype edition. London, 1811.

This useful Index is printed in various sizes to bind up with Bibles: it is said (but on what authority we know not) to have been drawn up by the late Dr. Priestley.

2. Mosis P. FLACHERI Analysis Typica omnium cùm Veteris tùm Novi Testamenti Librorum Historicorum, ad intelligendam rerum seriem et memoriam juvandam accommodata. Basileæ, 1587. folio; 1621. 4to. Londini, 1597. 4to.

3. Jacobi BRANDMYLLERI Analysis Typica Librorum Veteris Testamenti Poeticorum et Propheticarum. Basileæ, 1622, 4to.

4. Salomonis VAN TIL Opus Analyticum, comprehendens Introductionem in Sacram Scripturam, ad Joh. Henrici Heideggeri Enchiridion Biblicum ΙΕΡΟΜΝΗΜΟΝΙΚΟΝ concinnatum. Trajecti ad Rhenum. 1720. 2 vols. 4to.

A most minute Analysis of every Book and almost of every Chapter in the Scriptures. Heidegger's *Enchiridion Biblicum*, on which Van Til's work is a commentary, was first published at Zurich (Tiguri) in 1681, and was frequently reprinted in Germany, in the course of the last century. It contains prefaces to the different books of the Old and New Testament, together with very minute analyses of the different books. Where Heidegger's statements were correct, Van Til has corroborated them; where he was in error, the latter has corrected his mistakes, and supplied his omissions.

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7. *Treatises on Biblical Antiquities, and on other Historical Circumstances of the Bible.*

i. *General Treatises on Biblical Antiquities.*

1. Thesaurus Antiquitatum Sacrarum, complectens selectissima clarissimorum virorum Opuscula, in quibus veterum Hebræorum Mores, Leges, Instituta, Ritus sacri et civiles, illustrantur; auctore Blasio UGOLINO. Venetiis, 1744–1769. 34 tomis folio.

An Analysis of the contents of this great Collection of Jewish Antiquities is given in Mr. Harris's Catalogue of the Library of the Royal Institution, pp. 11–20. 2d edition. "Many other books, treating of Jewish antiquities, have been published; but those who have a *taste* for such sort of reading, will find this collection far more useful to them than any other of the kind." (Bishop Watson.)

2. The Antiquities of the Jews carefully compiled from authentic sources, and their customs illustrated by modern Travels. By W. BROWN, D.D. London, 1820. 2 vols. 8vo.

3. Christ. BRÜNINGS Compendium Antiquitatum Hebræorum. 8vo. Francofurti, 1766.

4. Compendium Antiquitatum Græcarum è profanis sacrarum, collegit, naturali ordine disposuit, ad sacrarum literarum illustrationem passim accommodavit Christianus BRÜNINGS. Francofurti, 1759. 8vo.

5. Petri CUNÆI de Republica Hebræorum Libri tres; editi à Jo. Nicolai. 4to. Lug. Bat. 1703.

The best edition of a very learned work; which, till lately, continued to be a text-book whence the continental professors of Hebrew antiquities lectured.

6. The Manners of the Antient Israelites, containing an account of their peculiar Customs, Ceremonies, Laws, Polity, Religion, Sects, Arts, and Trades, &c. &c. By Claude FLEURY. London, 1809. 8vo.

For this third and best edition, the public are indebted to Dr. Adam Clarke, who has enlarged the original work with much valuable information from the principal writers on Jewish antiquities. The Abbé Fleury's work was translated many years since by Mr. Farnworth. The late excellent Bishop of Norwich (Dr. Horne) has recommended it in the following terms: "This little book contains a concise, pleasing, and just account of the manners, customs, laws, policy, and religion of the Israelites. It is an excellent introduction to the reading of the Old Testament, and should be put into the hands of every young person."

7. Moses and Aaron: or, the Civil and Ecclesiastical Rites used by the Ancient Hebrewes. By Thomas GODWIN. London, 1634. 1641. 4to.

This compendium of Hebrew antiquities is now rather scarce. It was formerly in great request as a text book, and passed through many editions. A Latin translation of it was published at Utrecht in 1690, and again at Franeker in 1710, in 12mo.

8. Apparatus Historico-criticus Antiquitatum sacri codicis et gentis Hebrææ. Uberrimis annotationibus in Thomæ Goodwini Mosen et Aaronem subministravit Johannes Gottlob CARPZOVIUS, 4to. Francofurti, 1748.

The most elaborate system of Jewish antiquities, perhaps, that is extant: besides the annotations of Carpzov, it contains a Latin translation of Goodwin's treatise.

9. Jewish Antiquities, or a Course of Lectures on the Three first Books of Godwin's Moses and Aaron. To which is annexed a Dissertation on the Hebrew Language. By David JENNINGS, D.D. 8vo. 2 vols. London, 1766; Perth, 1808, and London, 1823, in one volume 8vo.

This work has long held a distinguished character for its accuracy and learning, and has been often reprinted. "The treatises of Mr. Lowman, on the *Ritual* (8vo. London, 1748), and on the *Civil Government of the Hebrews* (8vo. London, 1740), may properly accompany this work." (Bishop Watson.)

10. Antiquitates Hebraicæ secundum triplicem Judæorum statum, ecclesiasticum, politicum, et œconomicum, breviter delineatæ a Conrado IKENIO. 12mo. Bremæ, 1741. editio tertia; 1764. editio quarta.

There is no difference between these two editions, excepting that the errors of the press in the third edition are corrected in the fourth. The first edition appeared in 1737. This book of Ikenius is valuable for its brevity, method, and perspicuity. It continues to be a text-book in some of the universities of Holland (and perhaps of Germany.) In 1810, there was published at Utrecht, a thick 8vo. volume of Professor Schacht's observations on this work, under the title of *Jo. Herm. Schachtii Theol. et Philolol. Harderov. Animadversiones ad Antiquitates Hebræas olim delineatas a Conrado Ikenio Theol. Bremens. Patre mortuo, edidit Godfr. Jo. SCHACHT.* This volume only discusses the first of Ikenius's sections, on the ecclesiastical state of the Hebrews; it contains many valuable additions and corrections, with references to other writers. Independently of its being an imperfect

work, this volume is too bulky to be of use to students generally, but would prove valuable in the hands of any one who should compose a new treatise on biblical antiquities.

11. Archæologia Biblica in Epitomen redacta a Johanne JAHN. Editio secunda emendata. 8vo. Viennæ, 1814.

An elaborate compendium of biblical antiquities, abridged from the author's larger work on the same subject in the German language (in five large 8vo. volumes) and arranged under the three divisions of domestic, political, and ecclesiastical antiquities. "Although it comes short, from the nature of the case, of the excellence of the original (German) work, for extent and variety of learning, and vividness and conciseness of statement, it is a book which is very rarely surpassed." (North Am. Review, N.S. vol. viii. p. 136.) At the end of the volume are upwards of sixty pages of questions, framed upon the preceding part of the work; the answers to which are to be given by students. A faithful English translation of "Jahn's Biblical Archæology" was published at Andover, (Massachussetts) in 1823, by Mr. M. Upham (assistant teacher of Hebrew and Greek in the Theological Seminary at that place), with valuable additions and corrections, partly the result of a collation of Jahn's Latin work with the original German treatise, and partly derived from other sources. The third volume of this Introduction (as our references will show) is much indebted to Jahn's Archæologia Biblica.

12. Archæologia Biblica breviter exposita a Four. ACKERMANN. Viennæ, 1826.

This is an expurgated edition of the preceding work, executed on the same principle as professor Ackermann's edition of Jahn's Introductio ad Libros Veteris Fœderis, noticed in p. 134. of this Appendix, and with renewed declarations of the editor's submission to the Romish church. To render the work more complete, Dr. A. has subjoined a concise sketch of the History of the Jewish Nation, from the time of Abraham to the destruction of Jerusalem by the Romans. In revising our third volume for the press, constant reference was had to this work.

13. Origines Hebrææ: or the Antiquities of the Hebrew Republic. By Thomas LEWIS, M.A. London, 1724–5. 4 vols. 8vo.

This is a laborious compilation, from the most distinguished writers, whether Jews or Christians, on the manners and laws of the Hebrews.

14. Melchioris LEYDEKKERI de Republica Hebræorum Libri xii. Amstel. 1704–1710. 2 vols. folio.

15. Johannis PAREAU Antiquitas Hebraica breviter delineata. Trajecti ad Rhenum. 1817. Edit. Secunda, 1824. 8vo.

An Appendix and Index to this summary of Hebrew Antiquities was published at Utrecht in 1825. 8vo.

16. Hadriani RELANDI Antiquitates sacræ veterum Hebræorum recensuit, et animadversionibus Ugolinianis-Ravianis auxit, Georgius Joannes Ludovicus Vogel. 8vo. Halæ, 1769.

The best edition of a valuable little summary, which for many years continued to be the text-book of professors.

17. The History and Philosophy of Judaism: or a Critical and Philosophical Analysis of the Jewish Religion. By Duncan SHAW, D.D. Edinburgh and London, 1788. 8vo.

An ingenious treatise, which is divided into four parts: 1. On the Divine origin of the Law; 2. Of the duration of the Mosaic economy; 3. That the Gospel is the last dispensation of God's grace to mankind in the way of religious discovery; 4. Corollaries arising from the subject of the work: in the course of which the author takes occasion to vindicate the genius, divine origin, and authority of the Jewish religion, and its connexion with the Christian, against the objections and misrepresentations of modern infidels.

18. Caroli SIGONII de Republica Hebræorum Libri vii.; editi à Jo. Nicolai. Lug. Bat. 1701. 4to.

19. Ernesti Augusti SCHULZII Theologiæ Doctoris, et Professoris quondam in Academia Viadrina celeberrimi, Compendium Archæologiæ Hebraicæ. Cum figuris æri incisis, edidit, emendavit, addenda adjecit, notisque locupletavit Abr. Phil. Godefr. Schickedanz. Dresdæ, 1793. 8vo.

This is, perhaps, the *best* summary of Hebrew antiquities extant in the Latin language; but, unfortunately, it is incomplete, the author having executed only two books which treat of the political and ecclesiastical antiquities of the Hebrews. Professor Schulze and his editor have diligently availed themselves of the labours of all previous writers on this topic, and have arranged their materials in a manner equally concise and valuable.

20. Ferdinandi Stoschii Compendium Archæologiæ Œconomicæ Novi Testamenti ducentis thesibus comprehensum, et aliis aliisve notis illustratum. 8vo. Lipsiæ, 1769.

A small volume, of considerable rarity in this country; it treats of the private life and manners of the Jews, as mentioned in the New Testament, and may serve as a supplement to the imperfect work of Schulze, last noticed.

21. Lectures on Jewish Antiquities; delivered at Harvard University in Cambridge, A.D. 1802 and 1803. By David Tappan, D.D. late Hollis Professor of Divinity in that Seminary. Boston [Massachussetts] 1807. 8vo.

The nature and design of the Jewish Constitution, political and religious, are discussed in these lectures, which were published after the author's decease. The tendency of the Hebrew Ritual to promote the glory of God and the happiness of man are frequently illustrated in a pleasing and devout manner.

22. A. G. Waehneri Antiquitates Hebræorum et Israeliticæ Gentis. Gottingen, 1741. 2 tomis 8vo.

This work is incomplete, the author having died before its publication; it contains much valuable information relative to the literature of the Jews.

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ii. *Treatises on particular Subjects in Biblical Antiquities.*

(1.) *Scripture Geography.*

1. Onomasticon Urbium et Locorum Sacræ Scripturæ; seu Liber de Locis Hebraicis, Græcè primum ab Eusebio Cæsariensi, deinde Latinè scriptus ab Hieronymo, in commodiorem vero ordinem redactus, variis additamentis auctus, Notisque et Tabulâ Geographicâ Judææ illustratus, opera Jacobi Bonfrerii, recensuit et animadversionibus suis auxit Joannes Clericus. Accessit Brocardi Descriptio Terræ Sanctæ. Amstelodami, 1707. folio.

2. Samuelis Bocharti Geographia Sacra; cujus Pars prior, Phaleg, de Dispersione Gentium, et Terrarum Divisione factâ, in ædificatione Turris Babel: Pars posterior, Chanaan, de Coloniis et Sermone Phœnicum, agit. Cadomi (Caen) 1646, folio. Francofurti ad Mœnum, 1674. 1681, 4to. Also in the third volume of the folio edition of Bochart's Collective Works.

3. Johannis Davidis Michaelis Spicilegium Geographiæ Hebræorum exteræ post Bochartum. Partes i. ii. Gottingen, 1760. 1780. 4to.

Some observations on the first part of this learned work, which is not always to be procured complete, were published by John Reinhold Forster, intitled *Epistola ad J. D. Michaelis, hujus spicilegium Geogr. Hebr. jam confirmantes, jam castigantes.* Gottingæ, 1772, 4to. It is desirable to unite this with the work of Michaelis; but unfortunately both works are extremely rare and dear.

4. Friderici Spanhemii Introductio ad Geographiam Sacram, Patriarchalem, Israeliticam, et Christianum. Lugduni Batavorum, 1679. 8vo. Also in the first volume of Spanheim's Collected Works.

5. Hadriani Relandi Palæstina ex monumentis veteribus et tabulis adcuratis illustrata. Traject. Batav. 1714. 2 tomis 4to.

This elaborate work is also to be found in the sixth volume of Ugolini's Thesaurus Antiquitatum Sacrarum.

6. An Historical Geography of the Old and New Testaments. By Edward WELLS, D.D. 4 vols. 8vo. 2 vols. 8vo.

This learned work was originally published in four detached parts or volumes: it has frequently been printed at the Oxford press, and is too well known to require commendation; a new edition, revised and corrected from the discoveries of Sir William Jones and other eminent scholars, was published by the English editor of Calmet's Dictionary in 4to. in the year 1804. There are also copies in two or three vols. crown 8vo. Dr. Wells's Geography of the New Testament was translated into German by M. Panzer, with numerous additions and corrections, in two vols. 8vo. Nuremberg, 1764.

7. Sacred Geography: or, a Gazetteer of the Bible, containing, in alphabetical order, a Geographical Description of all the Countries, Kingdoms, Nations, and Tribes of Men, with all the Villages, Towns, Cities, Provinces, Hills, Mountains, Rivers, Lakes, Seas, and Islands, mentioned in the Sacred Scriptures or Apocrypha. By Elijah PARISH, D.D. Boston [Massachussetts] 1813. 8vo.

This geographical dictionary of the Scriptures is chiefly compiled from the Onomasticon of Eusebius and Jerome, the Historical Geography of Wells, the great dictionary of father Calmet, and the publications of various modern travellers. The book is very neatly printed, and has furnished many articles to our Geographical and Historical Index, in the third volume of this work.

8. Jo. Matth. HASII Regni Davidici et Salomonæi Descriptio Geographica et Historica; unà cum Descriptione Syriæ et Ægypti. Norimbergæ, 1739. folio.

9. Car. Christ. Sigism. BERNHARDI Commentatio de Caussis, quibus effectum sit, ut Regnum Judæ diutius persisteret, quam Regnum Israel. Cum Tabulâ Geographicâ. Lovanii, 1825. 4to.

This was a prize dissertation, composed (as the author states in his proœmium) under considerable disadvantages, and with no other literary aid than the Scriptures and Havercamp's edition of Josephus. It is a very interesting publication, to which the first chapter of our third volume is indebted for some valuable observations.

10. Observationes Philologicæ et Geographicæ: sive Geographiæ Sacræ Specimen primum. Quo Urbes ac Regiones, quarum in Sacris Litteris fit mentio, breviter describuntur, iisdemque verus situs, justaque nomina redduntur. Amstelodami, 1747. 8vo.

The deficiencies of Calmet and some other writers on geography, are supplied in this little work, which treats on the city of Jerusalem, the country of Elijah, the city of Hebron, the region of Ophir, the country of Abraham, the city of Eglain, and a few other places.

11. The History of the Destruction of Jerusalem, as connected with the Scripture Prophecies. By the Rev. George WILKINS, A.M. Second edition. Nottingham, 1816. 8vo.

12. Hadriani RELANDI de Spoliis Templi Hierosolymitani Liber singularis. Trajecti ad Rhenum, 1716. 8vo. Edit. 2. 1775. With a preliminary Disquisition and Notes by Prof. Schulze.

13. Ferdinandi STOSCH Syntagma Dissertationum Septem de Nominibus totidem Urbium Asiæ; ad quas D. Joannes in Apocalypsi Filii Dei Epistolas direxit. Guelpherbyti, 1757. 8vo.

14. An HISTORICAL MAP of Palestine or the Holy Land, exhibiting the peculiar features of the country, and of all places therein, connected with Scripture History; interspersed with ninety-six vignettes illustrative of the most important circumstances recorded in the Old and New Testaments.

The size of this beautifully-executed map is 40 inches by 27½. The vignettes will be found very amusing to young persons, while they serve to impress on the mind the leading points of sacred history and geography. The map is accompanied by a folio sheet of letter-press, containing explanatory references to the vignettes. The design of the latter is to embody and connect with the names of places marked upon the map, the principal

incidents in Jewish history — by placing the texts of Scripture in which such incidents are mentioned close to the name of the place where the transaction occurred. The sheet of letter-press also comprises a brief outline of the history of Palestine from the earliest period — the stations of the tribes — and Buhle's œconomical calendar of the country, exhibiting the state of the weather in the Holy Land throughout the different months of the year, and containing useful remarks on the various productions of the soil.

Most of the general treatises on sacred geography are illustrated with maps. There is also an excellent map of Palestine in D'Anville's Antient Atlas; it has been consulted for the maps accompanying this work, which have been drawn with great care, and corrected from the researches of modern Geographers. The quarto Atlas, published by the late Rev. Thomas Scott, as an accompaniment to his commentary on the Bible, possesses the double merit of being correct as well as cheap. The *Scripture Atlas*, published by Mr. Leigh, is executed in a superior style, and has had a very extensive sale. Mr. Wyld's Scripture Atlas is a neat publication.

Various Treatises on Sacred Geography will be found in the fifth, sixth, and seventh volumes of Ugolini's Thesaurus Antiquitatum Sacrarum.

It may be proper to add, that most of the questions relative to the history, geography, &c. of the Bible are noticed in Schleusner's valuable Lexicon to the Septuagint version, and also in his Greek and Latin, and in Messrs. Parkhurst's and Robinson's Greek and English Lexicons to the New Testament; where they are illustrated with equal learning and accuracy.

(2.) *Natural History of the Bible.*

1. Physica Sacra: hoc est Historia Naturalis Bibliæ a Joanne Jacobo Scheuchzero edita, et innumeris iconibus æneis elegantissimis adornata, August. Vindel. 1731–1735. 4 vols. folio.

This is one of the most beautiful and useful works which has appeared on the natural history of the Bible: the engravings, 750 in number, were executed by the most eminent artists of that day. A German translation appeared at Augsburgh, at the same time with the Latin edition, to which it is preferred on account of its having proof impressions of the plates. The French translation, published at Amsterdam, in 1732–1738, in 4 vols. folio, is inferior to both the preceding editions as it respects the plates, though the text and typographical execution are equally valuable. From the costly price of this work, it is chiefly to be found in great public libraries.

2. The Natural History of the Bible: or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the Sacred Scriptures. Collected from the best Authorities, and alphabetically arranged by Thaddeus Mason Harris, D.D. Boston (Massachussetts), 1820. 8vo. London, 1824. 8vo.

The Natural History of foreign countries was very little known at the time when the authorised version of the English Bible was executed: it is no wonder, therefore, that we find in it the names of animals, &c. which are unknown in the East. Our venerable translators, indeed, frankly acknowledge in their preface the obscurity experienced by them in Hebrew words occurring but once, and also in the names of certain birds, beasts, precious stones, &c. These difficulties have been materially diminished since their time, and especially within the last hundred and twenty years; not only by the successful researches of eminent orientalists, who have applied their knowledge of the eastern dialects to the elucidation of Scripture, but also by the successful labours of Bochart, Celsius, Forskäl, Scheuchzer, and other naturalists, historians of the Bible, as well as those of Shaw, Hasselquist, Russell, Bruce, and other distinguished travellers. To all these sources, together with many others which it is not necessary to enumerate, Dr. Harris acknowledges his obligations. Though he claims no praise but that of having brought into a regular form such information as he could collect from the best and most unexceptionable authorities; yet he is not a mere compiler. He has enlivened his general illustrations with many instructive and useful facts, observations, and reasonings: and in the course of his work he has introduced new translations of a great many detached passages and of some entire chapters of Scripture. Of these, future commentators will doubtless avail themselves, especially as Dr. H. has accompanied such translations with remarks and illustrations correcting the errors which were the consequence of their being misunderstood, and pointing out the precision and force, the emphasis and beauty, which they derive from an accurate knowledge of the object in natural history to which they originally

referred. A Catalogue is subjoined of the principal authorities quoted in his work, which is accompanied with useful indexes of matters and of texts illustrated, and particularly with an Index or List of the several articles, according to the English Translation, followed by the original Hebrew names, to which are subjoined the Linnæan or other modern scientific appellations. In a work embracing such a variety of particulars, some articles must necessarily be found defective: these however are not very numerous. In conclusion, the writer of these pages cheerfully adopts the following *just crùique* of a trans-atlantic reviewer: — "Dr. Harris is entitled to the thanks of the public, for having brought within a reasonable compass the most valuable materials on the subjects of which he treats; for having arranged them in a convenient method, and in general for having arrived at his own conclusions on the best evidence which the subjects admit." . . . . . "On the whole, we cheerfully recommend the work both to the learned and the unlearned reader, as containing all that can be known on the subjects which successively occur. Many of the articles will be read with great interest: and in those, in which curiosity is most concerned, the author, in a form as much abridged as their nature would admit, has exhausted all the learning of naturalists and travellers: and, as we believe, has generally come to the right results." (North American Review, vol. x. New Series, pp. 91, 92.) The London reprint is beautifully executed. A German Translation of this work was published at Leipzig, in 1825, in 8vo.

3. Samuelis Bocharti Hierozoicon, sive de Animalibus Sacræ Scripturæ. 4th edit. folio. Lug. Bat. 1714; also in 3 vols. 4to. Lipsiæ, 1793, and following years.

This last is unquestionably the best edition; it was published by Professor Rosenmüller, to whose researches biblical students are so largely indebted; and who has corrected it throughout, as well as enlarged it with numerous facts from the writings of modern travellers, &c.

4. Hierozoici ex Samuele Bocharto, Itinerariis variis aliisque Doctissimorum Virorum Commentariis ac Scriptiunculis, accommodatæ ad plurimorum usus compositi, Specimina tria. Auctore Frid. Jacobo Schoder, Tubingæ, 1784-6. 8vo.

5. Jo. Henr. Ursini Arboretum Biblicum, in quo Arbores et Frutices, passim in S. Literis occurrentes, ut et Plantæ, Herbæ, et Aromata, notis philologicis, philosophicis, theologicis, exponuntur et illustrantur. Norimbergæ, 1699. 2 tomis 8vo.

6. Olavi Celsii Hierobotanicon, sive de Plantis Sacræ Scripturæ Dissertationes Breves. Upsalæ, 1745-47; Amstelædami, 1748. 2 tomis 8vo.

7. Hierophyticon, sive Commentarius in Loca Scripturæ Sacræ, quæ Plantarum faciunt mentionem. Auctore Matthæo Hillero. Trajecti ad Rhenum, 1725. 4to.

8. Petri Forskäl Descriptiones Animalium, Amphibiorum, Piscium, Insectorum, Vermium, quæ in Itinere Orientali observavit. 4to. Hauniæ (Copenhagen). 1775. — Ejusdem Flora Ægyptio-Arabica. 4to. Hauniæ, 1775. Ejusdem Icones Rerum Naturalium, quas Itinere Orientali depingi curavit. 4to. Hauniæ, 1776.

M. Forskäl was a learned Swedish naturalist, who was sent in 1761, at the expence of his Danish Majesty, to investigate the natural productions of the East, in company with the celebrated traveller Niebuhr. He died at Jerim in Arabia, in 1763, and his unfinished notes, valuable even in their imperfect state, were published by his colleague in the three works just noticed.

9. Scripture illustrated by Engravings, referring to Natural Science, Customs, Manners, &c. By the Editor of Calmet's Dictionary of the Bible. 4to. 1802.

Many otherwise obscure passages of the Bible are in this work happily elucidated from natural science, &c. Though it does not profess to be a complete natural history of the Scriptures, yet it illustrates that interesting subject in very many instances.

10. Remarks on the Mustard Tree mentioned in the New Testament. By John Frost, F.S.A. London, 1827. 8vo.

11. Joh. Gottlieb Buhle Calendarium Palæstinæ Œconomicum, Goettingæ, 1785. 4to.

12. Georgii Friederici Walchii Calendarium Palæstinæ Œconomicum Præfatus est J. D. Michaelis. Goettingæ, 1785. 4to.

In the year 1785, the directors of the University of Gottingen proposed as a prize-subject, the compilation of an Œconomic Calendar of Palestine from Itineraries, with a view to the better elucidation of the Sacred Writings. The prize was adjudged to the composition of M. Buhle; to which, in Michaelis's judgment, the Calendar of Walch was next in point of merit. Each of these publications contains much valuable matter peculiar to itself; and both together throw much light on the physical geography of Palestine.

A translation of Buhle's Calendar is inserted in the Fragments annexed to Mr. Taylor's edition of Calmet's Dictionary of the Bible, Nos. 455–468.

13. A Comparative Estimate of the Mineral and Mosaical Geologies, revised and enlarged with relation to the latest Publications on Geology. By Granville Penn, Esq. Second Edition. London, 1825. 2 vols. 8vo.

The first edition of the "Comparative Estimate" was published in 1822, and a "Supplement" to it. In its present improved state, Mr. Penn's work forms a most powerful proof and vindication of the harmony subsisting between geological discoveries and the Mosaic History.

14. Scriptural Geology, or Geological Phenomena, consistent only with the Literal Interpretation of the Sacred Scriptures, upon the subjects of the Creation and Deluge. [By the Rev. George Bugg, B.A.] London, 1827. 2 vols. 8vo.

(3.) *Political Antiquities of the Jews.*

Treatises on the laws, government, coins, &c. of the Jews.

1. Rabbi Mosis Maimonidis More Nebochim; seu Doctor Perplexorum, ad dubia et obscuriora Scripturæ loca rectius intelligenda, veluti Clavem continens. Latine conversus a Joanne Buxtorfio, filio. Basileæ, 1629. 4to.

2. The Reasons of the Laws of Moses, from the "More Nevochim" of Maimonides. With Notes, Dissertations, and a Life of the Author. By James Townley, D.D. London, 1827. 8vo.

The More Nevochim, or "Instructor of the Perplexed," is considered as one of the most valuable productions of the learned Jewish Rabbi, Moses ben Maimon, better known by the name of Maimonides. "It is a critical, philosophical, and theological work, in which he endeavours to explain the difficult passages, phrases, parables, allegories, and ceremonies of the Old Testament; and is rendered particularly important by 'an excellent Exposition of the Grounds and Reasons of the Mosaic Laws,' to which many of our most eminent biblical critics and commentators have been deeply indebted." It was originally written in Arabic, and translated into Hebrew by Rabbi Samuel Aben Tybbon. The Rev. Dr. Townley (to whose life of Maimonides, p. 17, we are indebted for the preceding particulars) has given an account of the various editions of the original work of Maimonides; among which that of 1629 is usually reputed to be the best.

Dr. T. has conferred no small obligation on biblical students in presenting this treatise of Maimonides to them in an English dress; and in addition to a memoir of the original Jewish author, he has enriched his translation with upwards of one hundred pages of valuable notes, together with nine dissertations on the Talmudical Writings, and on various other topics tending to elucidate the 'Reasons of the Laws of Moses.'

3. Wilhelmi Zepperi Legum Mosaicarum Forensium Explanatio. Herbornæ Nassoviorum. 1604. 8vo.

4. Joannis Spenceri de Legibus Hebræorum Ritualibus et earum Rationibus Libri IV. Accessit Dissertatio de Phylacteriis Judæorum. Recensuit, et indices adjecit Leonardus Chappelow, S.T.P. Cantabrigiæ, 1727. 2 vols. folio, best edition.

5. Commentaries on the Laws of Moses. By the late Sir John David MICHAELIS, K.P.S. F.R.S. Professor of Philosophy in the University of Gottingen; translated from the German by Alexander Smith, D.D. London, 1814. 4 vols. 8vo.

The spirit of the political and ceremonial law, contained in the writings of Moses, is copiously investigated in this work. Valuable as these "Commentaries" of Michaelis are in many respects, it is much to be regretted that they are not free from that licentiousness of conjecture and of language, as well as tendency to scepticism, which are the too frequent characteristics of some distinguished modern biblical critics in Germany. Great caution, therefore, will be necessary in consulting this work.

6. A Dissertation on the Civil Government of the Hebrews: in which the true Design and Nature of their Government are explained. By Moses LOWMAN. London, 1740; 2d edition, 1745; 3d edition, 1816. 8vo.

7. A Short Account of the Laws and Institutions of Moses; shewing that they were worthy of their Divine Author, being fitted for the accomplishment of the most important purposes. By Henry FERGUS. Dunfermline and London, [1811] 8vo.

This essay is detached from a History of the Hebrews, on which the author was employed; but which has not yet been published. "In the short account before us, Mr. Fergus has given evidence of his having studied the subject; and his pamphlet displays in a concise yet luminous manner the several topics which the civil and ecclesiastical government of the Hebrews includes." (Month. Rev. N. S., vol. lxvi. p. 37.)

8. Joannis SELDENI De Synedriis et Præfecturis Juridicis Veterum Ebræorum Libri III. Amstelodami, 1679. 4to.

9. Petri WESSELINGII Diatribe de Judæorum Archontibus ad Inscriptionem Berenicensem; et Dissertatio de Evangeliis jussu Imp. Anastasii non emendatis in Victorem Tununensem. Trajecti ad Rhenum, 1738. 8vo.

10. Thomæ BARTHOLINI de Cruce Christi Hypomnemata IV. Hafniæ, 1651. 8vo. Amstelodami, 1670. 8vo.

11. Dissertatio Philologica de Ritu *dimittendi* Reum in festo Paschatis Judæorum; conscripta à Joh. Conrado HOTTINGERO. Tiguri, 1718. 8vo.

12. Jacobi LYDII Syntagma Sacrum de Re Militari. Dordraci, 1698, 4to.

13. Edwardi BREREWOOD Liber de Ponderibus et Pretiis Veterum Nummorum, eorumque cum recentioribus Collatione. Londini, 1614. 4to.: also in the first Volume of Bp. Walton's Polyglott.

14. Adriani RELANDI De Nummis Veterum Hebræorum, qui ab inscriptarum literarum formâ Samaritanorum appellantur, Dissertationes V. Trajecti ad Rhenum, 1709. 8vo.

15. Casparis WASERI De Antiquis Numis Hebræorum et Syrorum, quorum S. Biblia et Rabbinorum Scripta meminerunt, Libri II. Tiguri, 1605. 4to.

16. Casperis Waseri de Antiquis Mensuris Hebræorum, quarum S. Biblia meminerunt Libri III. Heidelbergæ, 1610. 4to.

17. An Essay towards the Recovery of the Jewish Measures and Weights, comprehending their Moneys; by help of ancient standards compared with ours of England. By Richard CUMBERLAND, D.D. [afterwards Bishop of Peterborough.] London, 1686. 8vo.

18. Observationes ex Numis Antiquis Sacræ. Auctore Gottlob Sebastiano MARGRAAF. Vitembergæ, 1745. 4to.

19. Petri Zornii Historia Fisci Judaici sub Imperio Veterum Romanorum. Altonæ, 1734. 8vo.

(4.) *Sacred Antiquities of the Jews.*

[i.] Treatises on the ritual and sacred ceremonies of the Jews.

1. A Rational of the Ritual of the Hebrew Worship. In which the wise Designs and Usefulness of that Ritual are explained. By Moses Lowman. London, 1748. 8vo.

2. Jacobi Gronovii Decreta Romana et Asiatica pro Judæis, ad cultum divinum per Asiæ Minoris urbes securè obeundum, ab Josepho collecta in Libro XIV. Archæologiæ. Lugduni Batavorum, 1712. 8vo.

3. Bernardi Lamy de Tabernaculo Fœderis, de Sancta Civitate Jerusalem et de Templo ejus, Libri Septem. Parisiis, 1720. folio.

4. Salomonis Van Til Commentarius de Tabernaculo Mosis et Zoologia Sacra. Dordraci, 1714. 4to.

5. Johannis Buxtorfii, patris, Synagoga Judaica: hoc est Schola Judæorum, in qua Nativitas, Institutio, Religio, Vita, Mors, Sepulturaque ipsorum graphice descripta est. Hanoviæ, 1604. 12mo.; Basileæ, 1680. 8vo.

6. Campegii Vitringa de Synagogâ Vetere Libri tres: quibus tum de Nominibus, Structurâ, Origine, Præfectis, Ministris, et Sacris Synagogarum agitur: tum præcipue Formam Regiminis et Ministerii earum in Ecclesiam Christianam translatam esse demonstratur: cum Prolegomenis. Franequeræ, 1696. 4to.

7. Mariani Kaserer ΔΙΑΓΡΑΦΗ Studii Scripturistici in Synagoga. Pars Prima. Salisburgi, 1774. 4to.

A compilation from various German and other authors who have treated on Sacred Antiquities: it discusses the Canon of the Bible received by the Hebrews, the Talmud, Targums, Masoretic Books, and the Cabbala; the Schools and Sects of the Jews, and their Teachers or Doctors and Pupils.

8. The Temple Service, as it stood in the Days of our Saviour. By John Lightfoot, D.D. London, 1649. 4to; also in the folio and octavo editions of Dr. Lightfoot's Works.

9. The Temple-Musick: or, an Essay concerning the method of singing the Psalms of David in the Temple, before the Babylonish Captivity. By Arthur Bedford. London, 1706. 8vo.

[ii.] Treatises on the religious notions of the Jews, on the corruptions of religion among them, and on the sects into which they were divided.

1. A Dissertation on the Religious Knowledge of the Ancient Jews and Patriarchs concerning a Future State. [By Stephen Addington, D.D.] London, 1757. 4to.

2. Christologia Judæorum Jesu Apostolorumque Ætate, in Compendium redacta, Observationibusque illustrata a D. Leonhardo Bertholdt. Erlangæ, 1811. 8vo.

3. A Dissertation upon the Traditional Knowledge of a promised Redeemer, which subsisted before the Advent of our Saviour. By Charles

James BLOMFIELD, B.D. [now D.D. and Bishop of Chester.] Cambridge, 1819. 8vo.

4. Capita Theologiæ Judæorum Dogmaticæ e Flavii Josephi Scriptis collecta. Accessit παρεργον super Josephi de Jesu Christo testimonio. Auctore Carolo Gottlieb BRETSCHNEIDER. Lipsiæ, 1812. 8vo.

5. Joannis Jacobi CRAMERI Goël Israel, sive Theologia Israelis: quâ Goëlis Officium ac Mysterium, ad confirmandam Jesu Christi Deitatem et Officium, ex Hebraicis potissimum Scriptis proponitur, et varia alia Philologica ac Theologica pertractantur. Franequeræ, et Lipsiæ, 2 tomis 4to.

6. The Traditions of the Jews, or the Doctrines and Expositions contained in the Talmud and other Rabbinical Writings: with a preliminary Preface, or an Enquiry into the Origin, Progress, Authority, and Usefulness of those traditions; wherein the mystical Sense of the Allegories in the Talmud, &c. is explained. [By the Rev. Peter STEHELIN, F.R.S.] London, 1742. In two volumes 8vo.

This is a work of extreme rarity and curiosity; it bears a very high price, which necessarily places it beyond the reach of Biblical students. But most of the information which it contains will be found in

7. Modern Judaism; or a Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times. By John ALLEN. London, 1817, 8vo.

The various traditions, &c. received and adopted by the modern Jews (that is, by those who lived during and subsequently to the time of Jesus Christ), are fully and perspicuously treated in this well-executed volume, which illustrates various passages in the New Testament with great felicity.

8. Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees in our Saviour Jesus Christ's time. By W. WOTTON, D.D. London, 1718. In two volumes 8vo.

This is a very curious work. Volume I. contains a discourse concerning the nature, authority, and usefulness of the Misna; a table of all its titles, with summaries of their contents; a discourse on the recital of the *Shema* (that is, of Deut. vi. 4–9., so called from the first word, i. e. *hear*), on the Phylacteries and on the *Mezuzoth* or schedules fixed on gates and door posts; together with a collection of texts relative to the observance of the Sabbath, taken out of the Old and New Testaments and Apocryphal Books, with annotations thereon. Volume II. contains two treatises from the Misna, in Hebrew and English; one on the Sabbath, entitled *Shabbath*; and another, entitled *Eruvin*, concerning the mixtures practised by the Jews in the time of Jesus Christ to strengthen the observation of the Sabbath. Dr. Wotton has given copious notes to both these treatises, which illustrate many passages of Holy Writ.

9. Joannis SELDENI de Diis Syris Syntagmata II. cum Additamentis Andreæ Beyeri. Amstelodami, 1680. 8vo.

The best edition of a learned treatise, in which the Syrian idols mentioned in the Bible are particularly discussed. This work is inserted in the twenty-third volume of Ugolini's Thesaurus Antiquitatum Sacrarum, which contains nearly thirty other treatises on the idols mentioned in the Scriptures.

10. Trium Scriptorum illustrium Syntagma de tribus Judæorum Sectis: in quo Nic. Serarii, Joannis Drusii, Jos. Scaligeri, Opuscula, quæ eo pertinent, cum aliis junctim exhibentur. Accedit Jac. Triglandii Diatribe de Secta Karæorum. Delphis, 1703. 2 tomis 4to.

11. Epistolæ Samaritanæ Sichemitarum ad Jobum Ludolphum, cum ejusdem Latinâ Versione et Annotationibus. Accedit Versio Latina persimilium Literarum à Sichemitis ad Anglos datarum [à Christophoro CELLARIO.] Cizæ, 1688. 4to.

Both the preceding publications are inserted in the twenty-second volume of Ugolini's Thesaurus, in which are printed several treatises on the Jewish sects.

12. Mémoire sur l'Etat Actuel des Samaritains. Par M. Silvestre de SACY. Paris, 1812. 8vo.

13. Jo. Christ. FRIEDRICH Discussionum de Christologia Samaritanorum Liber. Accedit Appendicula de Columbâ, Deâ Samaritanarum. Lipsiæ, 1821. 8vo.

14. Guilielmi GESENII Commentatio de Samaritanorum Theologiâ, ex fontibus ineditis. Halæ, 1823. 4to.

(5.) *Domestic Antiquities, Literature, and Sciences of the Jews.*

1. Johannis BRAUNII de Vestitu Sacerdotum Hebræorum, Libri II. Lugduni Batavorum, 1680. 4to.

2. Commentarius Philologico-Criticus de Vestitu Mulierum Hebræarum ad Jesai. III. vs. 16–24. Quo vocabulorum abstrusissimorum tenebras ad facem dialectorum discutere conatus est Nicol. Guil. SCHROEDERUS. Præmissa est præfatio Alberti SCHULTENS. Lugduni Batavorum, 1735. 4to.

3. Antonii BYNÆI de Calceis Hebræorum Libri II. Dordraci, 1682. 12mo.; 1695. 4to.

4. Joannis NICOLAI Disquisitio de Substratione et Pignoratione Vestium. Giessæ, 1701. 12mo.

5. Joannis Nicolai Libri IV. de Sepulchris Hebræorum. Lugduni Batavorum, 1706. 4to.

6. J. G. PURMANN Archæologiæ Georgicæ Specimen: de Re Rusticâ Hebræorum. Francofurti ad Mœnum, 1786–87. 4to.

7. Jo. Francisci BUDDEI Introductio ad Historiam Philosophiæ Ebræorum. Accedit Dissertatio de Hæresi Valentinianâ. Halæ Sax. 1702. 8vo.

8. De Excellentiâ Musicæ Antiquæ Hebræorum, et eorum Musicis Instrumentis, Tractatus. [Auctore F. P. de BRETAGNE.] Monachii, 1718. 8vo.

9. Guilielmi ADER Enarrationes de Ægrotis et Morbis in Evangelio. Tolosæ, 1620. 8vo. Also in the 6th volume of the Critici Sacri.

10. An Historical Essay on the State of Physic in the Old and New Testament, and the Apocryphal Interval. With a particular Account of the Cases mentioned in Scripture, and Observations upon them. By Jonathan HARLE. London, 1739. 8vo.

11. Ricardi MEAD Medica Sacra; sive de Morbis insignioribus, qui in Bibliis memorantur, Commentarius. Londini, 1749. 8vo.

12. Medica Sacra: or, a Commentary on the most remarkable Diseases mentioned in the Holy Scriptures. By Richard Mead. Translated from the Latin by Thomas STACK, M. D. London, 1755. 8vo.

(6.) *Miscellaneous Illustrations of Biblical Antiquities, from Voyages and Travels in the East, and from other oriental Sources.*

1. Observations on Divers Passages of Scripture, placing many of them in a light altogether new, ... by means of circumstances mentioned in books of voyages and travels into the East. By the Rev. Thomas HARMER. London, 1816. 4 vols. 8vo. best edition.

As books of voyages and travels are for the most part voluminous, the late reverend and learned Thomas Harmer formed the design, which he happily executed, of perusing the

works of oriental travellers, with the view of extracting from them whatever might illustrate the rites and customs mentioned in the Scriptures. His researches form four volumes in 8vo., and were published at different times, towards the close of the last century. The best edition is that above noticed, and is edited by Dr. Adam Clarke, who has newly arranged the whole, and made many important additions and corrections. In this work numerous passages of Scripture are placed in a light altogether new; the meanings of others, which are not discoverable by the methods commonly used by interpreters, are satisfactorily ascertained; and many probable conjectures are offered to the Biblical Student. The mode of illustrating Scripture from oriental voyages and travels, first applied by Mr. Harmer, has been successfully followed by the laborious editor of the "Fragments" annexed to the quarto editions of Calmet's Dictionary of the Bible, and also by Mr. Vansittart in his "Observations on Select Places of the Old Testament, founded on a perusal of Parsons's Travels from Aleppo to Bagdad," 8vo. Oxford and London, 1812.

2. Oriental Customs; or an Illustration of the Sacred Scriptures, by an Explanatory Application of the Customs and Manners of the Eastern Nations. By the Rev. S. BURDER, A. M. 6th edition. 1822. 2 vols. 8vo.

This is an useful abridgment of Harmer's Observations, with many valuable additions from recent voyagers and travellers, arranged in the order of the Books, Chapters, and Verses of the Bible. It was translated into German, by Dr. E. F. C. Rosenmüller, (4 vols. 8vo. Leipsic, 1819), with material corrections and much new matter. Such of these, as were additions to the articles contained in the "Oriental Customs," have been translated and inserted in the sixth edition above noticed. But those articles which are entirely new, being founded on texts not before brought under Mr. Burder's consideration, are translated and inserted in

3. Oriental Literature, applied to the Illustration of the Sacred Scriptures; especially with reference to Antiquities, Traditions, and Manners, collected from the most celebrated writers and travellers, both antient and modern, designed as a Sequel to Oriental Customs. By the Rev. Samuel BURDER, A. M. London, 1822. 2 vols. 8vo.

4. The Eastern Mirror; an Illustration of the Sacred Scriptures, in which the Customs of Oriental Nations are clearly developed by the writings of the most celebrated travellers. By the Rev. W. FOWLER. 8vo. Exeter. 1814.

An abridgment of Harmer's Observations, and the earlier editions of Burder's Oriental Customs, with a few unimportant additions.

5. Oriental Observations, and occasional Criticisms, more or less illustrating several hundred Passages of Scripture. By John CALLAWAY. London, 1827. 12mo.

The author of this volume resided about ten years as a Missionary at Ceylon. As the usages of the Ceylonese frequently bear a resemblance to those of the Jews, he has applied them to the explanation of the Sacred Writings, in many instances with great success. He has also introduced many hints from the last edition of Calmet, and from the illustrations of Scripture contained in Mr. Ward's History, &c. of the Hindoos. This little but unassuming volume contains many valuable elucidations of the Sacred Volume, which will be sought in vain, in some of its more voluminous predecessors.

6. Illustrations of the Holy Scripture, in three Parts. By the Rev. George PAXTON. Edinburgh, 1819. 2 vols. 8vo. Reprinted at Philadelphia, 1821. 2 vols. 8vo. Edinburgh, 1825. second edition. 3 vols. 8vo.

7. Scripture Costume exhibited in a Series of Engravings, representing the principal Personages mentioned in the Sacred Writings. Drawn under the Superintendence of the late Benjamin West, Esq. P. R. A., by R. Satchwell, with Biographical Sketches and Historical Remarks on the Manners and Customs of Eastern Nations. London, 1819. Elephant 4to.

8. Jewish, Oriental, and Classical Antiquities; containing Illustrations of the Scriptures, and Classical Records, from Oriental Sources. By the Rev. Daniel Guildford WAIT, LL. B. [now LL. D.] Cambridge, 1823. 8vo.

The object of this work is, to illustrate Biblical and Classical Antiquities from oriental writings. This volume is exclusively devoted to a demonstration of the coincidence which subsists between these different departments of study: and that coincidence the author has satisfactorily shown by various examples.

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iii. *Treatises on the Genealogies mentioned in the Scriptures.*

1. The Genealogies recorded in the Sacred Scriptures, according to every Family and Tribe. With the line of our Saviour Christ observed, from Adam to the Blessed Virgin Mary. By J[ohn] S[PEED.] London, 1615. 4to.

These Genealogical Tables were first published anonymously in 1611, when they were prefixed to the first edition of our authorised Version of the English Bible. They are here ascribed to the industrious antiquary John Speed, on the authority of the Biographia Britannica. (Art. Speed.)

2. Scripture Genealogy from Adam to Christ; exhibiting, in a Series of thirty-six engraved Tables, a distinct View of the Nation, Tribe, Family, Lineal Descent, and Posterity of every person mentioned in the Bible, so far as they can be traced from Sacred or Profane History. London, 1817. royal 4to.

The Tables, contained in this elegantly-executed volume, are an improvement upon those of Speed. To the name of each person mentioned in every table, chronological dates are affixed on the very respectable authorities of Usher and Blair; and likewise references to passages of Scripture, where the respective names are to be found. Altogether this is a very useful and agreeable companion to the Biblical Student.

3. Genealogia Sacra: or Scripture Tables, compiled from the Holy Bible. By William BERRY. London, 1819. 4to.

These tables are neatly stereotyped, and are chiefly confined to the patriarchs and descendants of our first parents, with references to the chapters and verses of the several books of the Old and New Testament, where the names are mentioned. The chronological dates are taken from Blair, Usher, and others. An alphabetical index is subjoined, which facilitates reference to this unassuming publication.

4. Jo. Michaelis LANGII Dissertationes Theologicæ de Genealogia Christi ex patribus secundum carnem. Noribergæ, 1703. 4to.

5. The Genealogies of our Lord and Saviour Jesus Christ, as recorded by St. Matthew and St. Luke, critically examined, explained, defended, and reconciled to each other and to the Scriptures of the Old Testament. By Edward YARDLEY, B.D. London, 1739. 8vo.

6. The Genealogies of Jesus Christ in Matthew and Luke explained, and the Jewish Objections removed. London, 1771. 8vo.

7. A newly-invented Table for exhibiting to the View, and impressing clearly on the Memory, the Genealogy of our Lord and Saviour Jesus Christ, as given by St. Matthew and St. Luke; also the Difference of their Accounts explained: with Notes on the most illustrious persons from whom our Lord descended, and the Objections to Matt. i. 11, 12. answered, from all the best Commentators. By Robert Berkley GREENE. London, 1822. 8vo.

This Table is ingeniously constructed; the notes exhibit, in a small compass, the result of much laborious research.

iv. *Treatises on Sacred Chronology.*

1. Ludovici CAPPELLI Chronologia Sacra ab orbe condito ad Christum, 4to. Paris, 1655.

This work is reprinted by Bishop Walton, in the prolegomena to his edition of the Polyglott Bible.

2. Gerhardi Johannis VOSSII Chronologiæ Sacræ Isagoge. Hag. Com. 1659. 4to.

3. Annales Veteris et Novi Testamenti, à primâ mundi origine deducta ad extremum Reipublicæ Judaicæ excidium, à Jacobo USSERIO, Archiepiscopo Armachano. Genevæ, 1722. folio.

The best edition of a most valuable work; the chronology of archbishop Usher is followed in the margins of all our large Bibles. His Annales first appeared at London, in 1650–54, in two vols. folio; and an English translation of them was published in 1658, in one volume folio.

4. Joannis PEARSONII S. T. P. Cestriensis nuper Episcopi Opera Posthuma Chronologica, &c. viz. De Serie et Successione Primorum Romæ Episcoporum Dissertationes Duæ: Quibus præfiguntur ANNALES PAULINI, et Lectiones in Acta Apostolorum. Singula Prælo tradidit, edenda curavit, et Dissertationes novis Additionibus auxit H. Dodwellus, A. M. Londini, 1688. 4to.

5. A Translation of Bishop Pearson's Annals of Saint Paul; to which are added Geographical and Critical Notes, illustrative of the Life and Labours of that Apostle, taken from the most approved Annotations. By J. M. WILLIAMS. Cambridge, 1826. 12mo.

Bp. Pearson's *Annales Paulini* have long been held in high estimation on account of the varied and profound learning of their Rt. Rev. Author. Bp. Randolph has, very properly, given them a place in his very useful manual for clerical Students, entitled *Enchiridion Theologicum.* The English translation is enriched with a great number of annotations selected from the best sources: and among them the translator has largely borrowed from the present work.

6. The Scripture Chronology demonstrated by Astronomical Calculations. By Arthur BEDFORD. London, 1730. folio.

7. Chronologie de l'Histoire Sainte. Par Alphonse de VIGNOLLES. Berlin, 1738. 2 vols. 4to.

8. Chronological Antiquities; or the Antiquities and Chronology of the most antient kingdoms from the creation of the world. By the Rev. John JACKSON. London, 1752. 3 vols. 4to.

9. A New Analysis of Chronology, in which an attempt is made to explain the History and Antiquities of the primitive Nations of the World, and the Prophecies relating to them, on principles tending to remove the imperfection and discordance of preceding systems. By the Rev. William HALES, D. D. 4to. 3 vols. in four parts. London, 1809–1812.

The title of this work very inadequately describes its multifarious contents. Not only is it the most elaborate system of chronology extant in our language; but there is scarcely a difficult text in the sacred writings which is not illustrated. Dr. Hales follows the chronology of Josephus, whose genuine numbers he conceives that he has restored; and that, by a comparison with the Septuagint and the other texts, he has ascertained the true series of primeval times. The longer chronology, established by Dr. H. with great success, is unquestionably preferable to that founded on the Masoretic text, as it removes many of those difficulties with which the Scripture history is encumbered in that text. His "New Analysis" ought to have a place in the library of every biblical student who can procure it.

10. The Chronology of our Saviour's Life; or an Inquiry into the True

Time of the Birth, Baptism, and Crucifixion of Jesus Christ. By C[hristopher] BENSON, M. A. Cambridge, 1819. 8vo.

11. Select Discourses, I. Of the Correspondence of the Hebrew Months with the Julian, from the Latin of J. David MICHAELIS, Royal Professor of Goettingen. II. Of the Sabbatical Year. From the same. III. Of the Years of Jubilee, from an Anonymous Writer, in M. Masson's Histoire Critique de la République des Lettres, vol. v. Art. II. p. lx. &c. London, 1773. 12mo.

These discourses were translated by the celebrated printer, William BOWYER. (Nichols's Lit. Anecd. of the 18th Century, vol. iii. p. 146.) The *first* discourse contains an ingenious attempt by professor Michaelis, to reconcile the discrepancies between the Mosaic Institutions and the Jewish Calendar: the writer of these pages has not been able to ascertain where it first appeared. This discourse has been reprinted in the Calendarium Palestinæ (see the next article). The *second* discourse, which treats on the Sabbatical Year (it appears from Michaelis's Commentaries on the Laws of Moses, vol. i. p. 391.) is a translation of the ninth of his *Commentationes Societati Regiæ Goettingensi, per annos 1758–1765, oblatæ.* The substance of this discourse is inserted in his Commentaries, vol. i. pp. 387–416, with some additional observations. The design of the *third* discourse, on the years of Jubilee, is to show that the year of Jubilee was every forty-ninth year, being included in the seventh Sabbatical year; and that it probably began in the time of Seleucus Nicator. Mr. Bowyer's little volume is uncommonly scarce: a copy of it is in the very valuable library belonging to the president and fellows of Queen's College, in the University of Cambridge, which has been examined for the present article.

12. Calendarium Palestinæ: exhibiting a Tabular View of the principal Events in Scripture History: the Jewish Festivals and Fasts, with the Service of the Synagogue; the Outlines of a Natural History of Syria..... To which are added an Account of the different Modes of computing time, adopted by the Hebrews, and a Dissertation on the Hebrew Months, from the Latin of J. D. Michaelis. By William CARPENTER. London, 1825. 8vo.

This publication consists of two parts; 1. The Calendar of Palestine, which presents in a concise form various information relative to the Jewish year; and, 2. "A Dissertation on the Hebrew Months [from the Latin of J. D. MICHAELIS]," which is reprinted from the preceding small volume of Mr. Bowyer.

The Calendar of Palestine is also neatly printed on a large sheet, to be hung up in the study for perpetual reference.

13. Historiæ Universæ Tabulæ Ethnographico-Periodico-Synchronisticæ, ab rerum primordiis ad nostram diem, post doctissimorum virorum curas iisque ducibus ad præstantissima temporis putandi exempla juxta æram vulgarem dispositæ; adjectis clarissimarum gentium genealogiis copiosoque rerum quarumlibet indice: præmissâ etiam ærarum inter se comparata delineatione, item totius historiæ adfiniumque doctrinarum notitia literaria, in usum historiæ amicorum adornatæ studio Francisci Josephi DUMBECKII. Berolini, 1821. folio.

These chronological tables claim a place in the student's library, not only for their cheapness, but also for their utility. They are noticed here on account of the clear exhibition which they contain of sacred chronology and the affairs of those nations with whom the Jews had any intercourse. The modern events are brought down to the year 1820.

14. Les Fastes Universels, ou Tableaux Historiques, Chronologiques, et Géographiques, contenant, siècle par siècle, et dans des colonnes distinctes, depuis les tems les plus reculés jusqu'à nos jours: —

1. L'Origine, les progrès, la gloire, et la décadence de tous les peuples, leurs migrations, leurs colonies, l'ordre de la succession des Princes, &c.

2. Le Précis des époques et des événemens politiques;

3. L'Histoire générale des religions et de leurs différentes sectes;

4. Celle de la philosophie et de la législation chez tous les peuples anciens et moderns;

5. Les découvertes et les progrès dans les sciences et dans les arts;

6. Une notice sur tous les hommes célèbres, rappelant leurs œuvrages ou leurs actions. Par M. Buret de Longchamps. Paris, 1821. Atlas 4to.

This work contains the most copious set of Chronological Tables that is extant in any language. That part of it which includes sacred chronology is displayed with great perspicuity.

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v. *Connections of Sacred and Profane History. — Histories of the Bible, and Scripture Biography.*

*** Much valuable information relative to the history of the Moabites, Philistines, Babylonians, and other nations mentioned in the Scriptures, is exhibited by Vitringa, in his Commentary on Isaiah, by Bishop Newton in his Dissertations on the Prophets, and by Reland in his *Palæstina*; to whom, perhaps, may be added Rollin in his Antient History of the Grecks, Assyrians, &c. 8 vols. 8vo.

1. The Sacred and Profane History of the World, connected from the Creation of the World to the Dissolution of the Assyrian Empire. By S. Shuckford, M.A. 8vo. 4 vols. London, 1743. best edition. This well-known and valuable work has been several times reprinted.

2. The Old and New Testament connected in the History of the Jews, and neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah to the time of Christ. By Humphrey Prideaux, D.D. 8vo. 4 vols. London, 1749. 10th edit. reprinted in 4 vols 8vo. 1808.

3. The Connection of Sacred and Profane History, from the Death of Joshua until the Decline of the Kingdoms of Israel and Judah. Intended to complete the works of Shuckford and Prideaux. By the Rev. M. Russell, LL.D. London, 1827. in 2 vols. 8vo.

4. Histoire des Juifs depuis Jésus Christ. Par Jaques Basnage. A la Haye, 1716. 15 tomes 8vo. best edition.

5. The History of the Jews since the time of Jesus Christ, translated from the French of M. Basnage. London, 1708. folio.

"The learning and research manifested in this work are amazing; and on the subject, nothing better, nothing more accurate and satisfactory, can well be expected." (Dr. A. Clarke.)

6. The History of the Old Testament Methodized; to which is annexed a short History of the Jewish Affairs, from the end of the Old Testament to the birth of our Saviour. By Samuel Cradock. London, 1683; 1695. folio.

This work was translated into Latin, and published at Leyden, in 1685, in 8vo. Though *now* superseded by the improved edition of Stackhouse's History of the Bible, which is noticed in the next page, it may yet be consulted with advantage by the student who may not have access to that work. Mr. Cradock's volume may frequently be procured for a few shillings.

7. A Compleat History of the Holy Bible, in which are inserted the Occurrences that happened during the space of about four hundred years, from the days of the Prophet Malachi to the birth of our Blessed Saviour. The whole illustrated with Notes. By Laurence Howel, M.A. London, 1725, 3 vols. 8vo. A new edition, London, 1806, 3 vols. 12mo.

The new impression of this compendious History of the Bible was corrected and edited by the Rev. George Burder, M.A., by whom it has been so materially corrected and improved, as almost to form a new work.

8. A New History of the Holy Bible, from the Beginning of the World to the Establishment of Christianity, with answers to most of the controverted questions, dissertations upon the most remarkable passages, and a Connection of Profane History all along. By Thomas STACKHOUSE, A.M. London, 1752. 2 vols. folio.

This work has always been highly esteemed for its utility and the variety of valuable illustration which the author has brought together from every accessible source. A new edition of it was published in 1817, in three volumes 4to. with important corrections and additions, by the Rev. Dr. Gleig, one of the bishops of the Scotch episcopal church.

9. Commentaries on the Affairs of Christians before the time of Constantine the Great: or an enlarged View of the Ecclesiastical History of the first three centuries. Translated from the Latin of Dr. MOSHEIM, by R. S. Vidal, Esq. London, 1813. 2 vols. 8vo.

10. Jo. Francisci BUDDEI Historia Ecclesiastica Veteris Testamenti. Ed. tertia. Halæ, 1726. 1729. 2 vols. 4to.

11. Jo. Georgii WALCHII Historia Ecclesiastica Novi Testamenti variis observationibus illustrata. Jenæ, 1734. 4to.

12. Ecclesiastical Annals from the Commencement of the Scripture History to the Sixteenth Century: being a compressed Translation (with notes) of the *Introductio ad Historiam et Antiquitates Sacras* of Professor Spanheim, of Leyden; and containing a succinct notice of the principal events, and the state of the Church in each century. To which are prefixed the Elements of Chronology, Chronological Tables, and the Geography of Palestine. By the Rev. George WRIGHT. London, 1828. 8vo.

Numerous ecclesiastical histories of the Old and New Testament were published on the Continent in the course of the seventeenth and eighteenth centuries; an account of which may be seen in Walchii Bibliotheca Theologica Selecta, vol. iii. p. 145–180. Among these, Professor Spanheim's 'Introductio ad Historiam Sacram' enjoyed a high reputation. The most complete edition is to be found in the collection of his works. As these, from their size and price, are not accessible to ordinary students, Mr. Wright has conferred a favour on them by presenting to them the substance of Spanheim's learned treatise in an English dress.

13. Scripture Characters: or, a Practical Improvement of the Principal Histories in the Old and New Testament. By Thomas ROBINSON, M.A. London, 4 vols. 8vo. and 12mo. various editions.

An abridgment of this well-known, and deservedly-esteemed work, was published in 1817, in 12mo.

14. Female Scripture Characters, exemplifying Female Virtues. By Mrs. KING. Tenth edition. London, 1826. 12mo.

The pious and accomplished authoress of this excellent work, which was first published in 1811, composed it expressly for the use of females, in order to supply the absence of Female Scripture Characters in Mr. Robinson's volumes, in which two women only are introduced. Mrs. King's work is much and deservedly used in schools as well as in private families.

15. Female Scripture Biography; including an Essay on what Christianity has done for Women. By Francis Augustus Cox, M.A. London, 1817. 2 vols. 8vo.

16. Scripture Biography; or, Lives and Characters of the Principal Personages recorded in the Old and New Testaments. By John WATKINS, LL.D. London, 1809. 12mo.

17. Scripture Portraits: or Biographical Memoirs of the most Distinguished Characters recorded in the Old Testament and in the Evangelists. By Robert STEVENSON. London, 1817–20. 4 vols. 12mo.

18. Biographie Sacrée, par A. L. C. COQUEREL. Amsterdam, 1825–26. 4 tomes 8vo.

These volumes, which are neither scientific nor elementary, are designed for well-informed but not learned readers: each article, in alphabetical order, contains a narrative of facts drawn from the Bible, an explanation of difficulties, a sketch of the character, and finally a short summary of the principal texts of Scripture, in which the person is mentioned, besides those which immediately relate to his history. The work is, upon the whole, executed with ability: the objections of infidels are fairly met, and satisfactorily answered, and many judicious reflections are interspersed.

19. A Critical History of the Life of David, in which the principal events are ranged in order of time: the chief objections of Mr. Bayle and others against the character of this prince, and the Scripture account of him, and the occurrences of his reign, are examined and refuted; and the Psalms which refer to him are explained. By the late Rev. Samuel CHANDLER, D.D. London, 1766. 2 vols. 8vo.

A book above all praise; it was occasioned by the publication, in 1762, of a vile and blasphemous tract entitled "The History of the Man after God's own heart." Dr. Chandler has illustrated many of the Psalms in an admirable manner.

20. An Historical Account of the Life and Reign of David King of Israel: interspersed with various Conjectures, Digressions, and Disquisitions. In which, among other things, Mr. Bayle's criticisms upon the conduct and character of that Prince are fully considered. [By Patrick DELANY, D.D.] London, 1741–42. 3 vols. 8vo.

A respectable and useful work, but greatly inferior to Dr. Chandler's masterly "Critical History of the Life of David:" it was published anonymously, and has been repeatedly printed; and may frequently be obtained at a low price.

21. The Great Exemplar of Sanctity and Holy Life according to the Christian Institution; described in the History of the Life and Death of Jesus Christ. With Considerations and Discourses upon the several parts of the story, and Prayers fitted to the several mysteries. By Jeremy TAYLOR, D.D. Bishop of Down and Connor, folio: also in 2 vols. 8vo. various editions.

This work is also to be found in the second and third volumes of the Collective Works of Bishop Taylor, edited by the Rev. J. R. Pitman, with a memoir of the Bishop's life and writings by the late Bishop Heber; who has given an able and interesting analysis of the 'Great Exemplar,' and has pointed out some important particulars, "in which this great and good man has departed from the usual sense of the church, and the general analogy of Scripture." (Bp. Taylor's Works, vol. i. pp. cxxix–cxxxix) An abridgment of the 'Great Exemplar' was published by the Rev. W. Darnell, London, 1818. 8vo.

22. The History of the Life of Jesus Christ, taken from the New Testament, with Observations and Reflections, proper to illustrate the Excellency of his Character and the Divinity of his Mission and Religion. By George BENSON, D.D. London, 1764. 4to.

23. Observations on the History of Jesus Christ, serving to illustrate the Propriety of his Conduct and the Beauty of his Character. By David HUNTER, D.D. Edinburgh, 1770. 2 vols. 8vo.

This work contains many ingenious and instructive remarks on the character and conduct of Jesus Christ, which are either not at all noticed, or but imperfectly considered by preceding writers who have discussed the evidences of the Christian religion.

In the present as well as in the preceding sections of this number of the Appendix, the Author has endeavoured to bring forward the *principal commentators* and *biblical critics*, both British and foreign. Many of them indeed are too costly to be purchased by the generality of biblical students: but a considerable portion, if not the whole of them, is to be found in our public libraries, and it is desirable to know in what works

the best information is to be procured, even though we may not in every instance be able to purchase them, as well as to be on our guard lest we should be misled in buying *cheap* books which are of comparatively little utility. Ample as these lists are, they might have easily been enlarged, if the limits of the present volume would have permitted it. The reader, however, who is curious in seeing what has been written on the subject of Sacred Philology may (besides the authorities already referred to in p. 179. of this Appendix) consult the first volume of the classed Catalogue of the Library of the President and Fellows of Queen's College, Cambridge, (London 1827. royal 8vo.) pp. 22—91.; and also the Bibliotheca Piersoniana, or Catalogue of the Rev. Dr. Pierson's Library (sold by auction in May 1815). The *Sale Catalogues* of the principal theological Booksellers of London are particularly valuable in a bibliographical point of view, for the numerous commentaries and other works on sacred criticism which they contain, both British and foreign, especially the latter.

On the choice of commentators, it would be presumptuous in the author of this work to offer an opinion; the student will doubtless be regulated by the judgment of judicious friends or theological tutors. Bishops Barrington, Cleaver, and Tomline, have respectively published lists of such as they recommend to those who are preparing for the sacred office; and the Rev. Dr. Hales, in his Analysis of Sacred Chronology (vol. ii. pp. xiii.–xx.), has given a useful list of the best biblical works *generally*, including editions of the Scriptures, Commentators, Lexicons, &c. &c. which are most deserving of attention. Nor, should the list be passed in silence which the late Rev. Dr. Edward Williams has inserted in the "Preacher's Library" (pp. 400–438.), appended to his useful collection of discourses by Bishop Wilkins, M. Claude, Professor Franck, Drs. Watts, Doddridge, &c. relative to the pastoral office, intitled "The Christian Preacher," 2d edition, London, 1809. 12mo.

ADDENDA,

Comprising Notices of Biblical Works, &c. obtained after the preceding Pages had been printed off.

PAGE 24. last line, *after* Biblical Critic *add*, a new and very neatly printed edition of this Greek Testament appeared at Tubingen, in 1827, in 2 vols. 8vo.

PAGE 25.—43.* Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum, curante Jo. Fr. BOISSONADE. Parisiis, 1824. 2 tomis 18mo.

In this beautifully printed edition of the Greek Text, Professor Boissonade states that he has followed the best copies, particularly that of Dr. Griesbach; yet not so servilely, but that he has availed himself of the judgment of other critics, and especially of the Vulgate Latin Version. The value of this edition, considered as a critical one, is much diminished by the total omission of any notes, to apprise the reader when the editor has departed from the received text, as also on what authority he has adopted particular readings. To specify two or three instances: — On the authority of Griesbach, he omits the doxology of the Lord's prayer in Matt. vi. 13. On the same authority, in Acts xx. 28. he reads *την εκκλησιαν του Κυριου, Church of the Lord*, instead of *του Θεου, of God*, notwithstanding this last reading is supported by the Vatican manuscript. So also, in 1 Tim. iii. 16. he reads *ὃ εφανερωθη, which* (mystery) *was manifested*, instead of *Θεος, God*. But the much disputed clause in 1 John v. 7. is printed as in the Complutensian and other editions, without any intimation that its genuineness has been denied; although that clause is omitted in Griesbach's edition, and is now generally considered to be spurious.

PAGE 25.—44.* Novum Testamentum Græcè et Latinè, expressum ad binas editiones a Leone X. adprobatas, Complutensem scilicet et Erasmi Roterodami. Additæ sunt aliarum novissimarum Recensionum Variantes Lectiones Græcæ, unà cum Vulgatâ Latinâ Editionis Clementinæ, ad exemplar ex Typographiâ Apostolicâ Vaticanâ Romæ, 1592, correctis corrigendis ex Indicibus Correctoriis ibidem editis, necnon cum additis Lectionibus ex Vaticanis Editionibus Latinis, de annis 1590, 1592, 1593, 1598, Variantibus; adpositisque locis parallelis. Studio et curâ D. Leandri VAN ESS. Tubingæ, 1827. 8vo.

A very neatly printed edition of the Greek Testament. The revised texts, consulted for it by Dr. Van Ess, are the original Complutensian, the five editions of Erasmus, Robert Stephens's edition, printed at Paris in 1546, with the preface *O mirificam*, &c., Matthæi's second edition, published at Wittemberg in 1803–1807, and Griesbach's manual edition, published at Leipzig in 1805, with select various readings. The following is the plan followed by Dr. Van Ess in the *Greek* text of his edition: —

1. The text adopted is fundamentally that of Erasmus's fifth edition; and it is preferably retained in all those places where the revisions above enumerated vary from that edition.
2. Where the text of the Complutensian and Erasmus's fifth edition *agrees* (as most frequently is the case) that text alone is uniformly adopted.
3. Where these two texts *differ*, that reading of one or other of them is retained, which is supported by the authority of Griesbach's text.
4. All the readings of the five recensions above enumerated, which vary from the text of Van Ess's edition, are placed in notes at the foot of the page: and, where no various reading is specified, the texts of the several editions uniformly agree.

The *Latin* text of the Vulgate is printed opposite to the Greek, on each page, according to the edition printed at the Vatican press, at Rome, in 1592, with the requisite corrections from the Roman "Index Correctorius." References to parallel passages are added in the notes, together with the various readings from the editions of the Latin Vulgate, printed at the same press in the years 1590, 1592, 1593, and 1598.

The ordinary divisions of chapters and verses are retained; but there are no summaries or tables of contents.

PAGE 27. line *5. for* 1827 *read* 1828.

PAGE 27.—46.* 'H ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum. Accedunt Parallela S. Scripturæ Loca, necnon Vetus Capitulorum Notatio, et Canones Eusebii. Oxonii e Typographeo Clarendoniano, 1828. royal 18mo.

For this very commodious edition of the Greek Testament, junior biblical students (for whose use it is especially designed) are indebted to the Right Rev. Charles LLOYD, D.D. Bishop of Oxford. The plan of it is as follows: —

The text, which is that of Dr. Mill, is printed in paragraphs, with the division into sections, and the punctuation of John Albert Bengel: the numbers of the chapters and verses are placed in the margin on the left of each page, in which are inserted the κεφαλαια or chapters found in antient manuscripts, of which an account is given in Part I. p. 169. of this volume. These are printed from Kuster's edition of the Greek Testament, for the convenience of those who may wish to consult manuscripts for particular passages of the New Testament. In the other margin there are printed select but highly valuable Parallel References to Scripture, according to the edition of Courcelles (or Curcellæus). The Epistle to Carpianus and the Canons of Eusebius (of which an account is given in Part I. p. 274. of this volume) are prefixed, for the purpose of enabling any one who may be so disposed, to compile for himself a harmony of the four gospels.

Whether we consider the type, paper, or press-work of this edition, it is confessedly one of the most beautiful specimens of the typographic art, which has issued from the Clarendon press.

PAGE 27.—47. 'H ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græce, secundum editiones probatissimas expressum; cum Ariæ Montani Interpretatione Latina. Curante Carolo Christiano LEUTSCH. Lipsiæ. 1828. 8vo.

A neat reprint of the Greek text after that of Dr. Knappe's critical editions, with the Latin version of Arias Montanus, which from its general fidelity is held in high estimation by Protestants and Romanists. The Greek text and the Latin translation are printed in columns on each page: the ordinary divisions of chapters and versions are retained.

PAGE 32. line 2. *after* literature *add:*—

Novi Testamenti Biblia Triglotta: sive Græci Textûs Archetypi, Versionis Syriacæ, et Versionis Latinæ Vulgatæ Synopsis: cui accedunt Subsidia Critica varia. Evangelia. Londini. 1828. 4to.

Those who may not be able to procure any of the more costly polyglotts, will find a cheap substitute for them in this handsomely printed volume. The Greek text is printed after the editions, with improved punctuation, of Knappe and Vater: this is accompanied by the Syriac Version, after the text of Professor Lee's accurate edition, printed in 1816; and at the foot of the page is the Latin Vulgate Version, according to the Sixtine recension, printed from the Antwerp edition of 1603, which was superintended by John Moret. To the work is prefixed Prof. Vater's Index of Critical Subsidia; and in an Appendix there is given his selection of Various Readings, with the authorities by which they are supported.

PAGE 48.— 8. Evangelii secundum Matthæum Versio Francica sæculi IX. necnon Gothica sæc. IV. quoad superest. Edidit J. Andræas SCHMELLER. Stuttgart und Tübingen, 1827. 8vo.

This work was published by Professor Schmeller, to illustrate his lectures on the German Language and Literature, delivered in the University of Munich. It contains the Gospel of St. Matthew in the Frankish dialect, from a MS. of Tatian's Harmony, of the ninth century, preserved in the Library at St. Gall, in Switzerland. The fragments of the Gothic Version are given according to the Codex Argenteus, and the remains of the Gothic Version, discovered by Maï and Count Castiglioni. A comparison of these two versions will show, that the Frankish and Gothic languages are only dialects of the same antient language, which in the lapse of ages have gradually deviated from each other.

PAGE 77.— 5. A New Self-Interpreting Testament, containing many thousands of Various Readings and Parallel Passages, collected from the most approved Translators and Biblical Critics, including all those of the authorised Version; and set under the text in words at length. With Introductory Arguments, concerning the Origin, Occasion, and Character, of each Book; a Reconciliation of seeming Contradictions; and the Meaning and Pronunciation of Scripture Proper Names. By the Rev. John PLATTS. London, 1827. royal 4to.; also in 4 vols. 8vo.

The plan of this work differs from that adopted in the publication, intitled "Scientia Biblica." In the first place, the Greek Text is omitted; and the parallel passages here given at length are much less numerous. The compiler professes to have proceeded on a principle of selection, and to have inserted only apposite texts, while he has rejected all such as were not really parallel. Little that is new is confessedly to be found in this publication, in preparing which the editor honourably acknowledges his obligations to the previous labours of Mr. Fox, of whose edition of the New Testament a notice is given in page 77. No. 3. of this Appendix, and of Mr. Cruttwell, in his edition of the Bible with Bishop Wilson's Notes, and the various renderings of preceding translators. The introductions to each book are necessarily brief. Several genealogical tables are prefixed, and the work terminates with a reconciliation of thirty-eight seemingly discrepant passages of the New Testament, together with various miscellaneous observations for understanding it; a collection of the principal prophecies of the Old Testament relating to the Messiah and his Kingdom; the meaning and pronunciation of the New Testament Proper Names; a Table of Scripture Weights, Measures, and Time; and an Index to the New Testament History, which is copied from that usually annexed to the quarto editions of our authorised version.

PAGE 95. last line but 6. *for* late Rev. Henry Martyn, B. D. *read* the Rev. T. Thomason, M. A.

—— Ibid. last line but 3. delete the words, "the Old Testament was continued by the Rev. T. Thomason and Sabat," and add — A second edition of the New Testament, much revised and improved, was printed in 1826 at the press belonging to the Bishop's College, Calcutta.

PAGE 121.—4.* The Burial and Resurrection of Jesus Christ, according to the Four Evangelists. From the German of John David MICHAELIS. London, 1827. 12mo.

PAGE 129.—9.* The Veracity of the Gospels and Acts of the Apostles, argued from the undesigned Coincidences to be found in them, when compared, 1. With each other, and, 2. With Josephus. By the Rev. J. J. BLUNT, Fellow of St. John's College, Cambridge. London, 1828. 8vo.

This work forms an admirable supplement to Dr. Lardner's "Credibility of the Gospel History," and to Dr. Paley's "Horæ Paulinæ." Many new and very important coincidences are here happily illustrated.

PAGE 133. — 11.* Herméneutique Sacrée, ou Introduction à l'Ecriture Sainte en général, et en particulier à chacun des Livres de l'Ancien et du Nouveau Testament, à l'Usage des Séminaires; par J. Hermann JANSSENS. Traduit du Latin par J. J. Pacaud. Paris, 1828. 2 tomes 8vo.

This is a translation of a Latin treatise, published by Professor Janssens at Liege in 1818. It consists of five parts or chapters, in the first of which, the author endeavours to establish the canonical authority of all the books enumerated as sacred in the canon of the assembly or council of Trent. The second chapter treats on their divinity and inspiration; the third, on their authenticity; the fourth, on the substantial integrity of the original text, its authority, and the use to be made of it, as well as on antient versions of the Bible, and particularly on the Vulgate. The fifth and last chapter contains general and particular rules for the understanding and interpretation of the Scriptures: and in a short appendix there is given an outline of the Geography of Palestine, and the divisions of time, festivals, sacrifices, weights and measures of the Hebrews. This work is intended for members of the Romish church, to whose dogmas the author bows most submissively. The original Latin edition called forth some very severe anonymous strictures, intitled "*Amandi à Sanctâ Cruce, Diœc. Leod. Presbyteri, Animadversiones Criticæ in Hermeneuticam Sacram, Mosaci,* 1820:" in this publication, the errors of M. Janssens on some topics, and his deficiencies in others, are pointed out. Although the French translator professes to have availed himself of these critical remarks, to explain or correct the original work, in some instances, yet he has left others unnoticed. It was to be expected, that M. Janssens would maintain, at all hazards, the genuineness of the disputed clause in 1 John v. 7.; but it will scarcely be credited that he should rely on the Codex Ravianus, (which has been demonstrated, by actual collation, to be a mere transcript of the Greek Testament printed in the Complutensian Polyglott,) and that he has cited the English manuscript (Manuscrit d'Angleterre, the Codex Britannicus cited by Erasmus,) and that of Dublin, as *two separate* authorities; whereas they are but ONE and the same manuscript, now generally known under the appellation of the Codex Montfortianus, which was not written till the close of the fifteenth century. The most useful part is the third chapter, in which the

objections of Deists, and of the modern German neological divines, Eck and Paulus, are examined in detail, and refuted.

PAGE 144.— 54.* Briani Waltoni, S. T. P. in Biblia Polyglotta Prolegomena Specialia recognovit Dathianisque et variorum Notis suas immiscuit Franciscus WRANGHAM, A. M. S. R. S. Clevelandiæ Archidiaconus. Cantabrigiæ, typis ac sumptibus academicis, 1828. 2 tomis 8vo.

One hundred and seventy years have elapsed since the publication of Bishop Walton's special Prolegomena to his Polyglott Bible; the variety, accuracy, and extent of the information contained in which have concurred to give it a high place among standard critical works on the sacred text. In the long interval that has elapsed since the first appearance of that work, many topics have been controverted, and much additional light has been thrown on all the subjects discussed in Bishop Walton's Prolegomena by the researches of various learned men. As Professor Dathe's octavo edition had become extremely scarce, Mr. Archdeacon Wrangham has conferred no small obligation on biblical students by presenting to them a new edition of the Prolegomena. It is executed on the following plan:—The text of Walton has been accurately printed, and the punctuation amended and improved, and errors in numbers have been carefully corrected. The observations which Dathe had collected in the preface to his edition, not in the best possible order, are here inserted in the notes, under the topics to which they referred; and with them Mr. Wrangham has inserted very numerous observations of his own, explaining, confirming, or correcting the text of Walton, which are derived from the best critical sources, both antient and modern, besides references to the best writers who have treated on sacred criticism. Many critical canons of Wetstein, Houbigant, and other editors of the Holy Scriptures, the rarity and high price of whose works place them beyond the reach of ordinary students, are here inserted; and where particular subjects required a more copious discussion, Mr. Wrangham has treated them at length at the end of each chapter, in excursus, after the plan adopted by Heyne in his admirable edition of Virgil. Among the subjects thus copiously illustrated we may enumerate the disquisitions on the Square Samaritan Characters, the Antiquity of the Vowel Points, the Matres Lectionis אהוי, the principal Manuscripts of the New Testament, particularly the Codex Alexandrinus, Various Readings, the Septuagint Version, Antient and Modern Latin Versions of the Scriptures, the Samaritans and the Samaritan Pentateuch, the Chaldee Paraphrases and their Uses, Editions of the Syriac Version, the agreement between the Hebrew and Arabic dialects, and the Persic Versions.

Fac-similes of eight of the MSS. of chief note are prefixed; and in the course of the work there are inserted alphabets of the principal modern languages; viz. Hebrew and Chaldee, with the rabbinical letters, the Samaritan, Syriac, with the Nestorian and antient Estrangelo letters, Arabic, Persic, Ethiopic, Armenian, Coptic or Egyptian, Illyrian, Dalmatian, Georgian, and Gothic; together with a specimen of Chinese characters, and tables of the dates of the principal modern versions of the Scriptures.

The work is beautifully executed at the expense, and press, of the University of Cambridge, by whose munificence Mr. Archdeacon Wrangham is enabled to offer to critical students of the Scriptures the results of his learned researches at a price, for which they could not otherwise be afforded. There are a few copies on large paper, which are a chef-d'œuvre of typographical skill.

PAGE 146.—7. Passages cited from the Old Testament by the writers of the New Testament, compared with the Original Hebrew and the Septuagint Version. Arranged by the Junior Class in the Theological Seminary, Andover, and published at their request under the superintendence of M. Stuart, Associate Professor of Sacred Literature. Andover, Massachussetts, 1827. 4to.

In this beautifully printed pamphlet the quotations are arranged in a different order from that adopted in pp. 205—246. of our second volume. There, we have printed the Hebrew, Septuagint, and Greek texts of the New Testament in three parallel columns, with English versions of each. In the Anglo-American tract, the quotations are given in three columns, thus: Septuagint, Hebrew text, and passages from the New Testament. The Hebrew texts are taken, with points, from Michaelis's edition, printed in 1720; those from the Septuagint version are from Mr. Valpy's edition after the Vatican exemplar; and those from the New Testament are from Dr. Knappe's second edition. The formulæ of quotation are included in brackets, in order that the eye may readily seize them. The tract concludes with "an Index of Passages, in which the writers of the New Testament have referred to the Old, without formally quoting it:" this is stated to be selected from Dr. Knappe's Recensus Locorum, &c. appended to his edition of the New Testament. There are no notes to account for seeming discrepancies in the quotations, nor are there any hints or suggestions to enable students to classify them.

PAGE 167.—16. Dictionnaire Hebreu-Français ; par Marchand ENNERY, Professeur aux Ecoles Israelites de Nancy. Paris, 1827. 8vo.

PAGE 169.— 9. Christiani Abrahami WAHL Commentatio de Particulæ Ει et Præpositionis Εις apud N. T. Scriptores Usu et Potestate. Lipsiæ, 1827. 8vo.

PAGE 203.—14.* Sainte Bible de Vence, en Latin et en Français, avec des Notes Littéraires, critiques et historiques, des Prefaces, et Dissertations, tirées du Commentaire de Dom Calmet, Abbé de Senones, de l'Abbé de Vence, et des autres auteurs les plus célèbres, pour faciliter l'intelligence de l'Ecriture Sainte ; enrichie d'un Atlas et de Cartes Geographiques. Cinquième edition, soigneusement revue et augmentée d'un grand nombre de Notes par M. DRACH, Rabbin converti, et enrichie de nouvelles Dissertations. Paris, 1827 et années suivantes. 25 tomes 8vo.

A new and greatly improved edition of the work, noticed in p. 202. No. 14. The superintendence of it is confided to M. Drach, a learned Jewish Rabbi, who has embraced the Christian faith as professed in the Romish church. Besides the correction of typographical errors, this edition is announced to contain the following among other improvements; viz. 1. New Dissertations relative to alleged difficulties drawn from geology, astronomy, chronology, the zodiac of Dendera, &c. &c. by various distinguished scholars, especially the Abbé Halma ; — 2. References to the best authors who have refuted, in detail, the objections of modern infidels ; — 3. Numerous notes by M. Drach ; — 4. A new and corrected Atlas, on thirty-seven plates, consisting of maps and other engravings, to illustrate the Scripture History ; — and, 5. A notice of the best works treating on the Bible generally, and on each book in particular. Four volumes only of this Commentary have been published : and as M. Drach in his notes refers to his " Lettres d'un Rabbin Converti aux Israelites ses frères," (Paris, 1825–1827. 8vo.) it will be desirable to add these letters to the work itself.

PAGE 237.—191. Prophetæ Minores Annotatione perpetua illustrati à Conrado ACKERMANN. Tom. i. Viennæ, 1827. 8vo.

PAGE 249.— 45. Analecta Theologica. A digested and arranged Compendium of the most approved Commentaries upon the New Testament. By the Rev. William TROLLOPE, M. A. London, 1828. 2 vols. 8vo.

The object of this work is to compress into as condensed a form, as is consistent with perspicuity, the opinions, illustrations, and expositions of the principal theologians and biblical critics. The several arguments are digested and arranged in such a manner that the merits of any question may be seen at one view, without reference to the authors themselves ; the bulk and high price of many of whose works place them beyond the reach of *junior biblical students*, for whose use Mr. Trollope's publication is especially designed. Those writers, who have taken different sides in certain questions are distinctly marked ; and the student is directed to that interpretation of the several disputed texts, which seems to be best supported, and most generally approved. It is a primary and very important feature of this work, that it gives the whole of the arguments on any contested topic in a perspicuous and connected form : whereas in some of those collections of notes which are much in use among junior students, the heads of such arguments only are given, leaving the inexperienced reader in a maze of conflicting opinions, and unable to form his own judgment without consulting the writers themselves ; whose works in many cases he may not have the opportunity or the means of procuring.

PAGE 251. — 7.* Novi Testamenti Libri Historici Græce. Textui Recepto appositæ sunt Lectiones Griesbachianæ, cum Commentariis D. Christiani Theophili Kuinöel. Londini, 1828. 3 tomis 8vo.

An accurately executed reprint of Kuinöel's valuable philological Commentaries on the Historical Books of the New Testament, with the various readings of Griesbach subjoined to the textus receptus of those books. This edition is preferable to those printed at Leipzig, not only for the beauty of the typography (which is from the oriental press of Mr. Richard Watts), but also in the reasonableness of its price, for which biblical students are indebted to the liberal enterprise of Mr. Richard Priestley.

PAGE 259. — 73.* The Epistle of Paul the Apostle to the Romans ; with an Introduction, Paraphrase, and Notes. By C. H. TERROT, A. M. London, 1828. 8vo.

The design of this elaborate publication is, to bring together such information as may assist young students of divinity, in obtaining a right understanding of St. Paul's Epistle to the Romans. As a useful apparatus towards a fair examination of the Epistle, the author has prefixed, 1. A Chronological Table of the Acts of that Apostle, abridged from Bishop Pearson's Annales Paulini; 2. A brief Exposition of the occasion, date, and genuineness of the Epistle; 3. An Analysis of its contents; 4. A Critical Inquiry into the meaning of the theological terms, which in our authorised version are rendered *justify* and *justification*, *faith*, *law*, and *works of the law*, *flesh*, and *impute*; and, 5. A List of all the Passages of the Old Testament quoted in the Epistle to the Romans. The Greek text follows, according to Dr. Knappe's third edition, (Halæ, 1824,) and on the opposite page is given the author's paraphrase. The volume concludes with a collection of valuable notes, in the composition of which Mr. Terrot has availed himself of the previous works of the most distinguished British commentators and divines, especially Bishops Pearson and Bull, Drs. Whitby, Doddridge, Macknight, Taylor, and Paley, and also of the philological labours of the most eminent continental critics, particularly Semler, Koppe, and his editor Ammon, Schleusner, Noesselt, Rosenmüller, and Morus. In these notes, the glosses of Socinian interpreters are not only ably refuted, but much light is thrown on numerous difficult passages of this very important portion of the New Testament.

Page 263. last line but 8. delete the words F. A. Seyffarth.

Ibid. last line but 5. *after* Hebrews, *add*, the main object of which is to disprove the Pauline origin of this Epistle. M. Seyffarth's hypothesis is refuted by Professor Stuart, in his Commentary on the Epistle to the Hebrews, vol. i. sect. 28.

Page 263.—125. A Commentary on the Epistle to the Hebrews. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover, United States. Vol. I. Andover, 1827. 8vo. London, 1828. 8vo.

This masterly work originated in the arduous duties incident to the office which Professor Stuart has for some years filled with equal credit to himself, and benefit to the Theological Seminary at Andover. To borrow the just character given of his labours by the English editor (the Rev. Dr. Henderson): — "It was impossible for any person who had perused the former works of our author, not to hail with high anticipations the present production as a most valuable accession to biblical literature. Intimately acquainted with the minutiæ of Hebrew Grammar; familiar with the diversified style of the sacred writers; trained by long study of the laws of biblical exegesis to a refined and matured tact in seizing the point, the bearing, the various shades and ramifications of meaning couched under the sacred phraseology; imbued with a sincere love of divine truth, and a profound reverence for its dictates; and, withal, endowed with a manly and richly cultivated intellect, he possesses qualifications peculiarly fitting him for the performance of a work replete with so many difficulties as that of a Translation and Critical Commentary on the Epistle to the Hebrews. The ordeal, to which this important portion of Scripture has been subjected by the wild and extravagant hypotheses of some of the master-spirits of German theology, rendered it a matter of imperious necessity, that some champion, completely accoutred and disciplined to the battle, should step forward and take up the gauntlet which they have so fearlessly and vauntingly thrown down. If we mistake not, such a champion has here entered the field, and won the day. Questions respecting style, authorship, and interpretation, which men of such celebrity as Eichhorn, Bertholdt, De Wette, and others, were considered to have completely set at rest, have been submitted to a fresh and rigid investigation; and in most instances triumphantly, in all more or less satisfactorily, the very reverse of their conclusions has been shown to be in accordance with the real facts of the case." (Preface to English edition, p. v.)

The topics discussed in the first volume, in forty sections, are — the form of the Epistle; to what church or churches it was addressed; its antiquity and canonical authority; the external and internal evidence that it was written by the apostle Paul, who is most decisively shown to have been its author. The various objections of Bertholdt, Schulz, Seyffarth, De Wette, and Boehme, are discussed, and satisfactorily refuted: to them succeeds a consideration of the style of the epistle, and of the hypotheses advocated by some learned men, who have severally ascribed it to Barnabas, Luke, Clement of Rome, and to Apollos. These hypotheses are shown to be destitute of foundation. The volume concludes with a brief notice of the "Critical and Exegetical Helps" to the study of this epistle. The second volume, Professor Stuart states, will commence with a new translation of the epistle to the Hebrews, the object of which is to give a more exact view of the features of the original Greek, than is presented by the authorised English Version. This translation will be followed by a continuous commentary upon the whole epistle. When difficulties demanded special and extended investigation, he has thrown the result

of such investigation into an excursus at the end, after the method pursued by Heinrichs, Koppe, Dindorf, and other German philologers and critics; because difficult subjects can there be treated and studied with more convenience, and also more fully, than if intermixed with the usual series of exegetical notes. From the specimens of hermeneutical and exegetical ability given by Professor Stuart, in his letters to Dr. Channing on the Trinity and Divinity of Jesus Christ, (third edition, Andover, 1819,) now before us, we are justified in expecting a translation and commentary of no ordinary value.

The original American edition is very neatly printed; but its typographical execution is surpassed by that of the London reprint, which has been edited with great care by the Rev. Dr. HENDERSON.

PAGE 268. — 156.* Annotations on the Apocalypse or Revelation of St. John. To which is prefixed a concise View of the Evidence for the Authenticity and Divine Inspiration of the Apocalypse, together with a Vindication of it from the Objections of the late Professor J. D. Michaelis. By John Chappel WOODHOUSE, D. D. Dean of Lichfield and Coventry. London, 1828. 8vo.

This publication is designed to complete the series of annotations on the New Testament, commenced by Mr. Elsley (noticed in p. 250. of this Appendix), and continued by Dr. Slade. (See p. 257.) The notes are partly new, and partly abridged from Dr. Woodhouse's larger work on the Apocalypse (see p. 267. No. 256.), which has long been out of print, and with difficulty to be procured. The Greek text and the improved version of Dr. W. are here omitted; and the text of St. John, according to the authorised English translation, is divided into parts and sections, with a view to a more complete arrangement and illustration of this prophetic book.

PAGE 270.—4.* Ten Lectures on the Philosophy of the Mosaic Records of the Creation, delivered in the Chapel of Trinity College, Dublin. By James KENNEDY, B. D. Donnellan Lecturer for the Year 1824. London and Dublin, 1827. 2 vols. 8vo.

The design of these elaborate lectures is, "to connect the biblical records of the creation, as closely as their language and arrangement admit, with physical science; and to estimate the degree of evidence which arises out of the comparison of the inspiration of their author." Many important geological facts are adduced, which concur to the confirmation and illustration of the Mosaic history.

PAGE 273.—41.* Discourses, explanatory and practical, on the Ninth Chapter of Paul's Epistle to the Romans. By J. JARROM. Wisbech, 1827. 12mo.

PAGE 280.—36.* Critical Essays on Genesis, Chap. XX., and on Saint Matthew, Chap. II. 17, 18.: with Notes. By the Rev. Charles FORSTER, B. D. Dublin and London, 1827. 8vo.

The professed aim of Mr. Forster, in the publication of these essays, is to lower the modern continental system of biblical interpretation. With this view, in the first essay, he examines, and most satisfactorily refutes, the hypothesis of Father Simon, on the supposed translocation of the twentieth chapter of Genesis. In the second essay, the learned author considers the connection between the prophecy of Jeremiah (xxxi. 15.) with respect to the voice of weeping heard in Ramah, and the account given by Saint Matthew (ii.) of the slaughter of the innocents at Bethlehem. His hypothesis is, "that Jeremiah diverted from its proper object to his immediate purpose the prophetic type, Gen. xxxv. 16—19., in the way of accommodation; and that the evangelist, by referring the prediction in Jer. xxxi. 15. to the massacre at Bethlehem for its true fulfilment, has accomplished the final design of the Holy Spirit in permitting the temporary diversion of the foregoing place of Genesis by the prophet; viz. the authoritative re-union of this prophetic type with its real antitype, through the medium of a prophecy, couched in terms sufficiently affecting to do justice to the deeply tragical event, to which it was meant ultimately to be applied."—"The view, taken by Mr. Forster," of the connection between Jer. xxxi. 15. and Matt. ii., "is, we believe, original; and even those, who find difficulty in subscribing to this interpretation of Saint Matthew's allusion, will have none (we think), in admitting its ingenuity, or the ability with which every suggestion in its favour is brought forward." (British Critic and Theological Review, vol. i. p. 345.)

PAGE 292. *after* line 5. *add:*

(6.) *Concordance to the French Bible.*

Concordance, en forme de Registre, pour trouver facilement chaque

passage du Nouveau Testament. Première Partie: contenant les quatre Evangiles et les Actes des Apôtres. St. Petersbourg, 1824. 8vo.

This concordance was announced to be in two parts or volumes. The first part only has been published: it is a concordance to the four Gospels and Acts of the Apostles, according to the French version of De Sacy. The second part will be a concordance to the Epistles of Saint Paul and to the Catholic Epistles.

PAGE 293.—4.* Dictionnaire Abrégé de la Bible de [Pierre] CHOMPRE. Nouvelle Edition, revue et considerablement augmentée par M. Petitot. Paris, 1806. 12mo.

M. Chompré was a distinguished classical teacher of youth, in the former part of the eighteenth century, at Paris; where he first published his abridged Dictionary of the Bible, in 12mo. The new edition by M. Petitot is considerably enlarged and improved by the addition of numerous articles, particularly those relating to the manners, legislation, and sects of the Hebrews, and a Chronological Table.

PAGE 301.—10.* Scripture Natural History: or, a Descriptive Account of the Zoology, Botany, and Geology of the Bible, illustrated by Engravings. By William CARPENTER. London, 1828. 8vo.

"Without that pretence to originality, which in the present day is as much distinguished by personal vanity as it is at variance with truth, Mr. Carpenter has, we think, presented to the public an interesting and useful work." (Christian Remembrancer; April 1827, p. 261.)

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